LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.).

VOL. X.

SPECIMENS OF LANGUAGES

OF THE

ERANIAN FAMILY.

LINGUISTIC SURVEY OF INDIA

VOL. X

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SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),

FELLOW OF THE BRITISH ACADEMY; CORRESPONDANT ÉTRANGER DE L'INSTITUT DE FRANCE (ACADÉMIE DES INSCRIPTIONS ET BELLES LETTRES); HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL AND OF THE ROYAL DANISH ACADEMY OF SCIENCES; HONORARY MEMBER OF THE NĀGARĪ PRACHĀRIṆĪ SABHĀ, THE AMERICAN ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-OUGRIENNE, THE ASSOCIATION PHONÉTIQUE INTERNATIONALE, AND THE MODERN LANGUAGE ASSOCIATION; FOREIGN ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN; VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY

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Vol. I. Introductory.
" II. Mōn-Khmēr and Tai families.
" III. Part I. Tibeto-Burman languages of Tibet and North Assam.
" " II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
" " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
" IV. Muṇḍā and Dravidian languages.
" V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
" II. Bihārī and Oṛiyā.
" VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
" VII. Indo-Aryan languages, Southern group (Marāṭhī).
" VIII. Indo-Aryan languages, North-Western group.
Part I. Sindhī and Lahndā.
" II. Dardic, or Piśācha, languages (including Kāshmirī).
" IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Paṅjābī.
" II. Rājasthānī and Gujarātī.
" III. Bhīl languages, Khāndēśī, etc.
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" XI. "Gipsy" languages and supplement.

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अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	क्ष *kṣa*	ज्ञ *jña*		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع '				
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*				
پ *p*	ح *ḥ*	ذ *z*	ز *z*	ص *ṣ*	ف *f*				
ت *t*	خ *kh*		ژ *zh*	ض *ẓ*	ق *q*				
ٹ *ṭ*				ط *ṭ*	ک *k*				
ث *s*				ظ *z*	گ *g*				
					ل *l*				
					م *m*				
					ن *n*				
					ں when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.				
					و *w* or *v*				
					ہ *h*				
					ی *y*, etc.				

Tanwin is represented by *n*, thus فوراً *fauran*. *Alif-e maqṣūra* is represented by *ā*;—thus دعوی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بنده *banda*. When pronounced, it is written,—thus گمان *gumān*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^atā*, pronounced *dēkhtā*; (Kāshmīrī) چھ *ch^ah*; کرٕ *kar^a*, pronounced *kor*; (Bihārī) देखथि *dēkhathⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(*a*) The *ts* sound found in Marāṭhī (च), Paṣhtō (ځ), Kāshmīrī (چھ, च), Tibetan (ʒ), and elsewhere, is represented by *tz*. So, the aspirate of that sound is represented by *tzh*.

(*b*) The *dz* sound found in Marāṭhī (ज), Paṣhtō (ډز), and Tibetan (ʒ) is represented by *dz*, and its aspirate by *dzh*.

(*c*) Kāshmīrī ۺ (ञ) is represented by *ñ*.

(*d*) Sindhī ڃ, Western Pañjabī (and elsewhere on the N.-W. Frontier) ڃ, and Paṣhtō ڼ or ڼ are represented by *ṇ*.

(*e*) The following are letters peculiar to Paṣhtō:—

ټ *ṭ*; ځ *tz* or *dz*, according to pronunciation; ډ *ḍ*; ړ *ṛ*; ږ *ẓh* or *ǵ*, according to pronunciation; ښ *ṣh* or *kh*, according to pronunciation; ږ or ڼ *ṇ*.

(*f*) The following are letters peculiar to Sindhī:—

ٻ *bb*; ڀ *bh*; ٿ *th*; ٽ *ṭ*; ٺ *ṭh*; ڦ *ph*; ڄ *jj*; ڃ *jh*; ڇ *chh*; ڃ *ñ*; ڏ *dh*; ڊ *ḍ*; ڏڏ *ḍḍ*; ڏھ *ḍh*; ڪ *k*; ک *kh*; ڳ *gg*; ڳھ *gh*; ڱ *ṅ*; ڼ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

â,	represents	the sound	of the	*a* in *all*.
ä,	,,	,,	,,	*a* in *kat*.
ĕ,	,,	,,	,,	*e* in *met*.
ŏ,	,,	,,	,,	*o* in *hot*.
e,	,,	,,	,,	*é* in the French *était*.
o,	,,	,,	,,	*o* in the first *o* in *promote*.
ö,	,,	,,	,,	*ö* in the German *schön*.
ü,	,,	,,	,,	*ü* in the ,, *müde*.
th,	,,	,,	,,	*th* in *think*.
dh,	,,	,,	,,	*th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *dsisiai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

THE ERANIAN FAMILY.

INTRODUCTION.

When the speakers of the original Aryan language wandered forth eastwards from the centre of Indo-European dispersion, they are believed to have settled at an early period on the banks of the Jaxartes and of the Oxus, and we may with some probability name the oasis of Khiva on the latter river as one of their most ancient seats in the continent of Asia. Thence, still a united people, the Aryan tribes appear to have followed the courses of the two rivers into the high-lying country of Khokand and Badakhshan. It was here that there took place one of the great divorces in the world's history. For some unknown reason, the Aryans here divided themselves into two groups, and each went its separate way.[1] One group filtered southwards over the Hindūkush into the valley of the Kabul, and thence into India, where its speech became the ancestor of the modern Indo-Aryan vernaculars. The other, or 'Eranian'[2] group,—and it is this with which we are immediately concerned,—gradually spread from Khokand and Badakhshan eastwards and westwards. Descendants of those who migrated towards the East are now found in the Pāmīrs and still speak Eranian languages, but this does not represent the limit of their ancestors' wanderings in that direction. Ancient documents discovered by Sir Aurel Stein in Central Asia, far to the East, are now being deciphered and are found to be certainly in a language of Eranian stock; and at the present day, even in Yarkand, we find tribes of Aryan build and complexion who have adopted the Turkī speech of the nations that conquered them in later periods. To-day, we may take the Sarīkol country in the Taghdumbash Pāmīr as the eastern limit of the Eranian family of languages.

Those who migrated westwards,—say, about the middle of the second millennium before Christ,—gradually occupied what is now Merv and Eastern Persia, and thence their language spread over the whole of Persia, and over what are now Baluchistan and Afghanistan. In the latter tracts, the eastern limits of Eranian speech may now be looked upon as roughly coinciding with the River Indus, though here and there it has overstepped that boundary, and though the country west of the Indus was once occupied by Indo-Aryans and Indo-Aryan languages are still found there.

From the earliest times we find the Eranians divided into several tribes. The inscriptions of Darius (B.C. 522-486) mention at least twelve. These probably all spoke different dialects. It is at least certain that the Old Persian of these inscriptions,—the official language of the court at Persepolis and of the tribe inhabiting the province of Persis,—was different from that used in the Avesta, which was eastern in origin, and which many scholars consider to have been the dialect of Bactria. For our present purposes, it is sufficient to note that there was the Persic dialect, and other dialects which we may, for the nonce, call 'Non-Persic.'

[1] It is not suggested that the division necessarily took place all at one stroke. Such ethnic movements are often slow and gradual in character, and this may well have lasted over a very long period. All that we can be certain of from philology is that the division actually occurred.

[2] I spell the word 'Eranian,' not 'Iranian,' just as in India we say '*shēr*,' not '*shīr*' for 'tiger. 'Īrān' is the quite modern Persian pronunciation of the original 'Ērin' (Old Persian *Airyānām*, Avesta *Airyana-*), and it is in the latter form that the word was introduced into India.

The Eranian and the Indo-Aryan branches of the Aryan language each developed on its own line. In the earliest stages of their separate growth they were very similar. There are passages in the oldest part of the Avesta that can be turned into good Vedic Sanskrit by the application of a few simple phonetic rules. As time went on, the two became wider apart, and Professor Geldner[1] gives the following list of the common characteristics of all Eranian languages, which distinguish them from Sanskrit:—

(1) Sanskrit *s* is represented by an Eranian *h*, as in Sanskrit *sindhu-*, Avesta *hindu-*, the Indus.

(2) Sanskrit sonant aspirates (*gh*, *dh*, *bh*) are not aspirated in Eranian, as in Skr. *gharma-*, Av. *garema-*, heat.

(3) A Sanskrit *k*, *t*, or *p* preceding a consonant, is represented in Eranian by the corresponding spirant (*kh*, *th*, *f*), as in Skr. *prathama-*, Av. *fratema-*, first.

(4) In certain cases, a Sanskrit *h* is represented by an Avesta *z*, as in Skr. *bāhu-*, Av. *bāzu-*, the arm.

These various changes came by gradual development, and the development in each case did not proceed at the same rate. In some instances the change is confined to particular Eranian dialects. For instance, the change of *s* to *h* is rare in the Non-Persic forms of Eranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Piśācha languages spoken in the country south of the Hindūkush and north-west of India proper, described in Vol. VIII, Part ii, of this Survey As there explained (pp. 7ff.), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Eranians, but before the Eranian languages had themselves developed *all* their characteristic peculiarities. They accordingly agree only partially with the latter in their finally developed form, and, occupying as they did an inhospitable and inaccessible country, have themselves developed in other respects on their own lines.

We have divided the Eranian languages into two groups, —'Persic' and 'Non-Persic.' From the former is descended, through the Pahlavī of the time of the Sassanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term 'Medic,' a convenient, but inaccurate name.[2] They were spoken in widely separated parts of Ērān. Media itself was in what at the present time is Western Persia, yet the Medic word for 'dog,' the σπάκα which has been preserved for us by Herodotus, can claim the Ōrmuṛī *spuk* and the Pashtō *spāe*, both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persic (Pahlavī and modern Persian) word is the much less closely connected *sag*. But the one literary monument of ancient 'Medic' that we possess, the

[1] *Encyclopædia Britannica* (11th ed.), Vol. xxi, pp. 246ff. (Art. 'Persia').

[2] The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Kurdistan, but also in tracts far to the East. They are moreover characteristic of the language of the Avesta, which is East Eranian in origin. The term 'Medic' is, however, convenient as designating the language of the tribe which was most important politically amongst those which used the Non-Persian dialects. At the same time it should be carefully borne in mind that, although the Avesta was written in 'Medic,' that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term 'Medic.' On this point, see W. Geiger in pp. 412ff. of Vol. I, Part ii, of the *Grundriss der iranischen Philologie*.

Avesta, had, according to most modern authorities, its home, not in Media, but in East Erān. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the 'Medic' in its mediæval stage, as Pahlavi represents mediæval Persian. In the presence of literary and official Persian, 'Medic,' as a literary language, died a natural death, and survived only in local dialects of which we have no mediæval literary records.

In course of time, these 'Medic' dialects developed into independent languages, some of which form the subject of the present volume. These are the Ghalchah languages of the Pāmīrs, Paṣhtō, Ōrmuṛī, and Balochī. To them may be added, as falling outside the limits of the present enquiry, a number of dialects,—the best known of which is Kurdish,—spoken nearly all over Persia and beyond, distinct from, and independent of, the literary Persian. As the most important of these languages, and, especially, all those dealt with in the present volume, are spoken in the eastern part of the ancient Erān, they can, for the purposes of this Survey, be conveniently classed together under the name of the 'Eastern Group'[1] of the Eranian languages.

The present volume therefore deals with the following Eranian languages:—

(1) Paṣhtō.
(2) Ōrmuṛī.
(3) Balōchī.
(4) The Ghalchah Languages.

To these are added short, supplementary, accounts of two true 'Persic' dialects accidentally coming within, or approaching, the limits of our enquiries. These are Dēhwārī, spoken by immigrants from Persia into Baluchistan, and Badakhshī, spoken immediately to the west of the tract in which the Ghalchah languages are the vernacular.

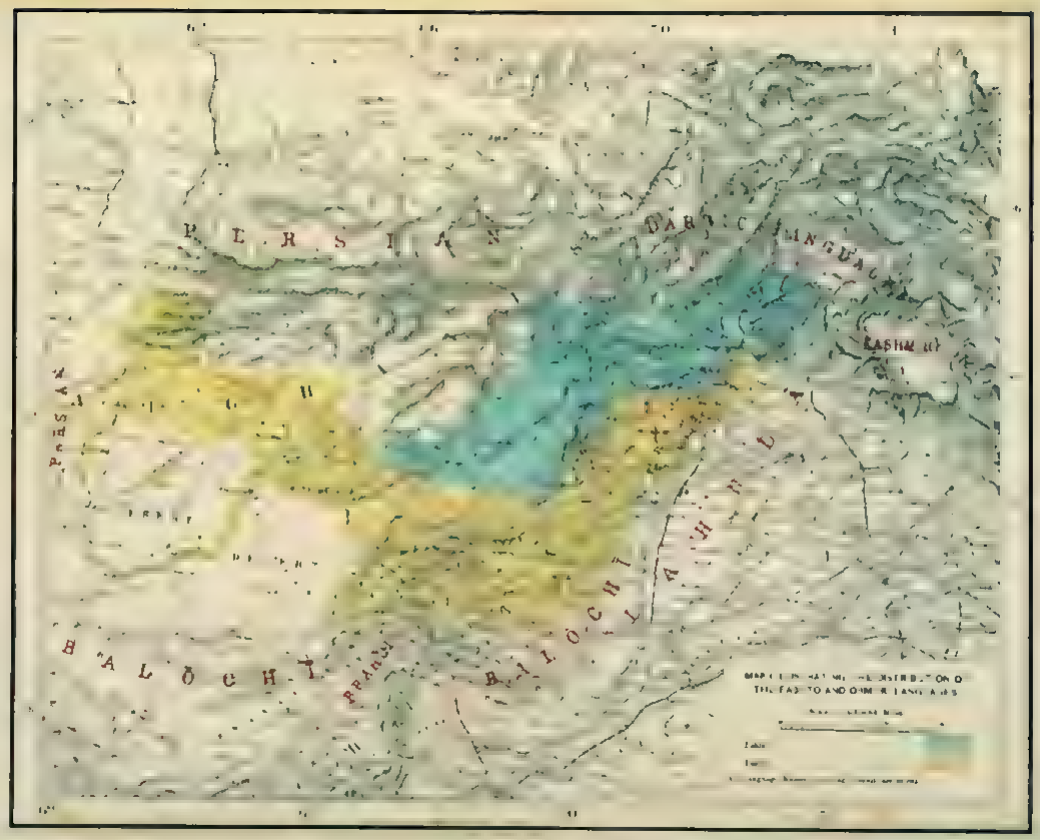
Of these, Paṣhtō is the language of the greater part of Afghanistan and the neighbouring tracts. Ōrmuṛī is an interesting and almost unknown form of speech employed by scattered remnants of the Ōrmuṛ tribe in Afghanistan. Balochī is the language of Baluchistan, and the Ghalchah languages have their home in the Pāmīrs. With one exception, none of the languages composing the last-named group are spoken within the limits of British India. Some of them are spoken in Russian territory, and others in Afghan territory; but the one exception, Yūdghā, has crossed the Hindūkush, and is spoken in a valley in the Chitral country, and thus falls within the area of our investigations. In order to examine it properly, it was found necessary to describe, however cursorily, the remaining languages of the group.

The various languages are fully described in the sections devoted to each, and a repetition of what is there said is unnecessary. It will suffice to state here that no materials are available regarding the number of speakers of any of these languages except Paṣhtō and Balōchī. Of the former there are about 4,000,000 speakers, and of the latter about 700,000.

[1] The term 'Eastern' must be taken with the same reservation as that with which 'Medic' is employed. The minor dialects, not treated here, are spoken, not only in Central Persia, but even in the far North-West, on the shore of the Caspian.

The scale on which these languages have been described varies for each. As a rule, those languages for which well-known grammars are available, have been described most briefly. Thus, those Ghalchah languages which have received previous attention from Shaw and other writers have their grammars compressed into a page or two, while Zēbakī, Munjānī, and Yūdghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ōrmurī, a language which has not yet been described by any European, and which is of great philological interest, is dealt with at considerable length, although it is spoken by very few people Again, only some four pages have been devoted to Paṣhtō grammar, on which there are several excellent works already in existence. On the other hand, although Balōchī has at least two complete grammars, they each represent a different dialect, and therefore I have devoted some space to describing its grammar in such a way that the two dialects have been brought into juxtaposition and can be compared.

The authorities on the various languages are enumerated in each section. For the general question of the history of the Eranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter's *Études Iraniennes* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1895-1904), and the article 'Persia' in the *Encyclopædia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.


PERSIAN
KASHMIR
BALOCHI
BALOCHISTAN

PAṢḤTŌ.

Name of Language.

From the point of view of the people who speak it, Paṣḥtō is the language of the Afghāns. The name 'Afghān,' which is that given to them by the Persians, is not used by the people, who call themselves *Pᵃṣḥtān* or, in the plural, *Pᵃṣḥtāna*, and who call their language *Pᵃṣḥtō* or, in their North-Western dialect, *Pᵃḵḥtō*. In English, *Pᵃṣḥtō* is generally written *Paṣḥtō*, and this spelling will be adopted in the following pages. In the North-Eastern dialect, *Pᵃṣḥtana*, the name of the people, is pronounced *Pᵃḵḥtāna*, and this word has been identified, with considerable plausibility, as the same as the Πάκτυες mentioned by Herodotus, and as the *Pakthas* of the Ṛig-vēda.

The word 'Afghan' is, as said above, a Persian one. Its etymology is unknown, though the people have a tradition that it is derived from the name of Afghāna, who, they say, was grandson of Saul, King of Israel, and from whom they claim descent. The word is said to mean 'lamentations,' and various reasons are alleged for its application as a proper name. One is that the Afghāns caused the devils to lament when they were converted to Islām. Another explanation is that their perpetual internecine disturbances filled the land with lamentations. Yet another legend refers to the 'sigh' of relief uttered by the mother of Afghāna when she was delivered of her son. Others have unsuccessfully connected the word with the *Aśvakas* of the Indian Purāṇas, or with the Ἀσσακηνοί of Strabo. It has also, with more certainty, been identified as the *Avagāṇa* or *Avagāṇa* of the Indian Astronomer Varāhamihira,[1] who flourished in the 6th century A.D.

The Ἀπάρυται of Herodotus are probably the same as the Afghān tribe of Afridis, or, as they call themselves, Aprīdī.

Where spoken.

In British Territory.

Paṣḥtō is the language of the greater part of Afghanistan. In the North-Western Frontier Province and the adjoining sphere of British influence, *i.e.* in what we may call British Afghanistan, it is spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dera Ismail Khan, and in the region between them and the Afghan frontier. It is, moreover, the language of the independent Yūsufzai country which may conveniently be called the Yāghistān,[2] situated to the north of these British districts, and including the countries of Swat, Buner, and Bajaur. The tract composed of these three countries,—the Afghan portion of Afghanistan, the British districts above mentioned, and the Yāghistān,—is known as the *Rōh*, that is to say, the Hill Country. The *Rōh* is defined by the historian Firishta as the country extending, from north to south, from Swat and Bajaur to Siwi and Bhakar, and, from east to west, from Hasan Abdul to Kabul. It includes Kandahar.[3]

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[1] *Bṛihat-saṁhitā*, xi, 61, and xvi, 33.

[2] The word 'Yāghistān' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Darmesteter.

[3] See Elliot, *History of India*, vi, 560. The original language of the Yāghistān was not Paṣḥtō, but Kōhistānī, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Paṣḥtō. The latter extends up the Indus Kōhistān at least as far as Mirbat and is used as a *lingua franca* even further up that river.

Eastern Boundary.

In British territory the eastern boundary of Paṣhtō may be roughly taken as coinciding with the course of the Indus, although there are Paṣhtō-speaking colonies in the Hazara and Attock Districts on the Indian side of the river. After entering the district of Dera Ismail Khan the eastern boundary gradually slopes away from the Indus, leaving the lower parts of the valley in possession of Lahndā, and some thirty miles south of the town of Chaudhwan it meets Balochi. The southern boundary passes south of Quetta and through Shorawak, till it is stopped by the desert of Baluchistan. This brings us to the Paṣhtō spoken outside British territory.

In Afghanistan and Baluchistan.

No facts have been collected for the purposes of this Survey in the dominions of His Highness the Amir of Afghanistan, and what follows has been collected from various sources, official and unofficial, and should not be assumed to be necessarily accurate and complete. The localities in Afghanistan in which Paṣhtō is spoken are shown in the map facing the first page of this introduction. So far as non-British Afghanistan is concerned it must be remembered that the whole of the population in any particular district is not Paṣhtō-speaking. There is a great mixture of races, *viz.* Tajiks, Hazārās, Qizilbāshīs, etc., who, according to their origin, speak Persian, Turkī, Balochī, or one of the Kāfir languages. The map in many cases shows districts where only the majority of the inhabitants are Afghāns and Paṣhtō speakers. More particularly, in the country round Obeh in the Herat province, the inhabitants who speak Paṣhtō are not in a majority even in the places marked. On the other hand, in every district of non-British Afghanistan villages of Pashto-speaking Afghāns are constantly met with which are in localities not shown in the map as Paṣhtō-speaking, and this mixture is more than ever the case at the present time, as of late years a practice has grown up of deporting the people of one district to another. Round the large cities, Persian is generally the language spoken, even in a Paṣhtō country, notably in the cases of Jalalabad and Ghazni.

Southern and Western Boundaries.

Taking up the southern boundary of Paṣhtō where we have left it, after passing through Shorawak, in the desert of Baluchistan, we find that it follows the eastern and northern limits of that desert, with extensive colonies down the rivers which run south through the waste, to nearly the sixty-first degree of east longitude. It then turns northwards up to about fifty miles south of Herat, where it reaches its limit to the north-west. From here the northern boundary runs nearly due east to the Hazara country, in which tract the majority of the inhabitants do not employ Paṣhtō but speak either Persian or a language of Mongolian origin. Skirting the west, south, and east of the Hazara country, and just avoiding the town of Ghazni, it thence runs northwards to the Hindūkush. Thence, leaving Laghman and Kafiristan to its east and north, the boundary roughly follows the Kabul river down to Jalalabad, whence it runs up the Kunar so as to include the Yāghistan as already explained. Speaking roughly, we may sum up the above irregularly shaped block of Paṣhtō-speaking territory as including Southern and Eastern Afghanistan, the country to the west of the Indus in British territory, from its southward bend to Dera Ismail Khan, and a strip of Northern Baluchistan.

Northern Boundary.

Dialects.

Over the whole area in which it is spoken, the language is essentially the same. This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Pashtō-speaking tract, as none have been obtained from the dominions of His Highness the Amir. Such as they are they show that, while, as we go from tribe to tribe, there are slight differences in pronunciation and grammar, the specimens are all written in various forms of what is one and the same language. Two main dialects are, however, recognised, that of the North-east, and that of the South-west.[1] They mainly differ in pronunciation. The Afghāns of the North-east pronounce the letter ښ *ḵh* and the letter ږ *ǵ*, while those of the South-west pronounce them *ṣh* and *ẓh*, respectively. The most important varieties of the North-eastern, or Paḵhtō, dialect (excluding the standard form of speech) are the form of Paḵhtō employed by the Ghilzais and the Afrīdis, while that of the South-western, or Pashtō, dialect (with the like exclusion) is the speech of the Wazīris.

Except as regards British territory, no very accurate information is available as to how the dividing line between the two main dialects runs. So far as our present information goes, we may take the southern limit of the great Ghilzai tribe as the line in Afghanistan proper, although the two dialects probably overlap to a certain extent owing to intermarriage and mixture of tribes on the boundary. Ghilzais speak the north-eastern dialect, while the south-western one is spoken by all Afghāns south of this line and westwards towards Herat. It is said to run from a stone bridge (Pul-e-Sang) at Asia Hazara, 12 miles south of Kalat-i Ghilzai, to just north of Maruf, and thence north of the Lowana country to the Kundil-Kundar confluence, and then along the Kundar to Domandi. In British territory, the Khōstwāls, Mangals, Jedrans and Jajis speak Paḵhtō, the boundary line running in a north-easterly direction up to near Peshawar, so as to give the Wazīris and Khaṭaks to Pashtō. In and around the city of Ghazni the people speak Persian, but the Afghān dialect of the neighbourhood is the North-eastern Paḵhtō.

The Afghāns.

This is not the place to give a history of the Afghāns, if, indeed, it can be said that a collection of tribes with no acknowledged head could have a connected history. The part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaimān mountains, and about the year 760 A.D. they fought with the Rājā of Lahore, who ultimately ceded to them a portion of Lamghān, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islām from entering India. They then erected a fort in the Kōhistān of Pēshāwar, which they called Khaibar, and took possession of the country of Rōh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sindh and Bhatiya.[2] The Afghāns accompanied Maḥmūd of Ghazni on his various expeditions, and the historian Al 'Utbi tells us how in one of his attacks on India 'Nidar Bhīm, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.'.... ....Maḥmūd advanced against them with his 'Satanic Afghān spearmen, and they penetrated the pass

[1] Raverty calls these the dialects of the East and West respectively.

[2] Elliot, loc. laud.

like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water."[1] The Ghōrī dynasty similarly utilised the Afghāns in their invasions of India. In 1265 A.D., the 'Slave King' Ghayāṣu-d-dīn Balban established a military colony of Afghāns near Delhi, and subsequently established garrisons of them on the main roads as far east as Bihār. In the invasion of India by Tamerlane, we find Afghāns fighting on both sides. He had twelve thousand of them when he attacked Meerut, which was defended by the Afghān Ilyas. Timūr's descendant Baber tells us himself how he waged war against the Afghāns, and subdued them by terrible massacres. He marked his route to India from Kabul by pyramids of Afghān heads at each camp. Baber's son Humāyūn was in his turn conquered by one of the Afghān settlers in Bihār, Shēr Shāh, who founded the Sūr dynasty, which was subsequently destroyed by Humāyūn and Akbar. It is of interest to note that it was during Shēr Shah's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindī by a Musalmān, and dedicated to that king. From the time of Akbar, to the invasion of Nādir Shāh, the Afghāns acknowledged the supremacy of the Mughul Emperors of Delhi, the only occurrence of note being the ineffectual rebellion of Khushhāl Khān, the Khān of the Khaṭaks, against the tyranny of Aurangzēb.

It is said that about the middle of the 13th century, the Afghān tribe of Khakhais, not finding sufficient room in their home in the neighbourhood of Kandahār, emigrated with the Osmānkhēls and the Muhammadzais to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yūsufzais, the Gigianīs, and the Tarklanīs. The Yūsufzais quarrelled with Ulugh Bēg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Maliks, sparing only Malik Aḥmad on condition that the tribes should leave Kabul. The Yūsufzais departed with the Gigianīs and Muhammadzais, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yūsufzais occupied the plain to the north of the River Kabul, and subsequently, continuing their forward march, conquered the country of Swat, under the leadership of Malik Aḥmad, and of Shaikh Malīh who organised the partition of the newly-acquired territory. This was in 1413-1424 A.D. Subsequently they spread over the hill country of Buner and the valley of Chamla. The original inhabitants of Swat, who were dispossessed by the Yūsufzais, and who are now, under the name of Swātīs, settled in the British District of Hazara, speak Pashtō, although they are not of Afghān origin, and have none of the distinctive marks of the race.

The history of Afghanistan subsequent to the time of Nādir Shāh, is well known to every reader of Indian History. Aḥmad Shāh, the Sadūzai (1747-1771), seized upon the Afghān throne which had been wrested from India by his patron. He plundered India no less than five times, made the Emperor of Delhi a prisoner, and by destroying the Marāṭhā power in 1761 at Panipat paved the way for the conquest of India by the English.

The Sadūzai dynasty disappeared in 1818, and was succeeded by that of the Bārakzais, which now holds the throne in the person of the present Amīr.

The decomposition of the Mughul empire in India gave opportunities to several adventurers. After the death of Aurangzēb, in 1707, the dissensions among the Hindūs of Bareilly enabled 'Alī Muhammed Khān, the leader of the Rōhilā Paṭhāns, to obtain

[1] Elliot, ii, 38.

possession of the country which is now called, after the name of the tribe, Rohilkhand. He was succeeded by the famous Hāfiz Raḥmat Khān, who was ultimately killed in battle by the Nawāb of Audh assisted by the English in 1774 A.D. It is hardly necessary to point out the connexion between Rōh and Rōhilā. The latter word means literally an inhabitant of the Rōh.[1]

Origin of the Language.

It has already been stated that the Afghāns claim descent from one Afghāna, who, they say, was grandson of Saul, the first king of Israel, and this tradition, coupled with one or two accidental coincidences in vocabulary, led people at one time to maintain that the Paṣhtō language was derived from or closely connected with Hebrew. It has now long been admitted that the language belongs to the Aryan stock, but it was for some time a matter of dispute whether it belonged to the Eranian, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Eranian languages are divided into two main groups,—the Western and the Eastern. The principal example for the former is the modern Persian of Ērān, which is descended from the Old Persian of the Achæmenides through the Parthian or Pahlavī of the Sassanides. The oldest form of the Eastern group with which we are acquainted is the so-called Zend. From it are descended, amongst others, the Ghalchah languages now spoken in the Pāmīrs. Balōchī also belongs to this group, and, as will shortly be seen, Paṣhtō. In the year 1862, Prof. Fr. Müller, in his '*Ueber die Sprache der Afghanen*,' maintained for the first time that Paṣhtō belonged to the Eastern group. Dr. Trumpp, in his Paṣhtō Grammar, written in 1873, strongly maintained that the language did not properly belong to the Eranian, but was a member of the Indo-Aryan, family, and was closely connected with Sindhī. He added, however, that it was not a true member of the Indian family, but that it was rather an old independent language, forming the first transition from the Indo-Aryan to the Eranian family, and therefore participating of the characteristics of both, but still with predominant Prakrit, *i.e.* Indian, features. This theory was adopted by Professor von Spiegel in his *Erânische Alterthumskunde* and by Dr. Hoernle in his *Grammar of the Gaudian Languages*, and was at first accepted by M. Darmesteter in his *Rapport sur une mission philologique dans l'Hindoustan*, which was published in 1887. Three years later M. Darmesteter published his monumental *Chants populaires des Afghans*, in which he abandoned his former theory, and proved conclusively that Paṣhtō must belong to the Eastern group of the Eranian family, and that it is derived from Zend or from a dialect closely allied to Zend. Practically, it bears the same relation to Zend that modern Persian does to the old Persian preserved in the cuneiform inscriptions of the Achæmenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Eranian tongue.[2]

[1] The greater part of this sketch of the Afghāns is based on M. J. Darmesteter's brilliant and learned *Chants populaires des Afghans*.

[2] As a language, Paṣhtō delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his *wazīr* to collect the vocabularies of all the dialects upon earth. On his return, he proceeded to quote specimens before his royal Master. When he came to the Afghān dialect he stopped, and producing a tin pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The *wazīr* replied that he had failed to get a knowledge of the Afghānī language, and could only describe it by rattling a stone in a pot. It is also said that Muḥammad gave it as his opinion that Afghānī was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called sugar, '*ilm*; Turkish, accomplishment, *ḥunar*; Persian, sugar; and Hindōstānī, salt, Paṣhtō is complimented with the appellation of the 'braying of an ass.' In spite of these unfavourable remarks, Paṣhtō, though harsh sounding, is a strong, virile, tongue, which is capable of expressing any idea with neatness and accuracy.

Literature.

Paṣḥtō has a fairly copious literature, partly original and partly translated. The first book written in the language is said to be a history of the conquest of Swat by the Yūsufzais, but no copy of it is known to exist. The earliest books of which we have any knowledge are the *Kharu-l-bayān*, written in four languages, Arabic, Persian, Hindī and Paṣḥtō, and the *Khōrpāz*, both composed by the heretical Bāyazīd Anṣārī, known to his friends as Pīr Rōshān or Master of Light, and to his orthodox opponents, as Pīr Tārīk or Master of Darkness. He died in 1585 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afghāns, the Akhūn Darwēza. The latter's most renowned work, an unparalleled treasury of invective, is the *Makhzan-e Islām*, in which he attacked the heresies of Bāyazīd. He was the author of more than fifty other works, of which the most valuable is the *Makhzan-e Afghāni*, a history of the Afghāns from the most remote times. The earliest poet of whom we have any remains was Mīrzā Anṣārī, a grandson of Bāyazīd, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afghānistān. The most famous Afghān poet is Khushhāl Khān, the warrior prince of the Khaṭaks (1613-1691). He is still the most popular of all the national writers of the Afghāns, and his songs are in constant request. His *Diwān* was published by Bellew in 1869. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Afẓal Khān who wrote a valuable history of the Afghāns entitled the *Tārīkh-e Muraṣṣa'*, and the Mohmand poets 'Abdu-r-raḥmān and 'Abdu-l-ḥamīd. The popular poets of the present day are professional singers called *ḍums* who are principally Afghanised Indians, and whose poems have been collected by M. Darmesteter in his *Chants populaires*.

Number of Speakers.

The number of speakers of Paṣḥtō can be given with approximate correctness only for British Territory, and even for portions of this no returns were available in the Census of 1891, on which the figures of this Survey were originally based. I therefore, for Paṣḥtō, take the latest figures available,—those of the Census of 1911, although they have the disadvantage that no dialect-figures can be obtained from them.

In British Territory, Paṣḥtō is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Panjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,599 people, out of a total population of 2,210,471. Most of the remainder speak some form or other of Lahndā. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawar and Kohat, but in the two latter the members of the Khaṭak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

In Baluchistan, Paṣḥtō, in the South-Western dialect, is spoken in the North-Eastern districts of Quetta-Pishin, Loralai, Zhob, and Sibi. It is also spoken in other parts of the Agency, but is here not the home language of the people, being used only by immigrants.

In the Panjab, Paṣhtō is spoken by Paṭhān settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chhachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhad, where they speak the South-Western dialect. In Mianwali they inhabit that part of the district which lies west of the Indus, bordering on the North-West Frontier district of Bannu. Here they speak the South-Western dialect.

The following are the figures for the number of speakers who speak Paṣhtō in those parts of British India in which it is a vernacular :—

	North-Eastern Dialect.	South-Western Dialect.	TOTAL.
NORTH-WEST FRONTIER PROVINCE—			
Hazara	29,151	...	29,151
Peshawar	654,940	54,525	709,465
Kohat	107,492	85,891	193,383
Bannu	...	218,845	218,845
Dera Ismail Khan	...	70,995	70,995
TOTAL	791,583	430,256	1,221,839
BALUCHISTAN—			
Quetta-Pishin	...	82,133	82,133
Loralai	...	55,738	55,738
Zhob	...	66,573	66,573
Sibi	...	20,011	20,011
TOTAL	...	224,455	224,455
PANJAB—			
Attock	15,391	6,500	21,891
Mianwali	...	15,191	15,191
TOTAL	15,391	21,691	37,082
SUMMARY.			
North-West Frontier Province	791,583	430,256	1,221,839
Baluchistan	...	224,455	224,455
Panjab	15,391	21,691	37,082
TOTAL for British India	806,974	676,402	1,483,376

It has been estimated that the number of speakers of the language in Yāghistān, and British and Independent Afghānistān is, inclusive of 400,000 independent

Yūsufzais, about 2,359,000.[1] It is impossible to divide this according to dialect. The figures must be held to include the 7,740 Paṣhtō-speakers mentioned above as inhabiting trans-frontier posts of the North-West Frontier Province. The following is therefore the total number of speakers of Paṣhtō in the area in which it is the vernacular:—

In British Territory	1,483,376
In Afghānistān, etc. (estimate)	2,359,000
TOTAL	3,842,376

In addition to the above, Paṣhtō is spoken by temporary residents in the following provinces of British India. In the case of Baluchistan and the Panjab I mention separately those districts and states in which the number of speakers is more than 500.

	Number of Speakers.	
Baluchistan—		
Chagai	854	
Kalat	2,207	
Others	37	
		3,098
Panjab—		
Delhi	1,003	
Lahore	4,919	
Sialkot	923	
Gujranwala	827	
Gujrat	2,557	
Shahpur	2,914	
Jhelam	1,041	
Rawalpindi	1,546	
Montgomery	2,311	
Lyallpur	1,542	
Jhang	702	
Multan	1,538	
Muzaffargarh	776	
Dera Ghazi Khan	4,477	
Bahawalpur	569	
Others	2,548	
		30,092
Andamans and Nicobars		493
Assam		702
Bengal		2,770
Bihar and Orissa		732
Bombay		12,159
Burma		1,587
Central Provinces and Berar		2,372
United Provinces		1,990
Bombay States		998
Central India Agency		1,659
Hyderabad State		786
Kashmir State		2,745
Rajputana Agency		572
Other Provinces		594
TOTAL		63,349

[1] See *Encyclopædia Britannica*, 9th Edn., I, 237ff. This estimate was published in the year 1875, and I have found no better figures of later date.

We have seen that the number of Paṣhtō-speakers at home in British India is 1,483,376. Adding to this the total of 63,349 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,740 for the speakers of Paṣhtō in trans-frontier posts, we get 1,554,465, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows :—

In British Territory	1,546,725
In Afghānistān, etc. (estimate)	2,359,000
GRAND TOTAL .	3,905,725

or, in round numbers, four millions of people.

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PAṢḤTŌ GRAMMAR.

The arrangement of the following sketch of Paṣḥtō Grammar is based on that found in Major Raverty's well-known work. As regards the matter, it is partly taken from Major Raverty, partly from Dr. Trumpp, and partly from M. Darmesteter.

In transcribing the specimens into the Roman character, difficulty has been experienced in giving the vowel sounds correctly. They differ in every dialect. Every care has been taken, and, when possible, the proof-sheets have been, in each case, revised by the original translator.

SYSTEM OF TRANSLITERATION ADOPTED FOR PAṢHTŌ.

Vowels.

ᵉ, *a*, *ā*, *â*, *i*, *ī*, *u*, *ū*, *e*, *ē*, *o*, *ō*, *ai*, *au*.

Consonants.

ب	*b*	ش	*sh*
پ	*p*	ښ	*kh*, in the South-west *sh*.
ت	*t*	ص	*s*
ټ	*ṭ*	ض	*z*
ث	*s*	ط	*ṭ*
ج	*s*, or *z*, according to sound. With some tribes, *ts* and *dz*.	ظ	*ẓ*
		ع	ʿ
چ	*j*	غ	*gh*
چ	*ch*	ف	*f*
ح	*ḥ*	ق	*q*
خ	*kh*	ک	*k*
د	*d*	گ	*g*
ډ	*ḍ*	ل	*l*
ذ	*z*	م	*m*
ر	*r*	ن	*n*
ړ	*ṛ*	نړ or ڼ	*ṇ*
ز	*z*	و	*w*
ژ	*zh*	ه	*h*
ږ	*g*, in the South-west *zh*.	ي	*y*
س	*s*		

ج has two sounds, a soft and a hard one. When transliterated by *s* or *z*, it has the sound of *s* in 'sin,' and *z* in 'zeal,' respectively. When transliterated by *ts* or *dz*, as in the Bunēr version, it has the sound of *ts* or *dz*, respectively.

ږ is pronounced like the *s* in 'pleasure' in the South-western dialect, and is then transliterated *zh*. Elsewhere it has simply the sound of the hard *g* in 'go,' and is then transliterated by *g*.

ښ is pronounced as a hard guttural *kh*, something like the *ch* in *loch*, only more rough, in the North-east. It is then transliterated *kh*. In the South-western dialect it is pronounced like the *sh* in 'shine,' and is then transliterated *sh*. The compound کښې properly *kkh*, or *ksh*, is pronounced *ke* in the North-east and *kshe* in the South-west. The word is a preposition, and means 'in.'

ړ, is the equivalent of the Indian ण, and is transliterated *ṇ*. It should be remarked that the pronunciation of this letter is rather that of a nasalized *r* than of an *ṇ*. Indeed the letter is sometimes pronounced as if it were a simple *r*.

The peculiar Paṣhtō short *a*, I represent by a small ᵉ above the line, as in (Peshawar) *kᵉshᵉr*. Its use varies according to locality. In one place we have *kᵉshᵉr*, and in another *kashar*. In writing in the vernacular, it is sometimes represented by *zabar*, sometimes by *zêr*, and sometimes by *pēsh*. The peculiar Afrīdi *ā* is transliterated *â*. It is pronounced like the *a* in *all*. A final *i* is often pronounced *e*, and a final *u*, *o*.

Zêr stands for both *i* and *e* (short), and *pēsh* for *u* and *o* (short).

I have throughout followed M. Darmesteter in omitting, in transliteration, a final *h*, except when it is clearly pronounced in words like گناه *gunāh*, a fault, شاه *shāh*, a king. All authorities agree that the *h* is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverty writes *wāṣhah*, grass, not *wāṣhᵉ*.

PASHTÔ SKELETON GRAMMAR.

I.—PRONUNCIATION.

The North-eastern Afghāns pronounce *ṭẓ* as a hard *ṭẓ*, like the *ch* in *loch*. The particle *kẓṭō* (often written *kẓṭ*) is pronounced *ke* in the North-east. *Ẓḳ* is pronounced *g* in the North-east, like the *g* in *go*.

II.—NOUNS.

Nine declensions.

I.—

	Sing.	Plur.
(*a*) Masc.—		
Dir.	*sarai*, a man.	*sarī*.
Obl.	*sarī*.	*sarō*.
Voc.	*ai sarāiya*.	*ai sarō*.
(*b*) Fem.—		
Dir.	*jᵊne*, a maiden.	*jᵊne*.
Obl.	*jᵊne*.	*jᵊnō*.
Voc.	*ai jᵊne*.	*ai jᵊnō*.

II.—

(*a*) Masc.—		
Dir.	*plār*, father.	*plārūne*.
Obl.	*plār*.	*plārūnō*.
Voc.	*ai plāra*.	*ai plārūnō*.
(*b*) Masc.—		
Dir.	*mēlmᵊ*, guest.	*mēlmāna*.
Obl.	*mēlmᵊ*.	*melmānō*.
Voc.	*ai mēlmᵊ*.	*ai mēlmānō*.

III.—

Dir.	*shpa*, night.	*shpō*.
Obl.	*shpō*.	*shpō*.
Voc.	*ai shpō*.	*ai shpō*.

IV.—

(*a*) Masc.—		
Dir.	*ghlᵊl*, thief.	*ghlᵊ*.
Obl.	*ghlᵊ*.	*ghlō*.
Voc.	*ai ghlᵊ*.	*ai ghlō*.
(*b*) Masc.—		
Dir.	*nmūnḏz*, prayer.	*nmānḏza*.
Obl.	*nmānḏza*.	*nmānḏzō*.
Voc.	*ai nmānḏza*.	*ai nmānḏzō*.

V.—

(*a*)—		
Dir.	*uṣṭ*, camel.	*uṣṭān*.
Obl.	*uṣṭ*.	*uṣṭānō*.
Voc.	*ai uṣṭa*.	*ai uṣṭānō*.
(*b*)—		
Dir.	*mandāyṣ*, a churning-stick.	*mandāyṣān*.
Obl.	*mandāyṣ*.	*mandāyṣānō*.
Voc.	*ai mandāyṣ*.	*ai mandāyṣānō*.
(*c*)—		
Dir.	*mullā*, a priest.	*mullāyān*.
Obl.	*mullā*.	*mullāyānō*.
Voc.	*ai mullā*.	*ai mullāyānō*.
(*d*)—		
Dir.	*mōr*, a mother.	*mēnde*.
Obl.	*mōr*.	*mēndō*.
Voc.	*ai mōri*.	*ai mēndō*.
(*e*)—		
Dir.	*ḏzōe*, son.	*ḏzāman*.
Obl.	*ḏzōe*.	*ḏzāmanō*.
Voc.	*ai ḏzōya*.	*ai ḏzāmanō*.
(*f*)—		
Dir.	*hēng*, a groan.	*hēngahār*.
Obl.	*hēng*.	*hēngahārō*.
Voc.	*ai hēnga*.	*ai hēngahārō*.

VI.—

	Sing.	Obl. Plur.
(*a*)	*wāṣṭᵊ*, grass (masc.).	*wāṣṭē*.
(*b*)	*ghwā*, cow.	*ghwāwō*.
(*c*)	*jinai*, girl.	*jinō*.
(*d*)	*lāṣa*, eye lash.	*lāṣō*.
(*e*)	*shkwandar*, a star.	

Nom. pl. *shkwandᵊr*.

Obl. pl. *shkwandᵊrō*.

In other respects these nouns do not change.

VII.—

Dir. *ghᵊr*, a mountain. *ghᵊrana*.
Obl. *ghᵊr*. *ghrānō*.
Voc. *ai ghrᵊ*. *ai ghrānō*.

VIII.—

Dir. *sizai*, a swaddling-band. *sizai*.
Obl. *sizai*. *sizō*.
Voc. *ai sizai*. *ai sizō*.

IX.—Nouns which do not change—

Dir. *wiār*, jealousy. *wiār*.
Obl. *wiār*. *wiār*.
Voc. *ai wiār*. *ai wiār*.

Formation of Cases—

Accusative is same as Nominative.

Agent is same as Oblique form.

Other cases by adding the following to the oblique form:—

Gen. da—

Dat. -ta, -wata, -lara, -la, or *wa—ta, wa—wata, wa—lara, wa—la*.

Abl. la, la—e na (Obl. forms ending in consonants), *la—na* (Obl. forms ending in vowels).

Loc. pa, pe—kẓṭō.

Thus:

Gen. *da sarī*.
Dat. *sarī ta, wa sarī ta*, etc.
Abl. *la sarī, la sarī na, la plār-a na*.

Gender—

Most adjectives form fem. in *a*. Thus *lōe*, great, fem. *lōya*; *wᵊ*, asleep, fem. *uda*; *ṭṣōrb*, fat, fem. *ṭṣarba*. These fems. belong to 3rd decl.

Specimens of Participles.

	Sing.	Plur.
	Masc. Fem.	Masc. Fem.
done.	*kiᵊ* or *kaṭ*, *kiya* or *kiᵊ* or *kiᵊl*.	*kṭē* or *kṭela*.
done.	*kaṭai*, *kaṭa*.	*kaṭī*. *kaṭi*.
come.	*rāghlī*, *rāghla* or *rāghlᵊ*.	*rāghla*. or *rāghlᵊl*. *rāghlē*. or *rāghlē*.

III.—PRONOUNCE.

1st Person—

	Sing.	Plur.
Nom.	*za*.	*muẓ̄k*, *muẓ̄ha* (S.-W.) *mūg*, *mūga* (N.-E.)
Gen.	*ḏamā*.	*ḏamūẓ̄k*, *ḏamūg*.
Obl.	*mā*.	*muẓ̄k(a)*, *mūg(a)*.

2nd Person—

Nom. *ta*. *tāso*, *tāsū*.
Gen. *tā*. *tāsō*.
Obl. *tā*. *tāso*, *tāsū*.
Voc. prefixes *ai* to obl. form.
Acc. takes the obl. form in both first and second persons.

3rd Person—he, she, it, that.

Nom. *haghe* (masc. and fem.) *haghā* (masc. and fem.)
Obl. { *haghᵊ* (masc.) *hghe* (fem.) } *haghā* or *haghō* (masc. and fem.)

Pronominal Suffixes.—

Nominative (both numbers).

1. *am*.	*ū*.
2. *e*.	*aī*.
3. *ī*.	*ī*.

Contracted Pronouns—

Oblique (both numbers).

1. *me*.	*mū*, *um*.
2. *de*.	*mū*, *um*.
3. *yᵊ*, *ya*.	*yō*, *ya*.

rā, *rā ta*, etc., to me, to us.
dar, *dar ta*, etc., to thee, to you.
war, *war ta*, etc., to him, to them, etc.
tri, from him, them, etc.
pri, *pā*, upon him, them, etc.

Demonstrative Pronouns—

This.

(*a*)—

Nom.	*dagha* or *dā* (M. and F.)	*dagha*.
Obl.	*daghᵊ* or *da* (M.) *dighe* or *da* (F.)	*dghō* or *dāo* (M. and F.)

(*b*)—

Nom. *hāya* (sing. and plur., both genders).
Obl. *hāē* (sing. and plur.)

(*c*)—

Nom. *dō* (M. and F.) *dūī* (M. and F.)
Obl. *dē*. *dūī* or *dūlo*.

Reflexive Pronouns—

Self.

Nom.	{ *khpᵊl* (M.) *khpᵊla* (F.)	*khpᵊl* (M.) *khpᵊla* (F.)
Obl.	{ *khpᵊl* (M.) *khpᵊla* (F.)	*khpᵊlō* (M. and F.) *khpᵊlō* (F.)

Interrogative Pronouns—

Who? *tsuk*, Obl. *chā*.
What? Nom. { *kōm* or *kam* (M.) *kōmo* or *kama* (F.)
Obl { *kōm* or *kam* (M.) *kōmō* or *kamō* (F.)
sg. & pl. { *kōmō* or *kamō* (F.)
ṭṣa=what? any. *ḏzine* (Obl. *ḏzinō*)=any.

Relative Pronoun—

chā.

IV.—VERBS.

(1) Verbs whose infinitives end in *ʿl* may be either transitive or intransitive. Those in *ēdʿl* are intransitive and in *eʿl*, transitive. Infinitives of causals end in *a-wʿl*.

(2) Verb Substantive—

		Sing.	Plur.
(1) Pres.	(1)	*yam.*	*yū.*
	(2)	*yē.*	*yaī* or *yāstaī.*
	(3)	*dai* or *ẓhla* (masc.)	*dī* or *ẓhla.*
		da or *ẓhla* (fem.)	

		Sing.	Plur.
Past.	(1)	*wam.*	*wū.*
	(2)	*wē.*	*wai.*
	(3)	*wu* (masc.)	*wū.*
		wa (fem.)	*wē*

Fut. *ba yam*, etc. The 3rd person sing. and plur. is *ba wī* or *ba wina*, not *ba dai*, etc.
Pres. Subj. *wī* or *winā* for all persons and both numbers.

Past Subj. *ba wum*, etc.
Past Subj., Optional form. *wuī* or *waē* throughout.

(2) *aōēōdʿl*, to exist. Pres. *aōeam*, etc. Past Cond. *aōēōdam*, etc.
(3) *bōdʿl*, to become. Pres. *kōṣham*, etc. Imperf. *kōdam*, etc.
(4) *ẓhwʿl*, to become (used to form Passive).

		Sing.	Plur.
Pres.	(1)	*ẓham.*	*ẓhū.*
	(2)	*ẓhē.*	*ẓhai.*
	(3)	*ẓhi.*	*ẓhi.*

		Sing.	Plur.
Imperf.	(1)	*ẓhwam* or *ẓhwalam.*	*ẓhwū* or *ẓhwalū.*
	(2)	*ẓhwē* or *ẓhwalē.*	*ẓhwai* or *ẓhwalai.*
	(3)	*ẓhē* (masc.)	*ẓhwū* or *ẓhwʿl* (masc.)
		ẓhwa or *ẓhwala* (fem.)	*ẓhwē* or *ẓhwalē* (fem.)

Past Part. *ẓhawai.* The rest is regular.

The Regular Verb.—There are two main tenses, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 8th classes form the 3rd sing. Imperfect by changing final *l* of the infinitives to silent *h*. Thus *pōhēdʿl*, *pōhēdᵉ*. The 3rd, 4th, and 9th drop the final *ʿl* of the infinitive. Thus *kṣhē-nastʿl*, *kṣhē-nast*. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Parts., are passive, and use the passive construction,—the direct object being in the nominative, and the subject in the agent case. The 5th, 11th, 14th, 20th, and 21st classes form the 3rd sing. Imperf. by changing final *l* of the Infinitive to silent *h*. Thus *ārwōdʿl*, *ārwōdᵉ*. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root-vowel. Thus *tarᵉl*, *tārᵉ*. The 3rd, 4th, 9th, 10th, 15th, and 22nd classes drop the final *ʿl* of the Infinitive. Thus *gāṣṣhtʿl*, *gāṣṣhtᵉ*. The imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. masc. Imperf. is the same as the Infinitive. As regards the formation of the Present of Transitive verbs, the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes simply drop the *l* of the Infinitive, and affix the necessary personal termination. For each of the other classes there are special rules.

The Irregular Verb.—The irregularities consist either in the verb being defective, or in irregularities in the formation of the Imperfect and Past. See the list of classes below.

Formation of Tenses.—*Pres. Part.* 6 Forms, as follows:—

Infinitive.	Pres. Part. Masc.	Fem.
(1) *ẓghāṛʿl*, to run.	*ẓghāstanᵉ.*	*-una.*
(2) *wulʿl*, to wash.	*wulᵉ.*	*wula.*
(3) *watʿl*, to cross out.	*watiᵉ*	*wāta.*
(4) *tarʿl*, to bind.	*tarūn.*	*tarūna.*
(5) *ḍakēdʿl*, to fill.	*ḍaḍuna.*	*ḍaḍūna.*
(6) *mātawʿl*, to break.	*mātātūn.*	*mātātūna.*

Masc. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 8th; all fems. to the 3rd.

Past Part. 2 Forms, as follows:—

Infinitive.	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
(1) *kṣhē-yastʿl*, to insert.	*kṣhē-yastolai.*	*-ale.*	*-alē.*
(2) *agḥūstʿl*, to clothe	*agḥūstai.*	*-la.*	*-lē.*

Many verbs use both forms.
There are also irregular formations.
Thus, *walārēdʿl*, to stand. pp. *walār.*
prē-watʿl, to fall. *prē-wtēl.*
nāstʿl, to sit. *nāst.*

Noun of Agency. Formed thus

Infinitive.	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
lwastʿl, to read.	*lwastūnai* or *lwastūnkai.*	*-ūne* or *-ūnḳe.*	*-ūnē* or *ūnkē*

This is commonly also used as a Present Participle.

Tenses based on the present—

(2) *Pres. Subj.*—Prefixes optionally *wu* to Present. Intransitive verbs, class 3, and Transitive, classes 5, 9, 17, and 20, always omit *wu*. Intransitive, classes 8, 11, 12, 13, and Transitive, classes 2, 15, 16, 18, and 19, are defective, and form the Pres. Subj. by means of a periphrasis, or with the aid of other verbs.
(3) *Optative.*—Identical with the Pres. Subj., exc. that it adds *de* to the 3rd Sg. and Pl. When a personal pronoun is used, *de* precedes *wu*, otherwise *wu* precedes *de*.
(4) *Future.*—Prefixes *ba* to the Pres. Subj. When a personal pronoun is used, *ba* precedes the *wu*. Otherwise *wu* precedes *ba*.
(5) *Imperative.*—The same as optative. Has no first person. The termination of 2nd sg. is *e*.

Tenses based on Imperfect, and on Past Participle—

(2) *Past.*—Prefixes optionally *wu* to Imperfect. Intransitive verbs, classes 3, 11, and 13, and Transitive, classes 5, 9, and 20, always omit *wu*. Intransitive, classes 8, 10, and 12, and Transitive, classes 2 and 15-19, are defective, and form the Past by means of a periphrasis, or with the aid of other verbs.
(3) *Habitual Imperfect.*—Prefixes *ba* to Pass.
(4) *Perfect.*—Past Participle + *yam*, etc. (pres. of Auxiliary).
(5) *Pluperfect.*—Past Participle + *wum*, etc. (past of Auxiliary).
(6) *Doubtful Past.*—Past Participle + *ba yam* (Future of Auxiliary) or + *wī* (Pres. Subj. of Auxiliary).
(7) *Past Conditional.*—Past Participle + *wai* or *wāē* (Past Subjunctive of Auxiliary).

Conjugation of Regular Intransitive Verb—*zghalēd"ī* (Cl. 2), 'to run.'

Infinitive, *zghalēd"ī*, 'to run.' Past Part. *zghalēdalai* or *zghalēda*, 'run.'

	Sing. masc.	Sing. fem.	Plur. masc. and fem.
Noun of Agency,	*zghalēdānai* or *zghalēdānukai*, 'a runner,' 'running.'	*zghalēdūna* or *zghalēdūnke*.	*zghalēdānā* or *zghalēdānkē*.

Tenses based on the Present.

(1) *Pres.*, 'I run'—

	Sing.	Plur.
(1)	*zghalam*	*zghalū*.
(2)	*zghalē*	*zghalai*.
(3)	*zghalī*	*zghalē*.

(2) *Pres. Subj.*, 'I may run'—(*wu*) *zghalam*, etc.

(4) *Future*, 'I shall run' (*wu*) *ba zghalam* or *za ba* (*wu*) *zghalam*, etc.

(3) *Optative*, 'I should run'—1st and 2nd persons, same as Pres. Subj. 3rd sg. and pl. (*wu*) *de zghalī* or *ha ghā de* (*wu*) *zghalī*.

(5) *Imperative*, 'run thou'—1st Person, wanting. 2nd sg. (*wu*) *zghalai*. 2nd pl. (*wu*) *zghalai*. 3rd Person, same as Optative.

Tenses based on Imperfect and on the Past Participle.

(1) *Imperf.*, 'I was running'—

	Sing.	Plur.
	(1) *zghalēdam*	*zghalēdū*.
	(2) *zghalēdē*	*zghalēdai*.
3 Masc.	*zghalēd"ī* or *zghalēd"*.	*zghalēdē*.
3 Fem.	*zghalēda* or *zghalēdala*	*zghalēdalē*.

(2) *Past*, 'I ran'—(*wu*) *zghalēdam*, etc.

(3) *Habitual Imperfect*, 'I used to run' (*wu*) *ba zghalēdam* or *za ba* (*wu*) *zghalēdam*, etc.

(4) *Perfect*, 'I have run'—

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
(1)	*zghalēdalai yam*	*zghalēdale yam*	*zghalēdalē yū*.
(2)	*zghalēdalai yē*	*zghalēdale yē*	*zghalēdalē yai*.
(3)	*zghalēdalai dai*	*zghalēdala dai*	*zghalēdalē dē*.

(5) *Pluperfect*, 'I had run'—

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
(1)	*zghalēdalai wum*	*zghalēdale wum*	*zghalēdali wū*
(2)	,, *wē*	,, *wē*	,, *wai*.
(3)	,, *wu*	,, *wa*	,, *wū* (fem. *wē*).

(6) *Doubtful Part.*, 'I may have run'—

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
(1)	*zghalēdalai ba yam*,	*zghalēdale ba yam*,	*zghalēdalē ba yū*,

and so on, or *zghalēdala*, (etc.) *ai* for all persons and numbers.

(7) Past Conditional, 'had I run'—M. *zghalēdalai wai* or *wāē*, and so throughout, the participle changing for gender.

Conjugation of Regular Transitive Verb *-ākhist"ī* (Cl. 4), 'to seize.'

Infinitive, *ākhist"ī*, to seize. Past Part., *ākhistalai*, 'seized.'

	Sing. Masc.	Sing. Fem.	Plur. Masc. and Fem.
Noun of Agency,	*ākhistūnai* or *ākhistūnukai*, 'a seizer.'	*ākhistūne* or *-ūnke*.	*ākhistūnā* or *-ūnkē*.

Tenses based on the Present.

(1) *Pres.* 'I seize,' Sg. *ākhlam*, *-ē*, *-i*. Pl. *ākhlū*, *-ai*, *-i*.

(2) *Pres. Subj.* 'I may seize,' (*wu*) *ākhlam* (contracted to *wākhlam*), etc.

(4) *Future*, 'I shall seize,' (*wu*) *ba ākhlam* or *za ba* (*wu*) *ākhlam* (*wākhlem*), etc.

(3) *Optative*, 'I should seize' 1st and 2nd persons, same as Pres. Subj. 3rd sg. and pl. (*wu*) *de ākhlī* or *ha ghā de* (*wu*) *ākhlī* (*wākhī*).

(5) *Imperative*, 'seize thou.' 1st Person wanting. 2nd sg. (*wu*) *ākhla*. pl. (*wu*) *ākhlai*. 3rd Person, same as Optative.

Tenses based on the Imperfect and on the Past Participles.—These are all passive. The verb agrees with the object in Gender and Number, and the subject is put in the case of the agent. For the agent, either the full pronominal forms *mā*, *tā*, *ha ghā*, etc.) may be used or the contracted obl forms (*me*, *de*, *yē*, etc.)

(1) *Imperfect*, 'was being seized (by me),' etc.

Obj. Sg. Masc. (*mā* or *me*, etc.)		*ākhist*
,, Sg. Fem.	,,	*ākhista* or *ākhistala*.
,, Pl. Masc.	,,	*ākhist"* or *ākhist"ī*.
,, Pl. Fem.	,,	*ākhistē* or *ākhistalē*
'I was being seized,'		*ākhist-am*.
'Thou ,, ,, ,, ,,'		*ākhist-ē*,

and so on.

(2) *Past*, 'was seized (by me, etc.)' (*mā*, *tā*, *ha ghā*, etc.) *wākhist* or *wu* (*me*, *de*, *yē*, etc.) *ākhist*, and so on.

NOTE.—Full pronominal forms always precede the *wu* and contracted forms follow it.

(3) *Habitual Imperfect*, 'used to be seized (by me, etc.)' (*mā*, *tā*, *ha ghā*, etc.) *ba wākhist* or *ba wu* (*me*, *de*, *yē*, etc.) *ākhist*.

(4) *Perfect*, 'has been seized (by me, etc.)' (*mā*, *tā*, *ha ghā*, etc., *me*, *de*, *yē*, etc.) *ākhistalai dai*. With the object fem., the verb would be *ākhistalē da*, and so on.

(5) *Pluperfect*, 'had been seized (by me, etc.).' Similarly to perfect. *ākhistalai wu*, etc.

(6) *Doubtful Past*, 'may have been seized (by me, etc.)' (*mā*, *tā*, *ha ghā*, etc.) *ba ākhistalai wī*, or *ba* (*me*, *de*, *yē*, etc.) *ākhistalai wī*. The participle agrees with object in gender and number.

(7) *Past Conditional*, 'had ( ) been seized (by me, etc.)' (*mā*, *tā*, *hāgha*, etc., *me*, *de*, *yē*, etc.) *ākhistalai wai* or *wāē*, and so on.

Passive Voice.

This is formed by conjugating the Past Participle (which agrees with the subject in gender and number) with the auxiliary verb *sāw"ī*, to be.

Thus *ākhistalai shī*, he is seized; *ākhistala shī*, she is seized; *ha ghā ba wākhistala shī*, or *wu ākhistalai ba shī*, he will be seized; *ākhistalai sh"*, he was seized; *ākhistala shwa* or *shwala*, she was seized.

SYNOPSIS OF THE XXXVII VERBAL CLASSES.

Class.	Infinitive.	Meaning.	Pres., Indicative, 3rd Sg.	Pres., Subjunctive, 3rd Sg.	Imperfect, 3rd Sg., Masc.	Past 3rd Sg., Masc.	Past Participle.	Remarks.
				Intransitive Verbs.				
I	*pōhēd"l*	to know	*pōhēzhī*	*wu* + Pres. Ind.	*pōhēd"*	*wu* + Imperf.	*pōhēdalai.*	
II	*zghalēd"l*	to run	*zghalī*	,,	*zghalēd"*	,,	*zghalēdalai.*	
III	*kṣhē-nāst"l*	to sit	*kṣhē-nī*	*kṣhē-nī*	*kṣhē-nāst*	*kṣhē-nāst*	*kṣhē-nāstai.*	
IV	*okāwōd"l*	to split	*ōkwō*	*wu* + Ind.	*ōkāwōd*	*wu* + Imperf.	*ōkawōdai.*	
V	*khat"l*	to ascend	*khāṣhṭ*	,,	*khāṣ* (pl. *khat"l* or *khāt"*)	,,	*khatalai.*	1. sg. Past. *khatam.*
VI	*mr"l*	to die	*mrī*	,,	*mar*	,,	*mar.*	
VII	*s"l*	to burn	*swadzī*	,,	*s"* (north), *sū* (south)	,,	*smrs.*	
VIII	*mātēd"l*	to break	*mātēṣhṭ*	*mātē ṣhī*	*mātēd"*	*mātē ṣh"*	*mātl.*	
IX	*zghāṣhṭ"l*	to run	(*zghaṣhī*)	*wu* + Ind.	*zghāṣhṭ*	*wu* + Imperf.	*zghāṣhṭai.*	
X	*drūm"l*	to go	*drūmī*	,,	(*ē"*)	(*lār*)	(*talai* or *tlalai*).	
XI	*lār"l*	to go	(*dzī*)	*lār ṣhī*	(*t"*)	*lār*	(*talai* or *tlalai*).	
XII	*t"l*	to go	(*dzī*)	(*lār tūl*)	*t"* or *ē"*	(*lār*)	*talai* or *tlalai.*	
XIII	*rā-ghī"l*	to come	(*rā dzī*)	(*rā-shī*)	(*rā-ī"*)	*rā-ghai*	*rā-ghalai* or *rā-ghalai.*	
				Transitive Verbs.				
I	*tar"l*	to bind	*tarī*	*wu* + Ind.	*tār"*	*wu* + Imperf.	*taralai*	
II	*khashaw"l*	to bury	*khashawī*	*khaṣh krī*	*khashāw"*	*khaṣh kar*	*khaṣh karai.*	
III	*ghōṣhṭ"l*	to desire	*ghwārī*	*wu* + Ind.	*ghōṣhṭ*	*wu* + Imperf.	*ghōṣhṭalai.*	*ṣhṭ* to *ār.*
	āghūst"l	to clothe	*āghūndī*	,,	*āghūst*	,,	*āghūstai* or *alai.*	*st* to *nd.*
IV	*okṣhṭ"l*	to clip	*okanī*	,,	*okṣhṭ*	,,	*okṣhṭalai.*	*ṣhṭ* to *n.*
	mūnd"l	to find	*mūmī*	,,	*mūnd*	,,	*mundalai*	
	lwast"l	to read	*lwalī*	,,	*lwast*	,,	*lwastalai.*	
	ākhist"l	to seize	*ākhlī*	,,	*ākhist*	,,	*ākhistalai.*	
V	*bāēl"l*	to lose (at play).	*bāēlī*	*bāēlī*	*bāēl"*	*bāēl"*	*bāēlalai.*	
VI	*way"l*	to speak	*wāyā*	*wu* + Ind.	*wāy"* or *wu*	*wu* + Imperf.	*wayalai.*	
VII	*bal"l*	to call	*bālī*	,,	*bāl"*	,,	*balalai*	
VIII	*waṣhl"l*	to kill.	*waṣhnī*	,,	*wāṣh"*	,,	*waṣhalai.*	
IX	*prā-nad"l*	to unloose	*prā-nadzī*	*prā-nadzī*	*prā-nat*	*prā-nat*	*prā-nalai* or *ndlai.*	
X	*wīṣhṭ"l*	to discharge.	*mulī*	*wu* + Ind.	*wīṣhṭ*	*wu* + Imperf.	*wīṣhṭalai.*	
XI	*ōrwād"l*	to hear	*ōrwī*	*wār-uī*	*ōrwōd"*	*wār-wōd"*	*ōrwōdalai.*	
XII	*pēṣhand"l*	to know	*pēṣhanī*	*wu* + Ind.	*pēṣhānd"*	*wu* + Imperf.	*pēṣhandalai.*	
XIII	*khand"l*	to laugh	*khāndī*	,,	*khand"l*	,,	*khandalai.*	
XIV	*mushl"l*	to rub	*mushī*	,,	*mush"*	,,	*mushalai.*	
XV	*yōsh"l*	to place	(*ṣhdī*)	(*ṣhdī*)	*yōṣh*	(*kō-ṣhō*)	*yōṣhai.*	
XVI	*kō-ṣhw"l*	to place	(*kō-ṣhdī*)	(*kō-ṣhdī*)	*kō-ṣhō*	*kō-ṣhō*	(*yōṣhai*).	
XVII	*ṣhd"l*	to place	*ṣhdī*	*ṣhdī*	(*kō-ṣhō*)	(*kō-ṣhō*)	(*yōṣhai*).	
XVIII	*wr"l*	to take, carry.	*wrī*	(*yō ār*)	*war*	(*yō-war*)	*warai.*	
XIX	*bī w"l*	to remove	*bīā yī*	(*bō-dzī*)	*bī-w"*	(*bāī*)	*bī-walai.*	
XX	*kṣhō-nawī"l*	to raise to sit.	*kṣhō-nawī*	*kṣhō-nawī*	*kṣhō nāw"*	*kṣhō-nāw"*	*kṣhō-nawalai.*	
XXI	*sāī"l*	to nourish	*sāī*	*wu* + Ind.	*sāī"*	*wu* + Imperf.	*sātalai.*	
XXII	*nghar"l*	to swallow	*nghar*	,,	*nghārd*	,,	*nghardai.*	
XXIII	*sw"*	to burn	*swadzī*	,,	*s"* (N.-E.), *sū* (S.-W.).	,,	*sawai.*	
XXIV	*kaw"l*	to do	*kawī*	*wu kī*	*kāwuh* or *k"*	*wuk"*	(*karai*).	

Paṣhtô Numerals.

	Standard.	Bunēr.	Plains Yūsufzai.	Ṣwāt Valley.	Bājauṛ.	Ghilzai.	Afridī.	Khaṭak.
1	yau	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2	dwa	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3	dre	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
4	tsalōr	[illegible]	śalōr	[illegible]	[illegible]	tsalōr	śalōr	[illegible]
5	pindza	pindzᵉ	pinźᵉ	[illegible]	[illegible]	pindzᵉ	pinźᵉ	[illegible]
6	shpaṣh	shpag	[illegible]	[illegible]	[illegible]	[illegible]	shpźg	shpēṣh.
7	ōwa	uwᵃ	[illegible]	[illegible]	ŭw	owᵃ	uwᵃ	[illegible]
8	aṭa	atᵃ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
9	na	nahᵉ	[illegible]	[illegible]	[illegible]	[illegible]	azᵃ	[illegible]
10	las	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
11	yaulas	yawōlas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
12	dwalas	dōlas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
13	dīarlas	dyarlas	[illegible]	[illegible]	[illegible]	[illegible]	dyárlas	dyarlas.
14	tsārlas	tswārlas	śwārlas	[illegible]	[illegible]	tsworlas	śwārlas	śwarlas.
15	pindzalas	pindzallas	pinźallas	[illegible]	[illegible]	pindzallas	pinźallas	pinźallas.
16	spārlas	shpārlas	[illegible]	[illegible]	[illegible]	[illegible]	shpárlas	shpārlas.
17	ōwalas	uwᵉllas	uwallas	[illegible]	[illegible]	owallas	uwallas	[illegible]
18	aṭalas	atᵉllas	aṭallas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
19	nūnas	nūllas	[illegible]	[illegible]	[illegible]	nūnas	[illegible]	[illegible]
20	shil	shᵃl	shal	[illegible]	[illegible]	shᵃl	[illegible]	[illegible]
30	dērsh	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40	tsalwēṣhṭ	tsalwēṣhṭ	śalwēṣhṭ	śoulēṣhṭ	[illegible]	tsalwēṣhṭ	śalwēṣhṭ	śalwēṣhṭ.
50	pandzōs	[illegible]	panźōs	[illegible]	[illegible]	pandzōs	panźōs	[illegible]
60	shpēṭa	shpēṭᵃ	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]
70	awiā	auyā	[illegible]	[illegible]	[illegible]	[illegible]	auyā	auyā.
80	aṭiā	aṭyā	[illegible]	[illegible]	[illegible]	[illegible]	aṭyā	aṭyā.
90	nawe	nwī	[illegible]	aṭyālas	[illegible]	nwī	[illegible]	[illegible]
100	sal	tsᵃl	ŝal	[illegible]	[illegible]	tsᵃl	sᵃl	[illegible]

NOTE.—Where a number is not given, it is the same as in the preceding column.

PAṢḤTŌ.

North-Eastern Dialect.

The North-eastern dialect of Paṣḫtō is, so far as British territory is concerned, spoken in the north-western portions of the District of Hazara, in the Chhachh country of the District of Attock, by all the inhabitants of Afghān descent in the District of Peshawar, except the Akōrā Khaṭaks of the south-east of the District, and by the Bangashes of the north-west, and north-centre of the District of Kohat.

The following figures show the number of speakers of the North-eastern dialect in Pashto-speaking Districts, in British territory:—

Hazara	29,151
Attock	15,291
Peshawar	654,940
Kohat	107,492
Total	806,974

The following specimen, a version of the Parable of the Prodigal Son, is in the North-eastern or Paḳḥtō dialect as spoken in the Peshawar District. Note that there is a tendency to substitute *u* for *ᵉ*. Thus, *warkawul*, for *war-kawᵉl*, it was given, in which an *ᵉ* has become *u*. The prefix of the genitive is *dᵉ*, not *da*. The letter *e* is substituted for *ai*, as in *rāghalē*, for *rāghalai*, he came. The past participle often ends in *ō*, as in *kō*, he was made; *wuīdō*, he was seen. Note also the forms *nē* (or *na*) *ᵉma*, I am not; *pē*, on him; and *tē-na*, from it.

The specimen is from the pen of Mirza Sayyad Muhammad Khan, and has been revised by the late Mr. J. G. Lorimer, I.C.S., who was also kind enough to prepare the transliteration according to the system indicated in the preceding pages.

The following figures show the number of speakers of each dialect of Paṣḫtō in Peshawar:—

North-eastern Dialect	654,940
South-western (Khaṭak) Dialect	54,525
Total number of Paṣḫtō speakers	709,465

[No. I.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyad Muhammad Khan, 1898.)

دیو سړي دوه شاهي وُو * کشر زړنه وُو چه لې پلار ئې خپل مال چه څه بخره م رسي ماله را که * جوړ هغه بے ویشه وکه * یو څو ورځې پس کشر خوئې خپل مال اسباب را ټول کړ او لرې مُلک ته په سفر لاړ او هلته ئې هر څه په بدعملۍ والوزول * کم وخت چه ورڅخه څه پاتے نه شول نو په هغه مُلک کښې سخته تاحطي پیدا شوه * نو دې محتاجه شوّ * ئې یو وطني سړي نوکر شو * هغه ئې بدو څناورو څرّولو له پټو ته واستولو * چه چا څه نه ورکول نو په زړه کښې ئې تیر سو - دا پوستکي چه خنزیران یے کیږه دکړي زه هُم یے نس مور کړم * چه په خوړ شو نو په زړه کښې ئې وُو چه عجیبه ده چه ئې پلار م دیرمزدوران په دودئې سرپرې لا ته زیاتیږي او حال دا دې چه زه دلته له لوږې مړم * دنه دې باشم ورځم او ورته وایم چه ئې پلار ئې خدئې کنا م کړي ده او ستا محتاج * ئې دے اشق به امه چه ستا خوئې وُ بللي شم * ما ده خپلو مزدوراتو نه وکښوه * جوړ اُوچت پاشید پلار له ورغي * ده وراید چه پلار ته ورسکاره شو نو زړه یے ئې هغه رُسو * ورځو ئې کو ور ترغاړه وت او دیر ئې ښکُل کو * خوئې ورته وُو چه اې پلاره ما ئې خدئې کنا کړي ده او ستا محتاج * دے قابل نه امه چه ستا خوئې وُ بللي شم * پلار خپلو نوکرانو ته وُو چه ده تولو نه ښې جامې راوُباسئې ور یا ئې ځندوئې * گوته ور په لاس کښې او ښوري ئې ورته په ښو کښې * چه په یو ځائې سره خوراک وکړ او هم خوشالي وکړ * ځکه چه دا خوئې م مړ وه سر دوباره جوندي شو * وُک وه بیا موندي شو * پس په خوشحالتیا ئې سره ساعت تیراولو *

مشر خوئې ئې په بټي کښې وه - چه را روان شو او کور ته نزدے شو - ئې ځندرو او ئې ګډیدو آواز ئې تر غوږ شو - یو نوکرې راوبللو ته نه تپوس ئې وکړ و چه دا څه ښي * هغه په جواب کښې ورته وُو چه ور ور د راغلي ئې او پلار د وله لوړه میلمستیا کړي ده دپاره دې چه روغ جوړ ئې راُیدو * ئې خپه شولو زړه ئې و نه غوښته چه ور ننوزم - پلار ئې راوُوت بُخلا ئې کو * ده پلار ته وویلے چه فکر وُکه کله راسه ئې خدمت کُومه او هیڅ ئې م ئې نه و مخ نه دې کړزلي - یو جیني دِ هُم چرې را بیلي نه ده چه ئې خپلو آشنایانو سره م خندا ځوس کړي وي * او دا خوئې چه ئې راسي چه دا ټول مال ئې به دمانو خوولے دے نو هغه نه ئې لوړه میلمستیا وکه * ده ورته وُو چه اې خوئې نه مدام را څخه ئې که چه څما ئې ټول ستا ئې - خو خوشحالتیا او خوشحالیدل مناسب وُو ځکه چه ورور ئې مړ وه جوندي شو ورک وه را پیدا شو *

[No. I.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (PESHAWAR) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

Dᵃ yau sarī dwa żāman wū. Kᵃshᵃr war-ṭa
Of one man two sons there-were.. By-the-younger-one him-to
wuwe chi, 'ai plāra, dᵃ khpᵃla māla chi-šᵃ bakhra me
it-was-said that, 'O father, from thine-own goods whatever portion to-me
rasī mā-la rā-ka.' Jōr hagha pē wēsha wuka. Yau
comes me-to give-to-me.' Accordingly by-him on-him division was-made. A
sō vraźē pas kᵃshᵃr żōe khpᵃl māl asbāb rā-ṭōl-kō,
few days after by-the-younger son his-own goods (and) property was-gathered,
yau lirē mulk ta pa safar lāṛ, au hᵃlta yē har-šᵃ pa
one far country to on journey went, and there by-him everything on
bad-'amalai wālūzawᵃl. Kᵃm-wakht-chi war-śakha šᵃ pātē nᵃ shwᵃl, nō
profligacy was-spent. As-soon-as him-with anything remained not was, then
pa hagha mulk kḫe (ke) sakhta qāḥṭī paidā-shwa. Nō dē muḥtāja
in that country in mighty famine arose. Then he in-want
shō. Dᵃ yau waṭanī sarī naukar sho. Hagha dᵃ badō-żināwarō
became. Of one citizen man the-servant he-became. By-him of swine
śarawulō-la paṭō-ta wāstawᵃlō. Chi chā šᵃ na
the-feeding-for the-fields-to he-was-sent. When by-any-one anything not
war-kawul, nō pᵃ-zṛᵃ-kḫe yē tēr-shū, 'dā postᵃkkī chi khanzīrān
to-him-was-given, then in-his-mind-in for-him it-passed, 'these husks which swine
pē gēḍa ḍakawī zᵃ hum pē nas mōṛ-kṛam.' Chi pa
on-them their-belly fill I also on-them belly satiated-could-make.' When to
khud shō, nō pa-zṛᵃ-kḫe yē wuwe chi, 'ajība da
himself he-came, then on-his-heart-in by-him it-was-said that, 'wonderful is-it
chi dᵃ plār-me dōmra ḍēr mazdūrān pa ḍōḍai maṛēgī lā
that of my-father so many hired-servants on bread satisfy-themselves yet
tē-na żiyātēgī, au hāl dā dē chi zᵃ dᵃlta la lwagē mram.
it-from there-remains-some, and fact this is that I here with hunger am-dying.
Dagha dē. Pāśam war-żam, au war-ta wāyam chi, "ai plāra,
This is-(so). I-am-arising I-am-to-him-going, and him-to I-am-saying that, "O father,
dᵃ Khodai gunā me kᵃṛē-da, au stā makhā-makh. Dᵃ dē lāiq
of God sin by-me has-been-done, and thy face-before. Of this worthy

nē ʿma chi stā żōe wu-balᵃlē shᵃm. Mā dᵃ-khpᵃlō mazdūrānō-na
not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of
wugaṇa."' Jōṛ ūchat pāsēd plār-la warraghē. Dᵃ-wrāya chi
consider."' Accordingly up he-rose father-to went. From-a-far when
plār-ta war ḳhkāra-shō, nō zṛᵃ pē dᵃ-haghᵃ wusō. War dau
the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running
yē kō; war tar-ghāṛa-wat, au ḍōr yē ḳhkul-kō. Żōe
by-him was-done; to-him embraced, and much by-him kissing-was-done. By-the-son
war-ta wuwe chi, 'ai plāra, mā dᵃ Khodai gunā kᵃṛē-da au
him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and
stā makhā-makh. Dᵃ dē qābil nē ʿma chi stā żoe wu-balᵃ-ē
thy face-before. Of that worthy not I-am that thy son called
shᵃm.' Plār khpᵃlō naukarānō-ta wuwe chi, 'dᵃ-ṭolō-na
I-may-be.' By-the-father his-own servants-to it-was-said that, 'than-all
ḳhē jāmē rāwobāsai war wāghundawai. Gūta war pa lās kai au
best robe bring-out on-him put. Ring to-him on hand put and
paṇē yē war-ta pa ḳhpō kai; chi pa-yau-żāi-sara khwurāk-wu-kū au hum
shoes his him-to on feet put; that together we-may-feed and also
khushāli wu-kū. Żᵃka-chi dā żōe me mᵃṛ wu, sar-dōbāra jwandē shō;
joy make. Because-that this son of-me dead was, again living became;
wruk wu, byā mūndē shō.' Pas pa khushḥāltiyā yē sara sāʿat
lost was, again found became.' Thereon in joyfulness by-them with the-time
tērāwᵃlō.
was-passed.

Mᵃshᵃṛ żōe yē pa-paṭi-ḳḳhe wuh. Chi rā-rawān-shō au kōr-ta
Elder son his in-the-field was. When he-started and the-house-to
nizdē shō, dᵃ sandarō au dᵃ gadēdō āwāz yē-tar-ghwaga shō. Yau
near came, of music and of singing the-sound to-his-ears came. A
naukar yē rāwubalᵃlō, tē-na tapōs yē wu-kᵃṛō, 'chi dā
servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this
sᵃ dī?' Hagha pa-jawāb-ḳḳhe war-ta wuwe chi, 'wrōr-de
thing is?' By-him in-answer him-to it-was-said that, 'brother-thy
rāghalē-dē, au plār-de wa-la lōya mēlmastiyā kᵃṛē-da, dapāra-dᵃ-dē
come-is, and thy-father him-to great hospitality hath-given, owing-to-this
chi rōgh jōṛ yē wulidō.' Dē khapa shwᵃlō, zṛᵃ-yē
that safe (and) sound by-him he-has-been-seen.' He angry became, heart-his
wu-na-ghwuḳhṭᵃ chi war-nᵃnᵃ-wūzam. Plār yē rāwuwat
did-not-desire that to-him-I-may-enter. The-father-then to-him come-out
pukhlā-yē-kō. Da plār-ta wuwēyilē chi, 'fikr-wuka
(and) beseeching-by-him-was-done. By-him his-father-to it-was-said that, 'think

kala-rāsi be khidmat kawuma, au hēchare me dᵃ-wēyilō-na-de
how-long thy service has-been-done-by-me, and ever by-me from-speech-thy
makh nā-dē garzwulē; yau chēlai de hum chare rā
the-face not-has-been turned-away; one young-goat by-thee even ever to-me
baḳhᵃlē-na-da chi da-khpᵃlō-āshpāyānō-sara me khandā hawas
bestowed-not-has-been that my-own-friends-with by-me laughter (and) amusement
kᵃṛē-wē. Au dā zōe chi-de zāghē, chi dā-ṭōl māl-de pa
might-be-made. And this son who-thine comes, by-whom all goods-thy on
ḍamānō khwaṛᵃlē-dē, nō haghā-la de lōya mēlmastiyā
musicians has-been-devoured, then him-to by-thee great hospitality
wu-ka.' Dᵃ war-ta wuwe chi, 'ai żōya, tᵃ mudām
hath-been-done.' By-him him-to it-was-said that, 'O son, thou always
rā-śakha yē; śᵃ-chi żᵃmā dī, ṭōl stā dī. Khō khush-ḥāltiyā au
near-me art; that-which mine is, all thine is. So gladness and
khush-hālēdal munāsib wū, żᵃka-chi wrōr-de mᵃṛ wu, jwandē shō;
to-be-joyful befitting is, because brother-thy dead was, alive he-became;
wruk wu, rā-paidā shō.'
lost he-was, to-us-found he-became.'

BUNER DIALECT.

The next specimen comes from Buner. It differs very slightly from standard Paṣhtō. We may note that the genitive prefix is *dᵃ* and not *da*, and that a final short *zēr* is transliterated *i* and not *e*. The word for 'he was' is *wᵃ*, not *wu*, and for 'brother' is *ṛōr*, not *wrōr*.

[No. 2.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

NORTH-EASTERN (BUNER) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دَ يو سړي دوه خامن وُو ـ نو هغه کشر خپل پلار ته وُوِ چه پلاره ماته خپله برخه د مال را کړه ـ نو هغه خپل مال په دواړو وويشه ـ يو خو روځې پَس کشر خُوړِي هر څه را ټول کړه ـ آو يو لِرې مَلک ته يې مَزل وکړ ـ آو هَلته يې خپل مال په مستۍ ډوډۍ کړ ـ نو چه ټول يې خلاص کړ نو به هغه مَلک باندِ يو آمباري قحط راغَی ـ آو هغه تنګ شه ـ نو هغه لاړ آو د هغه وَطَن يو مُعتبَر سړي سره نوکر شه ـ او هغه د خـزيرانو د څرولو دپاره خپلو پټو کَه ولېږه ـ آو هغه که به خوشحالۍ سره په هغه ګوسو چه خـزيرانو خواړه خپله ګيډه ډَکه کړي وَه خو هيڅا نه وَرکول ـ بيا چه په خوله شه نو وُ يې وِ چه ځما د پلار خومره نوکران په مه شلن ډوډۍ مُوړي ـ آو زه د لوږې مړم ـ زه به پاڅم آو خپل پلار لَه به وريشم آو وَرته که وايم چه پلاره ما د خُدای ګُناه کړې دَه او ستا هُم ـ آو د دې لايق نه يم چه ستا ځُوئي شم خو په نوکرانو کښې م واچوه ـ آو هغه پاڅيده آو خپل پلار لَه راغَی ـ خوچه هغه لا بيَرته وَه نو خپل پلار وليده ـ او ترس يې پر وکړ ـ آو ور نُژغاښت آو ور تر غاړه وتـ آو ښکُل يې کړ ـ آو ځُوئي ورته وُوِ چه پلاره ما د خدای او ستا ګُناه کړې دَه ـ آو د دې لايق نه يم چه ستا ځُوئي شم ـ ولې پلار يې خپلو نوکرانو وُوِ چه ښه جامه راوړئې ـ آو د ته يې راغـدرئې ـ آو يَوه ګُنګه يې په لاس کړئې ـ آو پښې ورته په ښه کړئې ـ آو راغئې چه درئې وخورُو ـ آو خوشحالي وکړُو ـ ځکه چه دا ځما ځُوئي مړ وَه آو جوندې شوَی دَی رُک وَه آو پَيدا شوَی دَی ـ آو هغې خوشحالي جوړه کړه *

آس د هغه مشر ځُوئي په پټي کښې وَه ـ آو چه هَغه راغَی آو کورته نـږدې شه ـ نو د سَرود آو ګَډيدو آواز يې واوريده ـ نو يَو نَوکر ته يې آواز وکړ ـ آو تَپوس يې ترې وکړ چه دا څه چَل دَی ـ نو هغه ورته وُوِ چه ستا ورور راغلَی دَی ـ آو پلارې خَيرات کړَی دَی ـ ځکه چه هغه يې روغ جوړ مُوندلَی دَی ـ نو هغه مَزَر شه ـ او دننه نه ته ـ نو پلار يې راوَوَت ـ آو منت يې ورته وکړ ـ نو هغه به جواب کښې پلار ته وُوِ چه کوره دومره ديرکال ما ستا خدمت کړَی دَی آو هيڅچرې م ستا حُکم نه دَی ماته کړَی ـ آو بيا هُم تا چَرې ماته يَو شيرلَی را کړَی نه دَی ـ چه ما پرد خپلو دوستانو سَره خوشحالي کړَی وَی ـ ولې خوچه دا ستا ځُوئي چه مال يې در ته په ډمو خَبَنه کړي دَی راغَی نو تا وَلَه ميلمستيا وَر کړه ـ نو هغه ورَته وُوِ چه ځُوبه ته تل ما سَره يې ـ آو څما هرڅه ستا ډِي ـ دا مُناسب وُو چه مُونږ خادِي وکړُو آو خوشحال شُو ـ ځکه چه دا ستا ورور مَړوَه آو بيا جوندې شوَی دَی ـ او رُک وَه او مُوندلَی شوَی دَی *

[No. 2.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (BUNER) DIALECT.

(TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

Dᵃ yau saṛī dwa dz̲āmᵃn wū. Nō hag̲hᵃ kᵃsh̲ᵃr kh̲pᵃl plār ta wuwi chi, 'plāra mā-la kh̲pᵃla brakha dᵃ māla rākṛa.' Nō hag̲hᵃ kh̲pᵃl māl pᵃ dwāṛō wuwēsh̲ᵃ. Yau ts̲ō rwadzē pas kᵃsh̲ᵃr dzūyī har-ts̲ᵃ rāṭol kṛᵃ, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au halta yē kh̲pᵃl māl pᵃ mastaī dūṛa kᵃṛ.[1] Nō chi ṭol yē kh̲laṣ kᵃṛ, nō pᵃ hag̲hᵃ mᵃlk bāndī yau ambārē qaḥaṭ rāg̲hai, au hag̲ha tang sh̲ᵃ. Nō hag̲ha lāṛ, au dᵃ hag̲hᵃ waṭan yau muʿatabar saṛi sara nauka sh̲ᵃ. Au hag̲hᵃ dᵃ kh̲inzīrānō dᵃ ts̲arawᵃlō dapāra kh̲pᵃlō paṭō la wulēg̲ᵃ. Au hag̲hᵃ ba pᵃ kh̲ush̲hālai sara pᵃ hag̲hᵃ būsō chi kh̲inzīrāno kh̲wāṛᵃ, kh̲pᵃla gēḍa ḍaka kᵃṛe wa, kh̲ō hēchā nᵃ warkawᵃl. Byā chi pᵃ kh̲ud sh̲ᵃ, nō wu-yē-wi chi, 'dz̲ᵃmā dᵃ plār ts̲ōmra naukarān pᵃ ḳḥᵃ sh̲ān ḍoḍaī mūmī, au zᵃ dᵃ lwᵃgō mrᵃm. Zᵃ ba pāts̲ᵃm, au kh̲pᵃl plār la ba warsh̲ᵃm, au war-ta ba wāyᵃm chi, "plāra, mā dᵃ Kh̲udāe gunāh kᵃṛe da au stā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi stā dzūyai sh̲ᵃm, kh̲ō pᵃ naukarānō kḳḥ(ki) mi wāchawa."' Au hag̲ha pāts̲ēdᵃ, au kh̲pᵃl plār la rāg̲hai. Kh̲ō chi hag̲ha lā byarta wᵃ, nō kh̲pᵃl plār wulīdᵃ, au tars yō pri wukᵃṛ. Au war wuzg̲hāḳḥt, au war tar-ghāṛawat, au ḳḥkul yē kᵃṛ. Au dzūyī war-ta wuwi chi, 'plāra mā dᵃ Kh̲udāe au stā gunāh kᵃṛe da. Au dᵃ dē lāyiq nᵃ yᵃm chi stā dz̲ūyai sh̲ᵃm.' Wᵃlē plār yē kh̲pᵃlō naukarānō ta wuwi chi, 'ḳḥa jāma rāwṛaī, au dᵃ ta yē wāg̲hunda waī, au yawa guta yē pᵃ lās kṛaī, au paṇē war-ta pᵃ ḳḥpō kṛaī. Au rādzaī chi ḍōḍaī wukh̲wrū, au kh̲ush̲hālī wokṛū. Dz̲ᵃka chi dā dz̲ᵃmā dzūyai mᵃṛ wᵃ, au jwandai sh̲ᵃwai dai; ruk wᵃ, au paidā sh̲ᵃwai dai.' Au hag̲hai kh̲ush̲hāli joṛa kṛa.

Us dᵃ hag̲hᵃ mᵃsh̲ᵃr dzūyai pᵃ paṭī kḳḥ(ki) wᵃ. Au chi hag̲ha rāg̲hai, au kōr ta nizdō sh̲ᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē wāwrēdᵃ. Nō yau naukar ta yē awāz wukᵃṛ, au tapaus yē tri wukᵃṛ chi, 'dā ts̲ᵃ chal dai?' No hag̲hᵃ war-ta wuwi chi, 'stā rōr rāg̲hᵃlai dai. Au plār di kh̲airāt kᵃṛai dai. Dz̲ᵃka chi hag̲ha yē rōg̲h jōṛ mūndᵃlai dai.' Nō hag̲ha maraw'r shᵃ, au dan'na nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta wukᵃṛ. No hag̲hᵃ pᵃ jawāb kḳḥ(ki) plār ta wuwi chi, 'gōra, dōmrā ḍēr' kāla mā stā kh̲idmat kᵃṛai dai, au hēchare mi stā ḥukam nᵃ dai mātᵃṛai. Au byā hum tā chare mā-la yau ts̲ērlai rākᵃṛai nᵃ dai, chi mā pri dᵃ kh̲pᵃlō dōstānō sara kh̲ush̲hālī kᵃṛai wai. Wᵃlē kh̲ō chi dā stā dz̲ūyai chi māl yē dar-ta pᵃ ḍᵃmō ḥabaṭa kᵃṛai dai, rāg̲hai, nō tā wa-la mēlmastyā warkṛa.' Nō hag̲hᵃ war-ta wuwi chi, 'dz̲ūya, tᵃtᵃl mā sara yē, au dz̲ᵃmā har ts̲ᵃ stā dī. Dā munāsib wū chi mūg̲ ḳḥādī wukṛū, au kh̲ush̲hala sh̲ū. Dz̲ᵃka chi dā stā rōr mᵃṛ wᵃ, au byā jwandai sh̲ᵃai dai; au ruk wᵃ, au mūndᵃlai sh̲ᵃwai dai.'

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[1] Blade of dust of.

YŪSUFZAI DIALECT.

The following specimen is in the dialect used by the Plains Yūsufzais, who inhabit the country to the north-east of Peshawar. Their number is included in the figures already given for Peshawar District. As there stated, 654,940 people speak the North-eastern dialect of Paṣhtō in the Peshawar District, and of these, according to the census of 1911, 113,465 are Yūsufzais.

A very similar dialect of Paṣhtō is also spoken by 29,151 people in the north-west and south-west of the Hazara District, and the specimen here given will also do for that district.

Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The letter ږ is often written ړ. This, however, is merely a matter of spelling. As in Buner, a final *zēr* is transliterated *i*, not *e*; the word for 'was' is *w*, not *wa*; and the word for 'brother' is *rōr*, not *wrōr*.

[No. 3.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دہ یو سړي دوه زامن وُو ـ نو هغه کشر خپل پلارته وُو چه پلاره مالګه خپله برخه دہ مال نه را کړه ـ نو هغه خپل جایداد په دواړو وویشه ـ یو خو ورځې پس کشر زوي هرڅه جمع کړل او یو لېري ملک ته یې ګوچ وکړ ـ او هلته یې خپل مال په مستۍ والوزوه ـ نو چه ټول یې خلاص کړ نو په هغه ملک باندې یو لوی قحط راغې او هغه تنګ شه ـ نو هغه لاړ او دہ هغه وګړي یو معتبر سړي سره نوکر شه ـ او هغه دہ خنزیرانو دہ څروګو دپاره خپلو پټو ته ولیکه ـ او هغه دہ به خوشحالۍ سره په هغه ګوسو چه خنزیرانو خوړل خپله ګیډه ډکه کړي وه ـ خو هیڅچا نه ورکول ـ بیا چه په خود شه نو وُ یې ویل چه ځما دہ پلار خومره نوکران به مه شان ډډۍ موجې ـ او زه دہ لږګې مرم ـ زه به پاڅم او خپل پلارته به ورشم ـ او ورته به وایم چه پلاره ما دہ خدای ګناه کړي دہ او ستا هُم ـ او دہ دې لایق نه یم چه ستا روږي شم ـ خو په نوکرانو کښې م راچوه ـ او هغه پاڅیده او خپل پلار ته راغې ـ خو چه هغه لا بېرته وه نو خپل پلار ولیدہ او ترس یې پر وکړ او ور وزغلیده او ور ترغاړه وت او مګل یې کړ ـ او زوي ورته وُو چه پلاره ما دہ خدای او ستا ګناه کړي دہ ـ او د دې لایق نه یم چه ستا زوي شم ـ ولې پلار یې خپلو نوکرانو ته وویل چه ښه جامه راوړئ ـ او دہ ته یې واغستئ ـ او یوه ګڼه یې په لاس کړئ او پښې ورته په ښېو کړئ ـ او راځئ چه دوډۍ وخوړو ـ او خوشحالي وکړو ـ ځکه چه دا ځما زوئ مړ وه او جوړدې شوی دې ـ رڼګ وه او پیدا شوې دې ـ او هغې خوشحالي جوړه کړله *

اُس دہ هغه مشر زوي په پټي کښې وه ـ او چه هغه راغې او کورته لیږدې شه ـ نو دہ سرود او دہ ګډېدو آواز یې واوریده ـ نو یو نوکر ته یې آواز وکړ ـ او پوښتنه یې تروکړه چه ددې څه مطلب دې ـ نو هغه ورته وُو چه ستا ورور راغلې دې ـ او پلار دې خیرات کړې دې ـ ځکه چه هغه یې روغ جوړ موندلې دې ـ نو هغه مروَر شه او دننه نه ته ـ نو پلار یې راوُوت او منت یې ورته وکړ ـ نو هغه به جواب کښې پلار ته وُو چه ګوره دومره ډېر کال ما ستا خدمت کړې دې ـ او هیڅچرې م ستا حکم نه دې مات کړې ـ او بیا هُم تا چرې ماله یو چیلې راکړې نه دې چه ما پر دہ خپلو دوستانو سره خوشحالي کړې وې ـ ولې خوچه دا ستا زوي چه مال یې ډېرته په دمو خراب کړې دې راغې نو تا ورته میلمستیا ور کړله ـ نو هغه ورته وُو چه روګه ته همیشه ما سره یې ـ او څما هرڅه ستا دي ـ دا مناسب وُو چه مونږ ښادي وکړو او خوشحال شُو ځکه چه دا ستا ورور مړ وَ او بیا جوړدې شوې دې ـ او ژڼګ وَ موندلې شوې دې *

[No. 3.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Sir Harold Deane, K.C.S.I., 1898.)

Dᵃ yau saṛī dwa zāmᵃn wū. Nō hagḫᵃ-kᵃshᵃr khpᵃl plār ta
Of one man two sons were. Then by-the-younger his-own father to
wuwi chi, 'plāra, mā-la khpᵃla braḫa dᵃ māl na rākṛa.'
it-was-said that, 'O-father, me-to my-own share of property from give.'
Nō hagḫᵃ khpᵃl jāedād pᵃ dwārō wuwēshᵃ. Yau sō rwazē pas
Then by-him his-own estate on both divided. One few days after
kᵃshᵃr zōyī har-šᵃ jamā-kṛᵃl, au yau lirī mᵃlk ta yē
by-younger son every-thing was-collected, and one far country to by-him
kūch wukᵃṛ. Au halta yē khpᵃl māl pᵃ mastaī
journey was-made. And then by-him his-own property on debauchery
wālūzawᵃ. Nō chi ṭōl yē khlāṣ kᵃṛ, nō pᵃ
was-caused-to-fly-away. Then when all by-him finished was-done, then on
hagḫᵃ mᵃlk bāndi yau lōe qaḥaṭ rāghai, au hagha tang shᵃ.
that country upon one great famine came, and he straitened became.
Nō hagha lāṛ, au dᵃ bagha waṭan yau muʿtabar sarī sara naukar
Then he went, and of that country one respectable man with servant
shᵃ. Au hagḫᵃ dᵃ khinzīrānō dᵃ saraw²lō dᵃpāra khpalō paṭō ta
became. And by-him of swine of grazing for his-own fields to
wulēgᵃ. Au hagḫᵃ ba pᵃ khushḫlaī sara, pᵃ hagḫᵃ būsō chi
(he) was-sent. And by-him would[1] with pleasure with, on those husks which
khinzīrānō khwaṛᵃl, khpᵃla gēda ḍaka kᵃṛe wa, khō
by-swine were-eaten, his-own belly full been-made would-have, but
hēchā nᵃ warkawᵃl. Byā chi pᵃ khud shᵃ. nō wu yē
by-any-one not was-given. Again when by sense became, then was by-him
wayᵃl chi, 'žamā dᵃ plār šōmra naukarān pᵃ kḥᵃ shān ḍōḍaī
said that, 'my of father how-many servants in good manner bread
mūmī, au zᵃ dᵃ lwᵃgō mrᵃm. Zᵃ ba pāsᵃm, au khpᵃl plār la ba
get, and I of hunger die. I will rise, and my-own father to will
warshᵃm, au warta ba wāyᵃm chi, "plāra, mā dᵃ Khudāe gunāh kᵃṛe
go, and him-to will say that, "father! by-me of God sin committed
da au stā hum, au dᵃ dē lāyiq nᵃ yᵃm chi stā zōyaī shᵃm; khō
is and thine too, and of this worthy not am that thy son be; but

[1] Subjunctive particle.

pᵃ naukarānō kḫ(ki) mi wāchawa." ' Au hagha pāsēdᵃ au khpᵃl plār la
in servants among me place."' And he rose and his-own father to
rāghai. Khō chi hagha lā byarta wᵃ, nō khpᵃl plār wulidᵃ au
came. But as he yet far was, then by-his-own father (he)-was-seen and
tars yē pri wukᵃṛ, au war wuzghalēdᵃ au war tar-ghāṛawai, au
pity by-him on-him was-done, and at-him ran and him embraced, and
ḳḫkul yē kᵃṛ. Au zoyī war-ta wuwi chi, 'plārā, mā
kiss by-him was-done. And by-the-son him-to it-was-said that, 'father! by-me
dᵃ Khudāe au stā gunāh kᵃṛe da, au dᵃ dē lāyiq nᵃ yᵃm chi stā
of God and thy sin committed is, and of this worthy not am that thy
zōyai shᵃm.' Walē plār yē khpᵃlō naukarānō ta wuwayᵃl chī, 'ḳḫᵃ
son I-be.' But by-the-father his his-own servants to it-was-said that, 'good
jāma rāwṛaī, au dᵃ ta yē wāghundawaī, au yawa guta yē pᵃ lās kṛaī, au
robe bring, and him to it clothe, and one ring his on hand do, and
paṇē warta pᵃ ḳḫpō kṛaī. Au rāżaī chi ḍoḍaī wukhwrū, au khushhāli
shoes him-to on feet do. And come that bread we-may-eat, and merriment
wukṛū. Żᵃka-chi dā żᵃmā zoyai mᵃṛ wᵃ, au jwandai shᵃwai dai; ruk
we-may-make. Because this my son dead was, and alive become is; lost
wᵃ au paidā shᵃwai dai.' Au haghai khushhālī jōra kṛᵃla.
was and found become is.' And by-them merriment making was-done.

Usᵃ dᵃ hagh mᵃshᵃr zōyai pᵃ paṭī kḫ(ki) wᵃ. Au chi hagha rāghai, au
Now of him elder son in field in was. And when he came, and
kōr ta nizdē shᵃ, nō dᵃ sarōd au dᵃ gadēdō awāz yē wāwrēdᵃ.
house to near became, then of music and of dancing sound by-him was-heard.
Nō yau naukar ta yē awāz wukᵃṛ, au pūḳhᵃtna yē tri
Then one servant to by-him calling was-done, and inquiry by-him from-him
wukra chi, 'dᵃ dē šᵃ maṭlab dai?' Nō haghᵃ war-ta wuwi chi,
was-made that, 'of this what meaning is?' Then by-him him-to it-was-said that,
'stā rōṛ rāghᵃlai dai, au plār di khairāt kᵃṛai dai, żᵃka-chi
'thy brother come is, and by-father thy feast made is, because
hagha yē rōgh jōṛ mūndᵃlai dai.' Nō hagha marawᵃr shᵃ, au
he by-him safe sound found is.' Then he angry became, and
danᵃna nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta
inside not went. Then father his came-out, and entreaty by-him him-to
wukᵃṛ. Nō haghᵃ pᵃ jawāb kḫ(ki) plār ta wuwi chi, 'gōra, dōmra
was-made. Then by-him in answer in father to it-was-said that, 'Lo! so
ḍēr kāla mā sta khidmat kᵃṛai dai, au hēchare mi stā hukum nᵃ
many years by-me thy service done is, and ever by-me thy order not
dai māt kᵃṛai. Au byā hum tā chare mā-la yau chēlai rākᵃṛai nᵃ dai,
is broken made. And still even by-thee ever to-me one kid given not is,
chi mā pri dᵃ khpᵃlō dōstānō sara khushhālī kᵃṛai wai. Wᵃlē
that by-me with-it of my-own friends with merriment made should-have-been. But

khō-chi dā stā zōyai, chi māl yē dar-ta pᵃ ḍᵃmō kharāb kᵃṛai
as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made
dai, rāghai, nō tā war-ta mēlmastya war kṛᵃla.' Nō haghᵃ war-ta
is, came, then by-thee him-to feast to-him given.' Then by-him him-to
wuwi chi, 'zoya, tᵃ hamēsha mā sara yē, au żᵃma har-sᵃ sta
it-was-said that, 'son, thou always me with art, and my every-thing thine
dī. Dā munāsib wū chi mūg ḳhādī wukṛū au khuṣhhāla shū,
is. This meet was that we merriment may-make and merry be,
żᵃka-chi dā stā rōr mᵃṛ wᵃ, au byā jwandai shᵃwai dai au ruk
because this thy brother dead was, and again alive become is and lost
wᵃ, au mūndᵃlai shᵃwai dai.'
was, and found been is.'

SWAT DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the independent Swat Valley. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. Also that the short ᵃ is rarely used; a full *a* being used instead. In other respects the dialect is much the same as that of the Yūsufzais.

[No. 4.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دَه يَو مِرِي دوَه زامَن وُو ـ نو هغه كشر خپل پلارته وُو چه پلاره ماله خپله برخه ده مال نه را كړه ـ نو هغه خپل پساط په دواړو ويشه ـ يَو خو ورځي پَس كشر زُويي هر څه جمع كړه ـ أو يَو لِرِي مَلک ته يې سَفَر وكړ ـ او هلته يې خپل مال په مَستۍ عيش كړ ـ نو چه ټول يې خلاص كړ ـ نو په هغه مَلک باندې يَو لوي قحط راغَي أو هغه تنګ شه ـ نو هغه لاړشه أو دَه هغه وَګَى يَو مُعتبر سړي سَره نوكر شه ـ أو هغه دَه خِنزِيرانو دَه خړولو دَپاره خپلو پتو ته ولېګه ـ أو هغه ته په خوشحالۍ سَره په هغه ټبسو چه خِنزِيرانو خواړه خپله كيده سَره كړي وَه ـ خو هيچا نه ورکَول ـ نا چه په خوف شه نو وُ بې وَيل چه خما ده پلار غوسه نوکران په ګه شان دردۍ مُوسي أو زه دَه لوګي سَرَم ـ زه په پاڅم أو خپل پلارته به وَرشم أو وَرته به وايم چه پلاره ما دَه خُدای ګُناه كړي دَه أو ستا هُم ـ أو دَدي لايق نه يَم چه ستا زُويَّي شَم ـ خو په نوكرانو كښې م ڈَن كړه ـ أو هغه پاڅيده أو خپل پلار ته راغَي ـ خو چه هغه لا بېرته وَه ـ نو خپل پلار وليده ـ أو تَرس يې بِر وكړ ـ أو وَر وزغليده أو وَر تر غاړَوَت أو ښکل يې كړ ـ او زُويي ورته وُو چه پلاره ما دَه خُدای او ستا ګُناه كړي دَه ـ أو ددي لايق نه يم چه ستا زويَّي شم ـ وَلي پلار يې خپلو نوكرانو ته وُو چه ټه جامَه راوړئ أو دا ته يې واغَندَوئ ـ أو يَوه ګُنه يې به لاس كړئ ـ او پښې وَرته په ښيو كړئ ـ او راځئ چه ډوډۍ وخوړو ـ أو خوشحالي وَشُرو ـ ځکه چه دا خما زُويَّي مَرِ وه أو جوړه شوَي دَي ـ وَرک وه او پَيدا شوَي دَي ـ أو هَغي خوشحالي جوړه كړه *

أس ئ هغه مَشَر زُويَّي په پَټي كښې وه ـ أو چه هغه راغَي او كور ته نِژدې شه ـ نو ئ سَرود أو ده ګډيدو أواز يې واوريده ـ نو يَو نوكر ته يې أواز وكړ ـ أو تپوس يې تر وكړ چه د دې څه سَوَب دَي ـ نو هغه وَرته وُو چه ستا رور راغَلَي دَي ـ أو پلار دِ خَيرات كړَي دَي ـ ځکه چه هغه يې روغ جوړ مُونځَلَي دَي * نو هغه مَتَرَوَر شه ـ أو دَننَه نه ته ـ نو پلار يې راووت أو مِنَت يې وَرته وُكړ ـ نو هغه په جَواب كښې پلار ته وُو چه ګوره دومره ډير كال ما ستا خِدمت كړَي دَي ـ او هيڅري م ستا حُكم نه دَي مات كړَي أو بيا هُم تا چَرِي ماله يَو وَرغُومَي راكړَي نه دَي چه ما پِرِدَ خپلو دوستانو سَرَه خوشحالي كړَي وَي ـ وَلي خو چه دا ستا زُويَّي چه مال يې دَر ته په ګَجمنو حرب كړَي دي راغَي نو تا وَرته ميلمستيا وَركړه ـ نو هغه وَرته وُو چه زُويَه ته همېشه ما سَرَه يې ـ أو څما هر څه ستا دِي ـ دا مُناسِب وُو چه مُونږ ښادِي وَكړُو أو خوشحال شُو ځکه چه دا ستا رور مَړ وه أو بيا جوړه شوَي دَي ـ أو وَرک وه أو مُولتَلي شوَي دَي *

[No. 4.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

NORTH-EASTERN (SWAT VALLEY) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

Da yau saṛī dwa zaman wū. Nô hagh' kashar khpal plār ta
Of one man two sons were. Then by-that younger his-own father to
wuwi chi, 'plāra, mā-la khpala brakha da māl na rākṛa.' Nô
it-was-said that, 'father! me-to my-own share of property from give.' Then
hagh' khpal bisaṭ pa dwāṛô wuyesha. Yau šô wraštê pas kashar
by-him his-own property on both was-divided. A few days after by-the-younger
zūyī har-ša jama'-kṛ', au yau lirī malk ta yê sapar
son every-thing was-collected, and one far country to by-him journey
wukaṛ. Au halta yê khpal māl pa mastaī 'abas-kaṛ. Nô
was-made. And there by-him his-own property on profligacy was-wasted. Then
chi ṭôl yê khlās-kaṛ, nô pa hagh' malk bāndi yau lôe qāḥaṭ
when all by-him was-consumed, then on that country upon one great famine
rāghai, au hagha tang sh'. Nô hagha lāṛ-sh', au da hagh' waṭan
came, and he straitened became. Then he went, and of that country
yau mu'atabar saṛī sara naukar sh'. Au hagh' da khinzīrānô da
one respectable man with servant became. And by-him of swine of
šarawalô dapāra khpalô paṭô ta wulêga. Au hagh' ba pa
grazing for his-own fields to he-was-sent. And by-him would with
khushhālai sara pa hagh' būsô chi khinzīrānô khwāṛa, khpala gêda
pleasure with on those husks which by-swine were-eaten, his-own belly
maṛa-kaṛe wa, khô hêchā na warkawal. Byā chi
been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when
pa khud sh', nô wu-yê-wayal chi, 'žamā da plār sômra
on senses became, then was-by-him-said that, 'my of father how-many
naukarān pa ḳḥ' shān doḍai mumī, au z' da lwagê mram. Z' ba
servants by good manner bread find, and I of hunger die. I will
pāsam au khpal plār ta ba warsham, au war-ta ba wāyam chi,
rise and my-own father to will go, and him-to will say that,
"plāra, mā da Khudāe gunāh kaṛe da, au stā hum, au da dê lāyiq
"father, by-me of God sin done is, and thine also, and of this worthy
na yam chi stā zūaī sham, khô pa naukarānô kḥ(ki) mi ṭal-kṛa."'
not am that thy son I-become, but in servants in me include."'

Au hagha pāśēd^a au khpal plār la rāghai. Khō chi hagha lā byarta
And he rose and his-own father to came. But as he yet far
w^a, nō khpal plār wulīd^a, au tars yē pri wukaṛ,
was, then by-his-own father he-was-seen, and pity by-him on-him was-made,
au war wuzghalēd^a, au war tar-ghāṛawat, au ḳhkul ye kaṛ. Au zūyī
and at-him ran, and him embraced, and kiss by-him made. And by-the-son
war-ta wuwi chi, 'plāra, mā da Khudāe au stā gunāh kaṛe da, au
him to it-was-said that, 'father, by-me of God and thy sin done is, and
da dō lāyiq na yam chi stā zūai sham.' Walē plar yē khpalō
of this worthy not I-am that thy son I-may-become.' But by-the-father his his-own
naukarānō ta wuwi chi, 'ḳha jāma rāwṛaī, au da ta yē wāghundawaī,
servants to it-was-said that, 'good robe bring, and him to it clothe,
au yawa gūta yē pa lās kṛaī, au paṇē war-ta pa ḳhpō kṛaī. Au rāżaī
and one ring his on hand do (put), and shoes him-to on feet do. And come
chi ḍōḍaī wukhwrū, au khushḥālī wukṛū. Żaka-chi dā żamā zūai maṛ
that bread we-eat, and merriment do (make). Because this my son dead
w^a, au ṛwandai shawai dai; wrak w^a, au paidā-shawai dai.' Au haghai
was, and alive been is; lost was, and recovered is.' And by-them
khushḥālī jōṛa-kṛa.
merriment made.

Us da hagh^a mashar zūai pa paṭī kkḥ(ki) w^a: au chi hagha rāghai,
Now of him elder son in field in was: and when he came,
au kōr ta nizdē sh^a, nō da sarōd au da gaḍēdō awāz yē
and house to near became, then of music and of dancing sound by-him
wāwrēd^a. Nō yau naukar ta yē awāz wukaṛ, au tapaus yē
was-heard. Then one servant to by-him calling was-made, and enquiry by-him
tri wukaṛ chi, 'da dē ś^a sawab dai?' Nō hagh^a war-ta
from-him was-made that, 'of this what reason is?' Then by-him him-to
wuwi chi, 'stā rōr rāghalai dai, au plār di khairāt kaṛai dai,
it-was-said that, 'thy brother come is, and by-father thy feast done is,
żaka-chi hagha yē rōgh jōṛ mūntalai dai.' Nō hagha marawar sh^a,
because he by-him whole well found is.' Then he angry became,
au danana n^a t^a. Nō plār yē rāwuwat, au minat yē war-ta
and inside not went. Then father his came-out, and entreaty by-him him-to
wukaṛ. Nō hagh^a pa jawāb kkḥ(ki) plār ta wuwi chi, 'gōra,
was-made. Then by-him in reply in father to it-was-said that, 'Lo!
dōmra ḍēr kāla mā stā khidmat kaṛai dai, au hēchare mi stā
so many years by-me thy service done is, and ever by-me thy
hukam n^a dai māt-kaṛai. Au byā hum tā chare mā-la yau warghūmai
order not is broken-made. And then even by-thee ever me-to one kid
rākaṛai n^a dai, chi mā pri da khpalō dōstānō sara khushḥālī kaṛai
given not is, that by-me on-it of my-own friends with merriment done

wai. Walē khō chi dā stā zūai, chi māl yē dar-ta pa kachnō,
might-be. But as-soon as this thy son, by-whom wealth by-him thee-to on harlots,
khārāb-karai dai, rāghai, nō tā war-ta mēlmastyā warkṛa.' Nō hagh*
squandered is, came, then thou him-to feast gave.' Then by-him
war-ta wuwi chi, 'zūya, t* hamēsha mā sara ye, au żamā har-sa
him-to it-was-said that, 'son! thou always me with art, and my every-thing
stā dī. Dā munāsib wū chi mūg ḳhādi wukṛū, au khushhāla shū,
thine is. This meet was that we merriment make, and merry become,
żaka chi dā stā rōr maṛ w*, au byā jwandai shawai dai; au
because that this thy brother dead was, and again alive become is; and
wrak w*, au mūntalai shawai dai.'
lost was, and found become is.'

BAJAUR DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent territory of Bajaur. Note that *ts* and *dz* are pronounced *ś* and *ź*, respectively. In other respects, the dialect is much the same as that of the Yūsufzais.

[No. 5.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (BAJAUR) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دہ ئو ئوري دوه زامن ؤو۔ نو هغه کشر خپل پلارته وَوَيل چه پلاره ماله خپله برخه دَ مال به راکړه ـ نو هغه خپل بساط به دواړو وُيشه ـ ئو هغو ورځي پَس کشر زوي هرڅه جمع کړل اَو ئو لري مُلک ته يې مَرَل وکړ ـ او هلته يې خپل مال به مَستۍ وباژه ـ نو چه ټول يې خلاص کړ نو په هغه مَلک باندې ئو لوی قُحط راغَلي ـ او هغه تنګ شه ـ نو هغه لاړ اَو د هغه وَطَن ئو مُعتبر سړي سَره نوکر شه ـ او هغه د خنزيرانو دَ څروګو دباره خپلو پعر ته وليکه ـ اَو هغه به په خوشحالۍ سَره به هغه ئوسو چه خنزيرانو خواړه خپله ګيده ذَکه کړي وَه ـ خو هيڅا نه وَرئَوَل ـ بيا چه به خوده شه نو ؤ يې وَيَل چه خما دَ پلار خومره نوکران به هه شان غَلَه مُومي اَو زه د لوګي مرم ـ زه به پاڅم اَو حمّين پلارته به ورشم اَو ورته به وايم چه پلاره ما د خُدائي ګُناه کړي ده اَو ستا هُم ـ او دَ دي لايق نه يم چه ستا زوي شم ـ خو به نوکرانو کښې م وګډوه ـ اَو هغه باغيده او خپل پلارله راغَي ـ خو چه هغه لا ميرته وَه نو خپل پلار وليده اَو ترس يې پرې وکړ اَو وَر وزغليده ـ اَو وَر ترغاړه وتت ـ او هګل يې کړ ـ او زوي ورته وُويل چه پلاره ما د خُدائي اَو ستا ګُناه کړي ده ـ اَو د دي لايق نه يم چه ستا زوي شم ـ ولي پلار يې خپلو نوکرانو ته وُويل چه ښه جامه راوړئ او ده ته يې واَغدَوئ ـ اَو ئوه ګُنه يې په لاس کړئ ـ او پښې ورته په مهر کَړئ ـ او راځئ چه دوديې وخوړو او خوشحالي وکړو ـ ځکه چه دا خما زوي مړ وه اَو جوندي شوَي دَي ـ ورک وه اَو پَيدا شوَي دَي ـ اَو هغَې خوشحالي جوړه کړه *

اَس د هغه مشر زوي په پټي کښې وه ـ اَو چه هغه راغَي اَو کورته نژدې شه ـ نو د سرود او د ګډيدو اَواز يې واوريده ـ نو ئو نوکر ته يې اَواز وکړ ـ اَو پوښتنه يې ترِ وَکړه چه دا څه چل دَي ـ نو هغه ورته وُويل چه ستا ورور راغلَي دَي ـ اَو پلار دِ خيرات کړي دَي ـ ځکه چه هغه يې روغ جوړ مَندلَي دَي ـ نو هغه مَرَرَر شه اَو دَننَه ته نه ـ نو پلار يې راوُوت ـ اَو منت يې ورته وکړ ـ نو هغه به جواب کښې پلارته وَوَيل چه کوره دومره ډير کال ما ستا خدمت کړي دَي ـ اَو هيڅرې م ستا حُکُم نه دَي ماتت کړي ـ اَو بيا هُم تا چرې ماله ئو وَرځومَي را کړي نه دَي ـ چه ما پرد خپلو دوستانو سَره خوشحالي کړي وَي ـ ولي خو چه دا ستا زوي چه مال يې قَرته په ګچنو بارلَي دَي راغَي ـ نو تا ورته ميلمستيا وَکړه ـ نو هغه ورته وُويل چه زويه ته هميشه ما سَره يې اَو شما هرڅه ستا دي ـ دا مُناسب ؤو چه مُونږ ښادي وکړو اَو خوشحال شُو ـ ځکه چه دا ستا ورور مړ وه اَو بيا جوندي شوَي دَي ـ ورک وه اَو مَندلَي شوَي دَي *

[No. 5.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (BAJAUR) DIALECT.

(TRANSLITERATION AND TRANSLATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

Dᵃ yau saṛī dwa zāmᵃn wū. No hagḫᵃ kᵃshᵃr khpᵃl plār ta
Of one man two sons were. Then by-that younger his-own father to
wuwayᵃl chi, 'plāra, māla khpᵃla barkha dᵃ māl na rākṛa.' Nō
it-was-said that, 'father, me-to my-own share of property from give.' Then
hagḫᵃ khpᵃl bisāṭ pᵃ dwāṛō wuẏēshᵃ. Yau šo wraźē pas kᵃshᵃr zō,
by-him his-own means on both was-divided. A few days after by-younger son,
har-šᵃ jamaᵃ-kṛal, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au
every-thing was-collected, and one far country to by-him journey was-made. And
halta yē khpᵃl māl pᵃ mastaī wubāzᵃ. Nō chi ṭōl yē
there by-him his-own property on profligacy was-wasted. Then when all by-him
khlāṣ-kᵃṛ, nō pᵃ hagḫᵃ mᵃlk bāndi yau lōe qaḥaṭ rāghai, au hagha
was-finished, then on that country upon one great famine came, and he
tang shᵃ. Nō hagḫ lāṛ, au dᵃ hagḫᵃ waṭan yau muᵃtabar saṛī
straitened became. Then he went, and of that country one respectable man
sara naukar shᵃ, au hagḫᵃ dᵃ khinzīrānō dᵃ ṣarawᵃlō dᵃpāra khpᵃlō paṭō
with servant became, and by-him of swine of grazing for his-own fields
ta wulēgᵃ. Au hagḫᵃ ba pᵃ khushḥālaī sara pᵃ hagḫᵃ būsō chi
to was-sent. And by-him would on pleasure with on those husks which
khinzīrānō khwāṛᵃ, khpᵃla gēḍa ḍaka kᵃre wa, khō hēchā
by-swine were-eaten, his-own belly full been-made would-have, but by-any-one
nᵃ warkawᵃl. Bya chi pᵃ khud shᵃ, nō wu-yā-wayᵃl
not was-given-to-him. Again when upon himself[1] *he-became, then it-was-by-him-said*
chi, 'ẓᵃmā dᵃ plār sōmra naukarān pᵃ ḳḥᵃ shān ghala mūmī,
that, 'my of father how-many servants in good manner food get,
au zᵃ dᵃ lwᵃgē mrᵃm. Zᵃ ba pāsᵃm, au khpᵃl plar ta ba warshᵃm,
and I of hunger die. I will rise, and my-own father to will go,
au warta ba wayᵃm chi, "plāra, mā dᵃ Khudāe ganāh kᵃṛe da au
and him-to will say that, "father, by-me of God sin done is and
stā hum. Au dᵃ dō lāyiq nᵃ yᵃm chi stā zōe shᵃm, khō pᵃ
thine also. And of this worthy not I-am that thy son I-become, but (in)
naukarānō kḥ(ki) mi wugaṇa."' Au hagha pāsēdᵃ, au khpᵃl plār la
servants among me consider."' And he rose, and his-own father to

[1] Came to his senses.

rāghai. Khō chi hagha lā byarta wᵃ, nō khpᵃl plār wulidᵃ, au
came. But when he yet far was, then by-his-own father he-was-seen, and
tars yē pri wukᵃṛ. Au war wuzghalēdᵃ, au war tar-ghārawai,
pity by-him on-him was-done. And et-him ke-ran, and him embraced (him),
au ḳhkul yē kᵃṛ. Au zōe warta wuwayᵃl chi, 'plāra, mā dᵃ Khūdāe
and kiss by-him done. And by-the-son him-to it-was-said that, 'father, by-me of God
au stā gunāh ∴ kᵃṛe da, au dᵃ (dē ʿlāẓiq nᵃ yᵃm ' chi stā zōe shᵃm.'
and thy sin committed is, and of this worthy not I-am that thy son I-may-become.'
Wᵃlē plār yē khpᵃlō naukarānō ta wuwayᵃl chi, 'ḳha jāma rāwṛai,
But by-the-father his his-own servants to it-was-said that, 'good robe bring,
au dᵃ ta yē wāghundawai, au yawa guta yē pᵃ lās kṛaī, au
and him to it clothe, and one ring his on hand do (put), and
paṇē warta pᵃ ḳhpō kṛaī. Au rāẓai chi ḍōḍai wukhwrū, au khushhālī
shoes him-to on feet do (put). And come that bread - we-eat, and merriment
wukṛū. Ẓᵃka-chi dā ṭᵃmā zōe mᵃṛ wᵃ, au jwandai shᵃwai dai; wruk
do (make). Because this my son dead was, and alive become is; lost
wᵃ, au paidā shᵃwai dai.' Au haghaī khushhāli jōṛa kṛa.
was, and recovered become is.' And by-them merriment making was-done.

Us dᵃ haghᵃ mᵃshᵃr zōe pᵃ paṭī kkḥ(ki) wᵃ. Au chi hagha rāghai,
Now of him elder son in field in was. And when he came,
au kor ta nizdē shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē
and house to near became, then of music and of dancing sound by-him
wāwrēdᵃ. Nō yau naukar ta yē awāz wukᵃṛ, au pūḳhtana yē
was-heard. Then one servant to by-him calling was-done, and inquiry by-him
tri wukṛa chi, 'dā ṣᵃ chal dai?' Nō haghᵃ warta wuwayᵃl
from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said
chi, 'stā wrōr rāghᵃlai dai, au plār di khairāt kᵃṛai dai, ẓᵃka-chi
that, 'thy brother come is, and by-father thy feast made is, because
hagha yē rōgh jōṛ mandᵃlai dai.' Nō hagha marawᵃr shᵃ, au danana
he by-him whole well found is.' Then he angry became, and inside
nᵃ ṭᵃ. Nō plār yē rāwuwat, au minat yē warta wukar. Nō
not went. Then father his came-out, and entreaty by-him him-to was-made. Then
haghᵃ pᵃ jawāb kkḥ(ki) plār ta wuwayᵃl chi, 'gōra, dōmra ḍēr kāla
by-him in reply in father to it-was-said that, 'Lo! so many years
mā stā khidmat kᵃṛai dai, au hēchare mi stā ḥukum nᵃ dai
by-me thy service done is, and ever by-me thy order not is
māt-kᵃṛai. Au byā hum tā chare mā-la yau warghūmai rakᵃṛai nᵃ dai,
broken. And again even by-thee ever me-to one kid given not (is),
chi mā pri dᵃ khpᵃlō dōstānō sara khushhālī kᵃṛai wai.
that by-me on-it of my-own friends with merriment made might-have-been.
Wᵃlē khō-chi dā stā zōe, chi māl yē darta pᵃ kachnō bāzᵃlai dai,
But as-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,

rāghai, nō tā warta mālmastyā warkṛa.' Nō bagh' warta wuway'l chi,
came, then by-thee him-to feast was-given.' Then by-him him-to it-was-said that,
'zōyā, t' hamēshā mā sara yē, au ż'mā har-ś' stā dī. Dā
'son! thou always me with art, and my every-thing thine is. This
munāsib wū chi mūg ḳhādī wukṛū, au khushḥāla shū. Ż'ka-chi dā
meet was that we merriment make,' and merry become. Because this
stā wrōr m'ṛ w', au byā jwandai sh'wai dai; wruk w', au
thy brother dead was, and again alive become is; lost was, and
mand'lai sh'wai dai.'
found become is.'

GHILZAI DIALECT.

The next specimen is an example of the Pakhtō form of Paṣhtō spoken by the members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad. Here *ts* and *dz* have their proper sounds. The prefix of the genitive is *d'*, not *da*. 'My' is *dimā*, instead of *dzmā*, 'thy' is *itā*, instead of *stā*, and 'we' is *mang*, instead of *mūg*. 'He was' is '*wa*' instead of '*wu*.' Note also that *ū* is sometimes changed to *i*, as in *mīnd'lai* for *mūnd'lai*, found. This is a regular change in the Paṣhtō of the neighbouring Wazīrīs. Instead of *dan'na*, within, we have *inana*.

[No. 6.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

NORTH-EASTERN (GHILZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دہ یَو مِرے دہ زامن وُو ـ نو هغه کشر خپل پلارته وُرَیل چه پلاره مانه خپله بَرخه له مال نه راکړه ـ نو هغه خپل مال په دواړو وُویشه ـ نو یَو خو ورځي بَس کشر زوي هر څه راټُنډ کړل ـ او یَو لِرِ مَلک ته ئي سَفَر وکړ ـ او هغه ځاي ئي خپل مال په خوشوکارو والُوزاوه ـ نو چه قول ئي خلاص کړ نو په هغه مَلک باندِ یَو زبَست قَحط راغَي ـ او هَغه تنګ شه ـ نو هغه لاړ او ده هغه وَګَن یَو مُعتبر سِړي سره نَوکر شه ـ او هغه خپلو پَسو ته د خوګانو پُړلو دپاره ولیګه ـ او هغه به په خوښه په هغه بُوسو چه خُوګانو خوړل خپل نَس ډک کَړَي وه ـ خو هیڅا نه وَرکَول ـ بیا چه په خود شه نو وُئي وَیل چه ډِما ده پلار خومره نَوکران به مه شان ډوډَئِ مُوومي ـ او زه له لُوږي مرم ـ زه به باځم او خپل پلارته به وَرشم او وَرته به وایم چه پلاره ما د خُدای ګُناه کړي دَه او إتا هُم ـ او دَ دي لایق نه یم چه إتا زوي شم ـ خو به خپلو نَوکرانو کَس مِ ګډ کړه ـ او هغه باخیده او خپل پلارته راغَي ـ خو چه هغه لا بیرته وَه نو خپل پلار ولیده او رَحَم ئي پِر وکړ او وَر منډه ئي کړه او وَر غاړه وَت او چَپَب ئي کړ ـ او زوي ورته وَویل چه پلاره زه د خُدای ګُناهګار یم او إتا هُم ـ او دَ دي لایق نه یم چه إتا زوي شم ـ ولي پلار ئي خپلو نَوکرانو ته وُویل چه بهه کالي رأوباسئي ـ او ده ته ئي وَرواغَندَئِ او یَوه ګُنه وَر به لاس کَړئِ ـ او پنړی وَر بهو کَړئِ ـ او راځئي چه ډوډَئِ وُخورُو او خوشحالَ شُو ـ ځکه چه دا ډِما زوي مرِ وَه او بیا ژوَندَي شوَي دَي ـ وِرک وه او ومینده شوَي دَي ـ او دغَي خوشحالي ساره کړله *

اُس د هغه مشر زوي به پَتي کښ وه ـ او چه هغه راځي او کور ته نِزدي شه نو د ساز او د ګډیدو آواز ئي واوریده ـ نو یَو نَوکر ته ئي خبر وکړ او وُئي پُوښتیده چه دا څه چَس دَي ـ نو هغه ورته وُویل چه إتا ورور راغلَي دَي ـ او پلار دِ خیرات کړَي دَي ـ ځکه چه هغه ئي روغ جوړ ومندلَي دَي ـ نو هغه مَرَګَر شه او إنَکه نَه ته ـ نو پلار ئي راوَوَت او مینت ئي ورته وُکړ ـ نو هغه به ځواب کښ پلار ته وُویل چه ګوره دومره ډیره موده ما إتا خِدمت کړَي دَي ـ او هیڅرې مِ إتا بې اَمرِ کړَي نه دَه ـ او بیا هُم تا چرې ما ته یَو وُزګُوړَي نه دَي راکړَي چه ما پِر له خپلو دوستانو سره خوشحالي کړَي وَي ـ خو چه هَر ګَله دا زوي دِ راغَي چه مال ئي دَرَته په کَنجَیبو بَرباد کړَي دَي نو تا پِر خیرات وُکړ ـ نو هغه وَرته وُویل چه زویه ته مُدام له ما سره یي او ډِما هرڅه إتا دي ـ دا مُناسب وُو چه مَنږ خوشحالي وُکړُو او خوشحالَ شُو ـ ځکه چه دا إتا ورور مرِ وَه او بیا ژوَندَي شوَي دَي ـ او وِرک وَه او ومینده شوَي دَي *

[No. 6.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (GHILZAI) DIALECT. (TRANSLITERATION.)

(Sir Harold Deane, K.C.S.I., 1898.)

Dᵃ yau saṛī dwa zāmᵉn wū. Nō haghᵃ kᵃshᵃr khpᵃl plār ta wuwayil chi, 'plāra, mā-ta khpᵃla barkha lᵃ māl na rākṛa.' Nō haghᵃ khpᵃl māl pᵃ dwāṛō wuwēshᵃ. Nō yau tsō wradzē pas kᵃshᵃr zōe har-tsᵃ rāghund kṛᵃl, au yau liri mᵃlk ta yē sapar wukᵃṛ. Au haghᵃ dzāe yē khpᵃl māl pᵃ khushō kārō wālūzāwᵃ. Nō chi ṭōl yē khlās kᵃṛ nō pᵃ haghᵃ mᵃlk bāndi yau zᵃḳḥt qahat rāghai. Au hagha tang shᵃ. Nō hagha lāṛ au dᵃ haghᵃ waṭan yau mu'atabar saṛī sara naukar shᵃ. Au haghᵃ khpᵃlō patō ta dᵃ khūgānō puwᵃlō dᵃpāra wulōgᵃ. Au haghᵃ ba pᵃ khwaḳha pᵃ hagha būsō chi khūgānō khwaṛᵃl, khpᵃl nas dak kᵃṛai wᵃ, khō hechā nᵃ warkawᵃl. Byā chī pᵃ khud shᵃ, nō wu-yē-wayil, chi 'di mā dᵃ plār tsōmra naukarān pᵃ ḳhᵃ shān ḍōḍaī mūmī, au zᵃ lᵃ lwᵃgē mrᵃm. Zᵃ ba patsᵃm, au khpᵃl plār ta ba warsham, au war-ta ba wayᵃm, chi "plāra mā dᵃ Khudāe gunāh kᵃṛe da au itā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi itā zōe shᵃm. Khō pᵃ khpᵃlō naukarānō kḳḥ(ki) mi gaḍ kṛa."' Au hagha pātsēd au khpᵃl plār ta rāghai. Khō chi hagha lā bērta wᵃ, nō khpᵃl plār wulīd, au raham yē pri wukᵃṛ, au war mᵃnda yē kṛah, au war ghāṛawat, au chap yē kᵃṛ. Au zōe war-ta wuwayil, chi 'plāra zᵃ dᵃ Khudāe gunāhgār yᵃm au itā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi itā zōe shᵃm.' Walē plār yē khpᵃlō naukarānō ta wuwayil, chi 'ḳḥᵃ kālī rāūbāsaī, au dᵃ ta yē war wāghundai. Au yawa guta war pᵃ lās kṛal, au paṇē war-pkḥō kṛaī. Au rādzaī chi ḍōḍaī wukhwrū, au khushḥāla shū; dzᵃka chi dā di mā zōe mᵃṛ wᵃ, au byā zhwandai shᵃwai dai; wruk wᵃ, au mīndᵃ shᵃwai dai.' Au haghai khushḥāli sāza kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zōe pᵃ paṭi kḳḥ(ki) wᵃ. Au chi hagha rāghai, au kōr ta nizdē shᵃ, nō dᵃ sāz au dᵃ gaḍēdō awāz yē wawrēdᵃ. Nō yau naukar ta yē ghag wukᵃṛ, au wu yē pūḳḥtēdᵃ chi, 'dā tsᵃ chal dai?' Nō haghᵃ war-ta wuwayil, chi 'itā wrōr rāghᵃlai dai, au plār di khairāt kᵃṛai dai, dzᵃka chi hagha yē rōgh jōṛ mīndᵃlai dai.' Nō hagha marawᵃr shᵃ, au inana nᵃ tᵃ. Nō plār yē rāwuwat, au minat yē war-ta wukᵃṛ. Nō haghᵃ pᵃ dzᵃwāb kḳḥ(ki) plār ta wuwayil, chi 'gōra, dōmra ḍēra mōda mā itā khidmat kᵃṛai dai, au hēchare mi itā bē amrī kᵃṛe nᵃ da. Au bya hum tā chare mā ta yau wuzgūṛai nᵃ dai rākṛai, chi mā prī lᵃ khpᵃlō dōstānō sara khushḥālī kᵃṛai wai. Khō chi harkala dā zōe di rāghai, chi māl yē dar ta pᵃ kanchaniō barbād kᵃṛai dai, nō tā pri khairāt wukᵃṛ.' Nō haghᵃ war-ta wuwayil chi, 'zoya, tᵃ mudām lᵃ mā sara yē, au di mā har-tsᵃ itā di. Dā munāsib wū chi mang khushḥālī wukṛū, au khushḥala shū, dzᵃka chi dā itā wrōr mᵃṛ wᵃ, au byā zhwandai shᵃwai dai; au wruk wᵃ, au mīndᵃ shᵃwai dai.'

AFRĪDĪ DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afrīdī country. Note that *ts* and *dz* are pronounced *ś* and *ź*, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter *f*. They always pronounce it as a *p*, and call Afrīdīs 'Aprīdīs.' They have by this peculiarity been identified with the Ἀπάρυται of Herodotus. The Afrīdī *á*, pronounced like the *a* in 'all,' should also be noted. Regarding this sound, a note of Sir Harold Deane says, 'to quote a specimen, we find in our maps a place called "Esor," which is the Afrīdī equivalent of "Hisār."'

Other vowels are also liable to change. Thus we have *dér* for *dar*, to thee; *wēr* for *war*, to him; *wēlō* for *walō*, but; *nēkar* for *naukar*, a servant. 'We' is *mū*, 'my' *de mā*, and 'thy' *de tā*. Instead of *dar'na*, we have *inana*, within. As elsewhere, *wa* is used instead of *wu*, he was. The genitive prefix is *de* or *d'*.

[No. 7.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

NORTH-EASTERN (APRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN I.

(Sir Harold Deane, K.C.S.I., 1898.)

دہ ټوګه سړي دګه زامن وو - نو هغه کشر خپل پلارته وو چه پلار ماته خپله برخه دِ مال نه راکړه - نو هغه خپل مال په دواړو وریشه - یو خو روښي پس کشر زوی هر څه جمع کول - او یو لیرې مُلک ته یې سَفَر وکړ - او هلته یې خپل مال په مَستۍ باي کړ - نو چه ټول یې خلاص کړ نو به هغه ملک باندې یو سترقاحط راغی - او هغه تنګ شه - نو هغه لاړ او دہ هغه وَطَن یو مُعتبر سړي سره ګوکر شه - او هغه دِ خنزیرانو دہ خرولو دپاره خپلو پټو ته واستوه - او هغه به په خوشحالۍ سَره په هغه بوسو چه خنزیرانو خوول خپلَه خبته سَرَه کړي وه خو هیچا نه ویرکول - بیا چه به خوله شه نو وُ یې وِ چه دِ ما دہ پلار خومره نوکران په هغه شان مَسرَتي مُومي او زه دہ لوږي مرم - زه به پورته شم او خپل پلارته به لاړ شم - او ویرته به رایم چه پلاره ما دِ خُدای ګناه کړي دَه او دِتا هُم او دَ دې لایق نه یم چه دِتا زوی شم - خو به نوکرانو کښې مِ واچوه - او هغه پورته شه - او خپل پلارته راغی - خو چه هغه یا لیرې وه نو خپل پلار وُلیدہ او ترس یې پرې وکړ - او ویر مندہ یې کړه - او ویر ترغاړه وتت - او خپب یې کړ - او زوی ویر ته وُو چه پلاره ما دِ خُدای او دِتا ګناه کړي دَه - او دَ دې لایق نه یم چه دِتا زوی شم - وبلي پلار یې خپلو نوکرانو ته وُو چه ښه جامه راوړئ او دہ ته یې واګُندئ - او یَوه ګُنه یې په لاس کړئ - او پښې ویرته په بهمو کړئ - او رادرُومئ چه مَړئ وخوړو او خوشحالي وکړو - ځکه چه دا دِما زوی مړ وه او ژوندي شوی دَه - ورُک وه او پَیدا شوی دَه او هغې خوشحالي جوړه کړله *

اُس دہ هغه مشر زوی په پَټي کښې وه - او چه هغه راغی او کورته نِږدې شه - نو دہ سَرود او دہ ګډیدو آواز یې واورېدہ - نو یو نوکر ته یې باري کړي - او تپښته یې تر وکړه - چه د دې څه مَطلَب دَه - نو هغه ویرته وُو چه دِتا وروړ راملي دَه - او پلار دِ خَیرات کړي دَه - ځکه چه هغه یې روغ جوړ مُوندلي دَه - نو هغه مَزَوَر شه او اِنکَه نه ته - نو پلار یې راوَوَت - او مِنت یې ویرته وکړ - نو هغه په خواب کښې پلار ته وُو چه کَتَه دومره دیر کال ما دِ دا خِدمت کړي دَه - او هیچیري مِ دِتا حُکم نه دَه مات کړي - او بیا هُم تا چیري ما ته یو ګُڅرمَي راکړي نه دَه - چه ما پرِ دَ خپلو دوستانو سَرَه خوشحالي کړي وَي - وبلي خو چه دا دِتا زوی چه مال یې دیرته په کچنو باي کړي دَه راغی - نو تا ویرته وَلمسیتیا ویرکړله - نو هغه ویرته وُو چه زویه ته مُدام دِما سَرَه یې - او دِما هر څه دِتا دي - دا مُناسب وُو چه مُو ښادي وکړو او خوشحال شُو - ځکه چه دا دِتا وروړ مړ وه او بیا ژوندي شوی دَه - او ورُک وَه او موندلي شوي دَه *

[No. 7.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (APRĪDĪ OR APRĪDÎ) DIALECT.

SPECIMEN I.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

[Pronounce *â* like the *a* in '*all*.']

Dᵃ yawᵃ saṛī dwa zâmᵃn wū. Nō hagh̲ᵃ kᵃsh̲ᵃr kh̲pᵃl plâr ta wuwe chi, 'plâra, mâ-ta kh̲pᵃla brakh̲a de mâl na râkṛa.' Nō hagh̲ᵃ kh̲pᵃl mâl pᵃ dwâṛō wuwēsh̲ᵃ. Yau śō rwēźē pas kᵃsh̲ᵃr zōe har śᵃ jamaʿ kṛᵃl, au yau lirē mᵃlk ta yē mazal wukᵃṛ. Au halta yē kh̲pᵃl mâl pᵃ mastaī bâē kᵃṛ. Nō chi ṭōl yē kh̲lâę kᵃṛ, nō pᵃ hagh̲ᵃ mᵃlk bânde yau stᵃr qahaṭ̲ râghai, au hagha tang shᵃ. Nō hagha lâṛ, au dᵃ hagh̲ᵃ waṭan yau muʿatabar saṛī sara nūkar shᵃ. Au hagh̲ᵃ de kh̲inzīrânō dᵃ śarawᵃlō dipârah kh̲pᵃlō paṭō ta wâstawᵃ. Au hagh̲ᵃ ba pᵃ kh̲ushh̲âlaī sara pᵃ hagha būsō chi kh̲inzīrânō kh̲waṛᵃl, kh̲pᵃla kh̲ēṭa maṛa kᵃṛīwᵃ, khō hēchâ nᵃ wērkawᵃl. Byâ chi pᵃ kh̲ud shᵃ, nō wu-yē-we chi, 'de mâ dᵃ plâr somra nūkarân pa ḳhᵃ shân maṛaī, mūmī, au zᵃ dᵃ lwᵃgē mᵃm. Zᵃ ba pōrta shᵃm, au kh̲pᵃl plâr ta ba lâṛ shᵃm, au wēr-ta ba wây'm chi, "plâra, mâ de Kh̲udâe gunâh kᵃṛī da, au de tâ hum, au dᵃ dē lâyiq nᵃ yᵃm chi de tâ zwai shᵃm; khō pᵃ nūkarânō kḳh(ke) me wâchawa."' Au hagha pōrta shᵃ, au kh̲pᵃl plâr ta râghai. Kh̲o chi hagha yā lirē wᵃ, nō kh̲pᵃl plâr wulidᵃ, au tars yē pre wukᵃṛ, au wēr mandah yē kṛa, au wēr tᵃr-ghâṛawat, au sap yē kᵃṛ. Au zōe wēr-ta wuwe chi, 'plâra, mâ de Kh̲udâe au de tâ gunâh kᵃṛī da. Au dᵃ ḍē lâyiq nᵃ yᵃm chi de tâ zwai shᵃm.' Wēlē plâr yē kh̲pᵃlō nūkarânō ta wuwe chi, 'kh̲ᵃ jâma râwṛai, au dᵃ ta yē wâghūndawaī, au yawa guta yē pᵃ lâs kṛaī, au panē wēr-ta pᵃ pḳhō kṛaī. Au râdrūmai chi maṛaī wukh̲wrū, au kh̲ushh̲âlī wukṛū. Ź'ka chi dâ dē mâ zwai mᵃṛ wᵃ, au zh̲wandai shᵃwai da; wruk wᵃ, au paidâ shᵃwai da.' Au hagh̲ai kh̲ushh̲âlī jōṛa kṛᵃla.

Us dᵃ hagh̲ᵃ mʿshᵃr zwai pᵃ paṭī kḳh(ke) wᵃ. Au chi hagha râghai, au kōr ta nizh̲dē shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awâz yē wârwēdᵃ. Nō yau nūkar ta yē nârē krē, au paḳhtʿna yē tre wukṛa, chi, 'dᵃ dē sᵃ maṭlab da?' Nō hagh̲ᵃ wēr-ta wuwe chi, 'de tâ wror râgh̲ᵃlai da, au plâr de khairât kᵃṛai da, ź'ka chi hagha yē rōgh̲ jōṛ mūndᵃlai da.' Nō hagha marawᵃr shᵃ, au inᵃna nᵃ tᵃ. Nō plâr yē râwuwat, au minat yē wēr-ta wukᵃṛ. Nō hagh̲ᵃ pᵃ źawâb kḳh(ke) plâr ta wuwe chi, 'kᵃsa, dōmra ḍer kâla mâ de tâ khidmat kᵃṛai da. Au hēchēre me de tâ ḥukam nᵃ da mât kᵃṛai. Au byâ hum tâ chēre mâ ta yau wurghūmai râkᵃṛai nᵃ da, chi mâ pre dᵃ kh̲pᵃlō dōstânō sara kh̲ushh̲âlī kᵃṛai wai. Wēlē khō chi dâ de tâ zwai, chi mâl yē dēr ta pᵃ kachnō bâe kᵃṛai da, râghai, nō tā wēr-ta wulmastyā wērkṛᵃla.' Nō hagh̲ᵃ wēr-ta wuwe chi, 'zōya, tᵃ mudâm de mâ sara yē, au de mâ har śᵃ de tâ dī. Dâ munâsib wū chi mū ḳhâdī wukṛū, au kh̲ushh̲âla shū. Ź'ka chi dâ de tâ wrôr mᵃṛ wᵃ, au byâ zh̲wandai shᵃwai da; au wruk wᵃ, au mūndᵃlai shᵃwa da.'

[No. 8.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (APRĪDĪ OR APRĪDĪ) DIALECT.

SPECIMEN II.

په تير شړي مني زه د لوارګي په ټلا کښې وم * لښکر د اپريدو راغي او پس له ډېرې جګړې ني ټلا واخيستله *
او اسباب چې په ټلا کښې وه هغه ني تاله واله که * زه ني بندي په لاره د تنګي غره روان کړم * د ټګړاهام ترګمي وه
چې بازار ته ني ورسوم - شپه م د بازار په تالاو وشوه * صبا ني بيا روان کړم * د بازار مزکه چې م ولیده - نو زياته
راته ګندې کوډرې ونګاريده * بيا ني د مسګل باغ په لار باري ته وارسوم * د باري ملک چه شين وه * يو خوا بل خوا
ني غرونه په مسيخ کښې ناوړه * د باري به عاره ني يتي وو * د دغو يتو مزکه شبلکه وه * ډېر جوار - چني جګې آذوقې
کښې موجود او شولې کرلې وې * بيا ني هغه مقام ته ورسوم چې اپريدي ورته ډرتوني وائي * دغه ځائې په اوږو پورې
وتلم * خرې اوبه وې او مخ کښې جګړه وه - د جګړې چه پوريوتلم نو په موښکه واوريدم * بيا ني تيرا ته ورسوم - د تيرا
وطن ډېر شين وه * مرګه ني آبي ته وه - ولې له آبي نه زياته وه * هګه چې دريمه دريمه ورځ پر باران مدام وريږي *

TRANSLITERATION AND TRANSLATION.

Pah tēr-shwī mani za da Loârgī pa-qilâ-kḳhe wum. Lakḥkar da
In past autumn I of Landi-Koial in-the-fort was. Army of
Aprīdō râghai, au pas-la ḍera janga yē qilâ wâkhistala. Au
the-Afrīdīs came, and after much fighting by-them the-fort was-captured. And
asbâb che pa-qilâ-kḳhe wu, hagha yē tâla-wâla-ka.
the-articles which in-the-fort were, these by-them were-destroyed-and-looted-made.
Za yē bandī pa lâra da Tangi ghra rowân-kṛam. Dª
I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That
nmâḳhâm targimai wu, chi Bâzâr-ta yē wu-rasawulam,
a-moonless night was, when to-the-Bāzār-valley by-them I-was-caused-to-arrive,
shpa-me da-bâzâr pa-tâlâo wu-shwa: sabâ yē byâ rowân-kṛam.
night-my of-Bāzār at-the-tank was-passed: at-dawn by-them again I-was-conducted.
Da Bâzâr mzaka chi me wulida, nū zyâta râ-ta kandē
Of Bāzār the-land which by-me was-seen, then very-much to-me rich

kōdarē wu-ḳhkâreda. Byâ yē da-Mangal Bâgh pa-lâre Bâṛē-ta
(and) fertile it-appeared. Again by-them of-Mangal Bāgh by-way-of to-Bāṛa
wâṛawulam: da Bâṛē m"lk ḳh" shīn wu: yau khwâ bal
I-was-brought: of Bāṛa the-country fine green was: one side (and the) other
khwâ yē ghrūna, pa-miansḳḳhe, Bâṛa: da Bâṛē pa-ghâra-yē paṭī
side of-it hills, (and) in-the-middle, the-Bāṛa-river: of Bāṛa on-the-banks-of-it fields
wū: da daghō paṭô mzaka shublana wa: ḍēr jowâr,
there-were: of those fields the-land rice-fields was: much jowar,
tinī-ẓinī-adaī-ḳḳhe ghōḳhṭ au shōlē kṛalē wē: byâ yē
one-place-and-another millet and rice sown were: again by-them
hagha-maqâm-ta wu-rasawulam, chi Aprīdī war-ta Duwatōi wâyī:
to-that-place I-was-caused-to-arrive, which the-Afrīdīs it Dwatōi call:
(2 streams)
dagha-ẓâi-pa ōbō pōrē wa-talam: khaṛē ōba wē, au makh-ḳḳhe
(at)-this-place the-water across I-went: dirty water it-was, and in-front
chaṛ wu: da-chaṛ chi pōrē-watalam, nū pa bōḳhṭana wâwṛēdam.
a-ford was: of-the-ford when we-crossed, then in a-quagmire we-got-involved.
Byâ yē Tirâ-ta wu-rasawulam, da Tirâ waṭan ḍēr shīn
Again by-them to-Tirah I-was-caused-to-arrive, of Tirah the-country very green
wu: mzaka yē âbī na-wa: walô la-âbī-na ẓyâta wa,
was: the-land by-them irrigated was-not: but than-irrigated-land better it-was,
ẓikachī dwēma drēma wraẓ pre bârân mudâm warēgī.
because second (or) third day on-it rain always falls.

FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landī Kōtal. A great number of Afrīdīs appeared round about, and after a great struggle took the fort by storm, and destroyed and looted anything and everything they could find in the fort. I was led as a captive across the Tangī hills. When we reached the Bāzar valley it was a moonless night, and I passed the night there near a tank. We started again in the morning. On looking at the ground in the Bāzār valley, it seemed to be very rich and fertile. Then they took me across the Bāṛa through the Mangal Bāgh. The country watered by the Baṛa river was very fertile—on either side of the Bāṛa were hills between which the river flowed, flanked on both sides by fields, mostly paddy fields. A great quantity of Indian corn is procurable. Millet and rice-fields are scattered about here and there. I was taken to a place called by the Afrīdīs 'Dwatōi,' where we crossed the stream which was muddy. In front of us lay the ford, but we got into a quagmire before reaching it. Then I was taken to Tirah which was also fertile. The land is not irrigated, but is better than irrigated land; because of the rain falling every second or third day.

CHHACHHĪ PAṢḤTŌ.

The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Paṣḥtō spoken by 15,391 people inhabiting about thirty villages in the tract called Chhachh, situated in the north of the Attock District, in the Province of the Panjab. It is closely connected with the dialect of the Plains Yūsufzais across the River Indus, but has many irregularities. There is one thing noticeable about this Chhachhī dialect, *viz.* that the aspirated letters of borrowed Panjābī words, which, in pure Paṣḥtō are disaspirated, are retained in Chhachh. This does not appear in the present specimen. An example is the Panjābī word *bhūsā*, chaff, which in pure Paṣḥtō is *būs*, but in Chhachhī is *bhūs*, *bhūsā*, etc.

Paṣḥtō is also spoken in the south of Attock District by about 6,500 Khaṭaks in a few villages of the Makhad area of the Pindigheb Tahsīl, close to the River Indus. The dialect there spoken is the South-western, and is closely allied to the dialect spoken by the Khaṭaks of Kohat District, with whom the Makhad Paṭhāns are connected.

In Chhachhī Paṣḥtō, the letter ژ sometimes becomes س *s* or ز *z*. Thus, ښځه *ṣakha*, with, is written سخه *sakha*; and ځکه *ḏzaka*, because, becomes زکه *zka*. Also, the Urdū method of writing cerebral letters is frequently adopted in addition to the Paṣḥtō one. Thus, *ḏēr*, much, is written ډېر instead of ډېر, and *baghāṛa*, clothed, is written بغاړه instead of بغاړه.

I am indebted to Lieutenant A. J. O'Brien, Assistant Commissioner, Attock, for the following specimen.

The following figures show approximately the number of speakers of each dialect of Paṣḥtō in Attock:—

North-eastern dialect	15,391
South-western (Khaṭak) dialect	6,500
TOTAL number of Paṣḥtō speakers	21,891

It may be noted here, that besides these Chhachh Paṭhāns and the Khaṭaks of Makhad, there are other speakers of Paṣḥtō in the Panjab Province. These inhabit that part of the Mianwali District which lies west of the Indus, and borders on Bannu, belonging to the North-West Frontier Province. They number 15,191, and their language is South-western Paṣḥtō, similar to that of the last named District.

[No. 9.]

ERANIAN FAMILY. EASTERN GROUP.

PASHTO.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

(Lieutenant A. J. O'Brien, 1898.)

د یو سړي دوه زامن وُ * ل هغو نه روُرکي پلار ته وُوِ - چې اَي پلارا دمال بَخره چې ماته رسيګي مالا راکا * نو هغه مال هغوي ته وُويشه * او لُږې ورځ پس روُوکي خوځي ټول مال يو ځائي که - اودَ يو لِرې وطن سفر ته وُکه * او هلتا خپُل مال يه بدچلن کي برباد کَه * او چې ټول ي وَلګاوُه يه هغه مُلک کي لوئي قحط پريوَتَ * اودَي محتاجه شو * نو دَ هغه مُلک يو سَردار سره نَوکر شو * هغه سردار دَي پخپلو پټو کي ليوګان خراولو دَپارا واستاوُه * اودَ هغه دا آرزُو وَه - چې ل هغه بوستګود چې ليوګانِ خوَري خپُل ګيډا ډَکاوي * ولي چې چا هغه ته څه نه ورکَول * نو په هوش کي راغَي - او وُوِ - چې خما دَ پلار خو مزدُوراتو ته څيره ډوډَي دَه * او زه دَ ولِږمَرم * زه پاڅم - او پلار ته به ځم * او هغه ته به وائيم - چې اَي پلارا ما دَ آسمان او ستا پحضور ګناه کَړيده * او اوس دَ دې لائق نه يَم چې بيا ستا خوي زُويَلَيْ شُم * نو مالرا پخپلو مزدورانوکي يو وُشُماره * نو پورته شُو - او خپل پلارته لاړ * او دي لِرې وُ - چه خپُل پلار وليد - ښې زُړحيدُو - او رُغلهت * او پغيږ کي ي رُغيُو - او ډيري کښُل کَه * خوي ورته وُوِ چه اَي پلارا ما دَ آسمان او ستا پحضور ګناه کَړيده * او اوس دَ دې لائق نه يَم چې بيا ستا خوي زُويَلَيْ شُم * پلار ي خپُل نَوکرانو ته وُوِ چه غوره جامه راوباسئ او يو ته بغاړه کَيُ - او دَ دې پلاس ګُنځ او پخپو يې ټي واچوئ * او مونګ خُوړُو او خوشحالي کاوُو - ولي چې خما دا خوځ مُړ وُ - اوس ژوَندي شُو - ورک وُ اوس م بيا موُند * نو هغوي خوشحالي ګړلا *

او د هغه سړي لوئي خويا ي پټي کي وُ * چې کور سخه راغَي دَ سندرو او د ګډيدلو آواز ي واورید * نو يو نَوکر ته ژباڼ - او تري تپوس ي وُکه چې دا څه دي * هغه نَوکر وُوِ چې ستا ورور راغلَي دَي - او ستا پلار لويه ميلمستيا کړَيه دَه - ځکه چې دَي ي روغ جوړ بيا موند * دا ورور خپه شُو - او دَ ورتلو زړه ي وُ د شُو * نو پلار ي بَهَر راغَي - آو هغه ته پُخلا کَه * هغه پلار ته پخواب کي وُوِ - ګورا دومزا کال زه ستا خدمت کَوم - او هيڅري ستا لسه حکمَه جارَوتلَي نه يم * ولي تا هيڅري يو ورغُومي مالا رانکَه * چې د خپلو دوستانو سره خوشحالَيْ وکَړم * او چې ستا دا خوځ چې ستا مال ي پګنجرو باندي برباد کَه - تا هغه دَپارا لويا ميلمستيا وُه کړُه * هغه هغه ته وُوِ - اَي خوئ ته تل ما سخه يې * او هرچه خما دَي هغه ستادَي * ولي خو شحالَيْ کَول او خوشحاليدل مناسب وُ * ولي چې ستا دا ورور مړه وُ اوس ژوَندَي شُو - او ورک وَه اوس پلس راغَي *

[No. 9.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

TRANSLITERATION AND TRANSLATION.

(Lieutenant A. J. O'Brien, 1898.)

Da yō saṛī dwa zāman wū La-haghō-na wṛūkai
Of one man two sons were. From-them by-the-younger

plār-ta wu-wi, chi, 'ai plārā, da-māl-bakhra chi
the-father-to it-was-said, that, 'O father, of-the-property-the-share which

mā-ta rasēgī mā-lā rā-kā.' Nō hagha māl haghwē-ta wu-wēsha.
me-to comes me-to give.' Then by-him the-property them-to was-divided.

O lugē wraz pas wṛūke-dzōe ṭōl māl yō-dzāe ka,
And a-few days after by-the-younger-son all the-property together was-made,

ō da yō lirē waṭan safar ē wu-ka; ō haltā khpul māl
and of a far country journey by-him was-made; and there his-own property

pa-bad-chalan-kē barbād ka. Ō chi ṭōl ē wu-lagāwu,
in-profligacy wasted was made. And when all by-him was-dissipated,

pa-hagha-mulk-kē lōe qāhṭ prēwat, ō dai muḥtāja shō. Nō
in-that-country a-great famine fell, and he in-distress became. Then

da hagha mulk yō sardār sakha naukar shō. Hagha sardār
of that country a nobleman near servant he-became. By-that nobleman

dai pa-khpulō-paṭō-kē lēwagān dzarāwalō dapārā wāstāwu. Ō da hagha
he to-his-own-fields swine feeding for was-sent. And of him

dā ārzū wa, chi, 'la hagha pōstakūna chi lēwagāni khwarī
this wish was, that, 'with those husks which the-swine eat

khpula gēda ḍakāwī;' walē chi-chā hagha ta tsa na warkawal.
my-own belly I-may-fill;' but by-any-one him to any-thing not was-given.

Nō pa-hōsh-kē rāghai, ō wu-wi chi, 'dzamā da plār
Then in-sense (he)-came, and (by-him)it-was-said that, 'my of father

tsō mazdūrānō ta ḍēra ḍōḍai da, ō za da walgī maram.
how-many servants too much food is, and I of hunger am-dying.

Za pāṭsam, ō plār-ta ba-tsam, ō hagha-ta ba-wāyam, chi,
I (will)arise, and father-to I-will-go, and him-to I-will-say, that,

"ai plārā, mā da āsmān ō stā pa-ḥuzūr gunāh
"O father, by-me of Heaven and of-thee in-the-presence sin

kaṛai-da, ō ōs da di lāiq na yam, chi biyā stā ḏzōe-
has-been-done, and now of this fit not I-am, that again thy son
wu-wāyalai-shum. Nō mā-larā pa-khpulō-mazdūrānō-kē yō wu-shumāra.'"
I-may-be-called. Then me-to in-thine-own-servants one count.'"
Nō pōrta shū, ō khpul plār-ta lāṛ; ō dai lā lirē
Then risen he-became, and his-own father-to went; and he at distance
wu, chi khpul plār wulīd, prē wu-raḥmēdū, ō
was, when by-his-own father (he-)was-seen, on-him compassion-was-felt, and
wu-zghākḥt, ō pa-ghĕg-kē ē wu-nīwu, ō ḍēr ē kḳhul
he-ran, and in-embrace by-him he-was-seized, and many by-him kisses
ka. Dzōe war-ta wu-wi chi, 'ai plārā, mā da
were-made. By-the-son him-to it-was-said that, 'O father, by-me of
āsmān ō stā pa-ḥuzūr gunāh kaṛai-da, ō ōs da di
Heaven and of-thee in-the-presence sin has-been-done, and now of this
lāiq na yam chi biyā stā dzōe wu-wayalai-shum.' Plār
worthy not I-am that again thy son I-may-be-called.' By-the-father
ē khpul naukarānō-ta wu-wi chi, 'ghorā jāma rā-wu-basaī, ō
of-him his-own servants-to it-was-said that, 'excellent coat bring, and
di-ta baghāṛa kaī, ō da-di pa-lās gutī, ō pa-khpō paṇē
this(-person)-to clothed make, and of-his on-hand a-ring, and on-feet shoes
wāchawaī, ō mūg khūrū, ō khushḥālī kāwū, walē-chi ḏzamā dā
put-on, and (let)us eat, and merriment make, because my this
dzōe muṛ wu, ōs zhawandai shū; wruk wu, ōs mi biyā
son dead was, now living is; lost was, now by-me again
mūnd.' Nō haghwī khushḥālā kū-lā.
is-found.' Then by-them merriment was-made.

Ō da hagha saṛī lōe dzōeyā ē pāṭē kā wu; chi kōr
And of that man the-great son his field in was; when the-house
sakha rāghai da sandarō ō da gaḍēdalō āwāz ē wārwēd.
near he-came of music and of dancing the-sound by-him was-heard.
Nō yō naukar ē wu-bālu, ō tre tapūs ē
Then one servant by-him was-called, and from-him inquiry by-him
wu-ka chi, 'dā tsa dai?' Hagha naukar wu-wi chi, 'stā
was-made that, 'this what is?' By-that servant it-was-said that, 'thy
wrōr rāghalai dai, ō stā-plār lōya mēlmastiā kaṛai-da;
brother come is, and by-thy-father a-great feast has-been-made;
zi-ka-chi dai ē rōgh-jōṛ biyā mūnd.' Dā rōr
because-that he by-him safe-and-sound again was-found.' That brother
khapa shū, ō da wartalō ziṛa ē wu-na-shū. Nō plār
angry became, and of going mind of-him was-not. Then the-father-

ē 'bahar rāghai, ō hagha ē pukhlā ka. Hagha
of-him out-side came, and by-him to-him entreaty was-made. By-him

plār-ta pa-dzawāb-kē wu-wi, 'gorā, dōmrā kāla za stā khidmat
the-father-to in-answer it-was-said, 'look, so-many years I thy service

kawum, ō hicharē stā la-ḥukma jārwatalai-na-yam; walē tā
do, and ever thy from-the-order have-not-disobeyed; but by-thee

hicharē yō warghūmai mā-lā rā-na-ka, chi da khpulō dōstānō
ever one kid me-to was-not-given, that of my-own friends

sara khushhālai wu-kram; ō chi stā dā dzōe chi stā māl
with merriment I-should-do; and when thy this son who thy property

ō pa-kanjrō-bāndē barbād-ka, tā hagha dapārā
by-him on-harlots wasted-has-been-made, by-thee his for-the-sake

lōyā mēlmastiā wu-kra.' Hagha hagha-ta wu-wi, 'ai dzōya,
a-great feast has-been-made.' By-him him-to it-was-said, 'O son,

ta tal mā sakha yē, ō har chi dzamā dai, 'hagha stā
thou always me with art, and everything which mine is, that thine

dai; walē khushhālai kawal ō khushhālēdal munāsib wū, wālē-chi
is; but merriment to-make and merry-to-be. proper was, because

stā dā rōr mar wu, ōs zhawandai shō; ō wruk wu, ōs
thy this brother dead was, now living became; and lost was, now

pa-lās rāghai.'
to-hand came.'

BANGAṢḤ PAṢḤTŌ OF KOHAT.

Paṣḥtō is the principal language of the Kohat District, except in Shakardarra and the tracts along the Indus. Over the greater part of the District the dialect is the North-eastern; only in the east and south, amongst the Khaṭaks, is the South-western dialect spoken. The boundary line between the two dialects passes through this District.

The following specimens are of the North-eastern dialect as spoken in that District. The first is a translation of the Parable of the Prodigal Son, and the other a short account of the Afghān tribes of North Kohat, and of their language. The principal tribe of North-West and North Central Kohat is that of the Bangaṣḥes, as that of the Khaṭaks is of the south and east. The language is much affected by that of the Hindūs who have settled among them. The boundary between the Bangaṣḥes who speak Northern Paṣḥtō and the Khaṭaks of the south of the District may be taken as passing through the town of Lachī. In the east of the District, the Akōrā Khaṭaks, who also speak South-western Paṣḥtō, run right up to the northern boundary of the District, and across it into the Khaṭak Pargana of Pēshāwar.

The following figures show the number of speakers of each dialect of Paṣḥtō in Kohat, according to the Census of 1911 :—

North-eastern dialect (Bangaṣḥes)	107,492
South-western dialect (Khaṭaks)	85,891
TOTAL number of Paṣḥtō speakers	193,383

Besides Hindū inflections such as the termination *wālā* to form nouns of agency, it may be noted that the past participle ends in *o*, that the genitive prefix is *dē*, and that there are a few other minor irregularities of pronunciation.

[No. 10.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (BANGAṢḤ OF KOHAT) DIALECT.

SPECIMEN I.

(Sir Lucas White King, C.S.I., 1898.)

دَ يَو سړي دَوَه شامسی وُر - کشرزوي پلار ته وَوَيل چه - اي پلارکه ځما څه حصه ستا په مال کښې رسيږي خو راته ئې راکَړه - جوړ همه په خپل وُرَوندانه کښې وَوَيشَ - په لږو وَرَځو کښې همه کشر زوي ئې دول مال جَمَع کړ او يَو لِرِ وَکَښې ته په سفر لاړ شَه او هلته ئې همه دول مال په بدمعاشي کښې والړ شاوُه - او وَه ئې ګاوه - جوړ همه وتَت په هغه مُلک کښې يَو لوی قحط راغَي - تو دے دير محتاج شَه - او يَو سړي څخه چه دَ هغه مُلک اوسيدونکے وَه لاړ شَه - نو هغه دَپاره دَ سرګوزو څرَولو خپَلو پټو ته وليږَه - دَدَه په زړه کښې دا وَه - څه چه د سرګوزي وُخوَري - اوڅه تږه پاتي شي - په هغه پس خُوردَه به ئې ځان مَړَه وَم - ولي هغه هم دَه ته جا نه ورکَوَله - پس له هغه به خود کښې راغَي او وَه ئې وَيل چه - ځما پلار څخه خومره مزدُوران دير دوډئي خوري او ره دَ ته کښې له لوږي نه مرَم - پاسم چه دَ خپَل پلار څخه لاړشَم او وَرَت وَوايَم چه - اي پلارَ ما ستا او دَ خُدائي ګناه وَکَړه اوس زه ستا دَ زوي والي لايق نه يَم - ما دَ خپَلو مزدُورانو په شان يَو مزدُور وګَڼَړه - جوړ اُوچت يا ويدَه او پلار څخه لاړشَه - دے لا لِرِيے وُه - چه پلار وليدَ - په ديرَه ويګه سَرَه ور وُرغليدَ - او دَ ځان سَرَه ئې غاړه غټَ کړ - او کښُل ئې کړ * بيا وَرَت زوي وَوَيل چه - اي پلارَ - ما ستا او دَ خُدائي ګُناه کړي دَه * اوس ستا دَ زوي والي لائق نه يَم * بيا پلار ئې خپَلو نوکرانو ته وَوَيل چه په جلدئے سَرَه دير ښَه زړُوکي ښَکر راوړئي او ورتَت ور واغُونده وَئي - او ګرته ور پلاس کړئي - او پښوي ور په بهر کړئي - راغَئي - چه موږ خوراک وَکړُو او خوشحالي وَکړُو * ځَکَه چه ځما دا زوی مړ شَوَي وُه او بيا ژوندي شَوَي دَے * او ورک شَوَي وُه مُوندَلے شَوَي دَے * خوشحالي ئې شروع کړَلَي *

او مشر زوئي ئې په پټي کښې وُه - هرکَله چه هغه راروان شَه - او کور ته راايږدے شَه - نو د ګَډيدَلو او د غَږلو آواز ئې تر عوږ شَه * او يَو نوکر ئې راوَبالَه او پُوښتَه ئې ترِ وُکړَه چه - دا څه چل دے - هغه ورتَت وُوِ چه روږ دِ راغلے دَے * او پلار چه دِ روغ جوړ لِيدلَے دَے - نو ښَه ميلمستيا ئې تياره کړے دَه - دَه چه دا واوريدَه نو دير خَفَه شَه او دَ ته ور ننَوتو نه ئې زړه وَنَشَه * پَس له هغه ئې پلار بَهر وَرَغے او بُخلا ئې کړَ * بيا هغه په ځواب کښې پلار ته وَوَيل - ګورة چه له ډَمرة کاوُنه ستا خِدمَت کُوم - او هيڅچرے ستا بي آمِرِي نه ده کړے - او تا چَرے يَو چيلے هم راته راکړَ - چه ڤَ يارانو سَرَه خوشحالي وَکَړم * بيا چه دا ستا زوی راغے چه دول مال يَو کنجرو باندِ وُخُورا وُه ډومره لويَه ميلمستيا دِ وَکړَه * پلار ورتَت وُوِ چه اي هَلَک ته مُدام ځما سَرَه يي او هرڅه چه ځما ځَمَه دِي همه دول ستا دِي - ولے دا روږ دِ مَړشَوَے وُه اوس بيا ژوندي شَوَي دَے - او ورک شَوَي وُه مُوندَلے شَوَي دَے - خُوشحالي ګَټل لازم وُو *

[No. 10.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

NORTH-EASTERN (BANGAṢH OF KOHAT) DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

Dᵃ yau saṛī dwa żāman wū. Kashar zōe plār-ta wuwayᵃl,
Of one person two sons were. By-the-younger son father-to it-was-said,

che, 'ai plāra, kᵃ żamā ṡᵃ ḥisa stā pa-māl-kḳḥ(ke) rasēgī, khō rā-ta
that, 'O father, if my any share thy property-in reaches, then to-me

ō rākṛa.' Jōṛ hagha pa-khpal-zhowandāna-kḳḥ(ke) war-ta wawēshᵃ.
it give.' Then by-him his-life-in to-them it-was-divided.

Pa-ligō-wrazō-kḳḥ(ke) hagha kashar zōe ē ṭōl māl jamaᵉ kṛᵃ,
A-few-days-in by-that younger son his all property together was-made,

ō yau lire waṭan ta pa safar lār-shᵃ, ō halta ē hagha ṭōl
and one far country to on journey he-went, and there by-him that all

māl pᵃ-badmᵃāshī-kḳḥ(ke) wālūżāwo. Ō wa-ē-lagāwo, jōṛ hagha
property profligacy-on was-wasted. And was-by-him-spent, then that

waqt pᵃ-hagha-mulk-kḳḥ(ke) yau lōe qaḥṭ raghai, no dai ḍēr muhtājᵃ
time that-country-in one great famine came, and he very needy

shᵃ. Ō yau-saṛī-śakha che dᵃ hagha mulk osīdūnkai wo lāṛ-shᵃ.
became. And one-person-to who of that country residing was went.

Nō hagha da-pāra dᵃ sarkūzō śarᵃwalō khpᵃlō-paṭō-ta wulēgᵃ.
And by-him for of swine feeding his-own-fields-to he-was-sent.

Da-da pa-zṛᵃ-kḳḥ(ke) dā wa, 'ṡᵃ che da sarkūzā wukhwarī ō ṡᵃ
His mind-in this was, 'that which these pigs eat and which

tre-nᵃ pātē-shi, pᵃ hagha paskhūrda ba-ē żān marawam,' walē
from-them remain, on these remains from-them myself I-will-satiate,' but

hagha ham da-ta chā na warkawalᵃ. Pas la-hagha pa-khud-kḳḥ(ke)
that also him-to any-one not gave. After that to-himself

rāghai, ō wa-ē-wayᵃl che, 'żamā plār śakha śōmra mazdūrān dēra
he-came, and said that, 'my father with how-many labourers much

ḍōḍai khwarī, ō za dalta-kḳḥ(ke) la-lwagē-nᵃ mram; pāsam che dᵃ-khpal
bread eat, and I here hunger-from die; lei-me-rise that my-own

plār sakha lāṛ-sham ō war-ta wuwāyam, che, "ai plāra, mā
father to I-may-go and to-him I-may-say, that, "O father, by-me

stā ō dᵃ-Khudāe gunāh wakṛᵃ, ōs zᵃ stā dᵃ zōewālī lāiq na-yam;
thine and God's sin has-been-done, now I thy of sonship fit am-not;
mā dᵃ-khpᵃlō mazdūrānō pa-shān yau mazdūr wugaṇᵃ.'' Jōṛ ūchat
to-me your labourers like one labourer count.'' Then up
pāsīdᵃ ō plār śakha lāṛ-shᵃ. Dē lā lirē wo, che plār
he-arose and father to went. He yet far was, when by-his-father
walīdᵃ; pa-ḍēra-mīna-sara war-wuzghalidᵃ; ō da-zān-sara ē
he-was-seen; much-love-with to-him-he-ran; and body-with by-him
ghāraghaṭai-kṛᵃ; ō kkhul ē kṛᵃ; biā war-ta zōe wuwayᵃl
he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said
che, 'ai plāra, mā stā ō da-Khudāe gunāh kṛe-da. Ōs stā
that, 'O father, by-me thy and God's sin has-been-done. Now thy
dᵃ zōewālī lāiq na-yam.' Biā plār ē khpᵃlō naukarānō-tᵃ
of sonship fit I-am-not.' Again by-the-father his his servants-to
wuwayᵃl che, 'pᵃ-jaldai-sara ḍēr ḳha zaṛūkī bahar rāwṛai, ō war-tᵃ
it-was-said that, 'haste-with very good clothes out bring, and on-him
war-wāghūndawai; ō gūta war pᵃ-lās kaṛai; ō pāṇē war
for-him-clothe; and ring for-him on-hand make; and shoes for-him
pᵃ-pkhō kaṛai; rāshai, che mūg khōrāk wakṛū ō khushhālī wakṛū;
on-feet make; come, that we meal may-make and happiness may-do;
żaka che żamā-dāzōe maṛ-shᵃwai-wo, ō biā zhwandai shᵃwai-dai; ō
because that my-this-son had-died, and again living is-become; and
wruk-shᵃwai-wo, mūndalai-shᵃwai-dai.' Khushhālī ē shurūᶜ
had-been-lost, found-been-has.' Happiness by-them beginning
kṛᵃlai.
was-made(-by-them).

Ō mashar zōe ē pᵃ-paṭī-kkh(ke) wo. Har-kala che hagha
And the-elder son his fields-in was. When that he
rā-rawān-shᵃ, ō kōr-ta rā-nizdē-shᵃ, nō dᵃ gadīdalō ō dᵃ ghazalō
started, and house-to approached, then of dancing and of singing
āwaz ē-tar-ghwag -shᵃ; ō yau naukar ē rā-wabālᵃ, ō pukhtana
sound his-to-ears became; and one servant by-him was-called, and inquiry
ē tre wukṛᵃ che, 'dā śᵃ chal dē?' Hagha war-ta
by-him from-him was-made that, 'this what matter is?' He to-him
wu-wē che, 'rōr-de rāghᵃlai-dai ō plār chē de
said that, 'brother-thy has-come and by-the-father when he
rōgh-jōṛ lidᵃlai-dai, nō khā mīlmastīa ē tiāra-kᵃredᵃ.' Dᵃ
in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him
che dā wāwrēdᵃ nō ḍēr khafa shᵃ, ō da-nana war-nanawatō-ta
when this was-heard then much angry he-became, and inside for-going-in

zṛ" wu-na-shō. Pas la-hagha ē plār bahar waraghai, ō
mind did-not-become. After that his father out came, and

pakhulā-ē-kṛ". Biā hagha pa-żawāh-kḫ(ke) plār t" wu-way"l,
remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said,

'gōra, che la-dumrā-kālūn" stā khizmat kawam, ō hēchare me stā
'see, that from-so-many-years thy service I-do, and ever by-me thy

bē-amrī na-d"-k"ṛe, ō tā chare yau chēlai ham rā-ta
disobedience has-not-been-done, and by-thee ever one kid even me-to

rā-na-kṛ", che da-yārānō-sara khushḫālī wu-kṛam. Biā che dā
has-not-been-given, that friends-with mirth I-may-make. Again when this

stā zōe rāghai, che ṭōl māl pa-kanjrō-bānde wu-khūrā-wo, dūmra
thy son came, by-whom all property harlots-on was-wasted, such-a

lōya mīlmastiā de wu-kṛa.' Plār war-ta wu-we che, 'ai
great feast by-thee was-made.' By-the-father him-to it-was-said that, 'O

halaka, ta mudām żamā sara yē, ō har ś" che żamā śakha dī,
son, thou always me with art, and every thing that me with are,

hagha ṭōl stā dī; walē dā rōr de mar-sh"wai-wo, 'ōs biā
that all thine are; but this brother thy had-died, now again

żhwandai sh"wai-dai; ō wruk-sh"wai-wo mūndalai-sh"wai-dai, khushḫālī
living has-become; and had-been-lost has-been-found, mirth

kaw"l lāzim wū."
to-make proper were."

[No. II.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

NORTH-EASTERN (BANGAṢḤ OF KOHAT) DIALECT.

SPECIMEN II.

(Sir Lucas White King, C.S.I., 1898.)

نَقل دَے چه کوهاب دَیو راجه وُو چه هغه آباد کړے وَه - او وُرُبعی به کوهاب کښ اوک (ي خلق به چینو باندو اوسیدَه * مُدام به ژوبي کښ ننګښ خَلق چه به پیوړ او به شالوزان کښ اوسیدَه - دَلته به کدو سَړه به راتلل * او به جَرونده کښ به دیرئي باندو دیرَه ګوَله - دَ بَنګښو ښځے اوبو دَګولو دَپارَه چینو ته تلے - یَوَه ورځ چه هلته لاړے نو اُورکزو د هَغو ګوِي به کاږو او به غَشو مات کړل * یَه دَغه وَخت کښ به دے دُواړو تامُونوکښ یو لوی جَنګ او فساد جوړ شه * خو سَړي یَه کښ ژوبل شول او ځني به کښ مَړه شول - دَ ننګښو ګُډمَک دیر راغي - آخِر اُورکزو کوهاب پریښوَل او لاړ غرو له وَختل او وو ورو ننګښ خَلق هم دَلته پاتي شول *

به اَصل کښ دَ ننګښو ژِبَه پښتو ده * خو ننګښو آوانړ خَلق هندکي خبل مَدَت دَپارَه د لے راوُتښکل - لکه دَ خرمائو - او دَ پلي ټنک او دَ کوب خَلق دَدوي هَمسایکان او مَددګاران دي * مَخونه ئي رمکے او دَفتر وَرکړے دي او آباد کړي دي - هَغو سَړه خَبرے اَترے مُعاملے وَر کَول اَخِستل به کَول - پښتو او هندکو سَړه گَدهوَنده شوَه او تِر یَوَه نَوي ژِبَه جوړَه شوَه چه ته پُښتو پاتي شوَه - او ته هندکو *

هو خَلور تامُونه اَصل دَ کوهاب جَبَنَدان او خاوَندان دي - یَو بهرادي چه آصِلي ننګښ دي - دویم مَلک وسري - دا دُواړه تامُونه پُښتو او هندکو سَړه گَدهوَنده واني - دریم جَنګل خیل - خلورم پیر خیل - دا دُواړه تامُونه پُښتو ژِبَه واني او مُدام خَبَرے اَترے یَه پُښتو کښ کَوي *

یه کوهاب کښ خَلور قِسمَ اوبَه اِستِعمال کَوي - یَو خَوَر دَے چه لَه تِیرا تَه راځي - هَغَه تَه نوي واني - دویم دَ چینو اوبَه - دریم دَ کوهیانو اوبَه دي - خَلورم دَ بَمبو اوبَه دي *

دَ کوهاب شهرَه یَو مَیدان کښ پروت دَے - چه گیرجاپیرَه ئے په دوَه دري میل باندو غرونه پراته دي - دَلے سَړو خَلق ټول پُښتانه دي *

دَ کوهاب شال بَکي دیر مشهُور دي - صاحبان او نور دیر خَلق یَه دیرَه مینه ئي یَه بیع آخلي - او کیرَي دیر ښائِسته زَنانه مَردانه - بِلَه دار او صادَه جوریږي - یَه دَغه وَخت کښ دَلته دَ سَرکارِي سَه فَوجونو دَ چاوَنړئي نه مَیَب دیرَه آبادي دَه * او دَلے شاي آب وهَوا بَه دَه *

PAṢḤTŌ.

NORTH-EASTERN (BANGAṢḤ OF KOHAT) DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Sir Lucas White King, C.S.I., 1898.)

Naqal dai che Kōhāṭ dᵃ yau Rāja wo, che hagha ābād-kaṛai-wo.
Story is that Kōhāt of one Rājā was, that by-him had-been-founded.

Ō wuṛunbai pᵃ-Kōhat-kḳḥ(ke) Ūrakzai khalq pᵃ-chīnō bānde ōsidᵃ. Mudām
And first Kōhāt-in Orakzai people springs-upon lived. Always

pᵃ-zhīmi-kḳḥ(ke) Bangaḳḥ khalq, che pᵃ-Pēwāṛ-ō-pᵃ-Shālōzān-kḳḥ(ke) ōsidᵃ, dalta
winter-in Bangaṣḥ people, that Pēwāṛ-and-Shālōzān-in resided, here

pᵃ-kaḍō-sara bᵃ-rāṭlᵃl, ō pᵃ-Jarwanḍa-kḳḥ(ke) pᵃ-ḍēraī-bānde ḍēra kawala.
families-with used-to-come, and Jarwanḍā-in high-ground-upon camp was-made.

Dᵃ Bangaḳḥō ḳhaẓē ōbō ḍakawalō dᵃpāra chīnō la bᵃ-tlē.
Of the-Bangaṣḥ the-women water filling for springs to used to-go (went).

Yawa wraẓ che halta lāṛalē, nō Ūrakzō dᵃ-haghō gaṛī
One day that there they-went, then by-the-Orakzai their pitchers

pᵃ kanō ō pᵃ ghashō māt-kᵃl. Pᵃ-dagha-mianā-kḳḥ(ke) pᵃ-dē-duwāṛō-
by stones and by arrows were-broken. Meanwhile these-both-

qāmūnō-kḳḥ(ke) yau lōe jang ō fasād jōṛ-shᵃ. Šō saṛī
tribes-in one great quarrel and disturbance arose. Several men

pᵃ-kḳḥ(ke) zhōbal-shwᵃl ō ẓinē pᵃ-kḳḥ(ke) maṛᵃshwᵃl. Dᵃ Bangaḳḥō
of-them were-wounded and some of-them were-killed. Of the-Bangaṣḥ

kohmak ḍēr rāghai. Ākhir Ūrakzō Kōhāṭ prekhwᵃlō, ō lāṛ ghṛō
aid much came. At-last Orakzais Kōhāt left, and went hills

la wakhatᵃl, ō rō-rō Bangaḳḥ khalq ham dalta pātē-shwᵃl.
to went-up, and gradually Bangaṣḥ people also here remained.

Pᵃ-aṣal-kḳḥ(ke) dᵃ Bangaḳḥō zhiba Pᵃḳḥtō dᵃ, khō Bangaḳḥō
In-reality of the-Bangaṣḥ the-tongue Paṣḥtō is, but by-the-Bangaṣḥ

Āwāṇ khalq Hindkī khpal madat dᵃpāra da-lē-rāwoghokhtᵃl. Laka
Āwaṇ people Hindkī their help for they-were-called. As

dᵃ Kharmātū ō dᵃ Bilīṭang ō dᵃ Kōṭ khalq dᵃ-dwī hamsāyagan
of Kharmātū and of Bilātang and of Kōhāṭ people of-them dependents

ō madadgarān di. Haghō-la ē zmakē ō daftar war-kᵃṛai-dai,
and assistants are. To-them by-them lands and holdings have-been-given.

ō ābād-kᵃṛai-dai. Hagẖō sara khabarē-atarē muāmilā warkawᵃ
and (they)-have-been-settled. Them with conversation matters giving
ākhistᵃl ba-kawᵃl. Pᵃḳẖtō ō Hindkō sara gaḍawaḍa shwa, ō tre
taking used-to-do. Paṣḥtō and Hindkō with mixed became, and from-it
yawa navī zhiba jōra-shwa, che na Pᵃḳẖtō pātē-shwa, ō na
one new tongue became, that neither Paṣḥtō remained, and nor
Hindkō.
Hindkō.

Ho-salōr qamūna asal dᵃ Kōhāṭ chaḳẖtanān ō khāwandān dī; yau
Four tribes real of Kōhāt proprietors and owners are; first
Bēzādī che aṣli Bangaḳẖ dī; dōyam Malakmīrī; dā duwāṛā qāmūna
Bēzādi that real Bangaṣḥ are; second Malakmīrī; these both tribes
Pᵃḳẖtō ō Hindkō sara gaḍawaḍa wāi; drēyam Jangal Khēl; salōram
Paṣḥtō and Hindkō with mixed speak; third Jangal Khēl; fourth
Pīr Khēl; dā duwāṛa qāmūna Pᵃḳẖtō zhiba wāi, ō mudām
Pīr Khēl; these both tribes Paṣḥtō tongue speak, and always
khabarē-atarē pᵃ-Pᵃḳẖtō-kḳẖ(ke) kāi.
conversation Paṣḥtō-in do.

Pᵃ-Kōhāṭ-kḳẖ(ke) ṣalor qismᵃ ōbᵃ istiʿmāl-kai. Yau khuwaṛ dai che
Kōhāt-in four kinds water are-used. One ravine is that
la-Tīrā-na rāzī, hagẖa-ta Tōi wāi; dōyam dᵃ chīnō ōbᵃ,
Tīrāh-from comes, it-to Tōi they-call; second of springs water,
drēyam dᵃ kōhiānō ōbᵃ dī, ṣalōram dᵃ bambō ōbᵃ dī.
third of wells water are, fourth of pumps water are.

Dᵃ Kōhāṭ ḳẖahr pᵃ-yau-maidān-kḳẖ(ke) prōt-dai, che gēr-chāpēra ō
Of Kōhāt the-city on-a-plain-country-in is-situated, that around its
pᵃ-dwa-drē-mīla bānde ghrūna prātᵃ dī. Dᵃ dē ghrūno khalq
two-three-miles at hills situated are. Of these hills people
ṭol Pᵃḳẖtāna dī.
all Paṣḥtō-speaking are.

Dᵃ Kōhāṭ shālpaṭkī ḍēr mashhūr dī. Sāhibān ō nōr
Of Kōhāt the-shālpatkās very famous are. British-Officers and other
ḍēr khalq pᵃ-ḍēra-mīna ē pᵃ-baiʿa-ākhlī, ō kēṛaī ḍērē ḳẖāista,
many people very-eagerly them purchase, and leather-sandals very nice,
zanāna mardāna, ṭilādārē ō sāda, jōṛēgī. Pᵃ-dagẖa-wraṛō-kḳẖ(ke)
of-women of-men, embroidered and simple, are-made. These-days-in
dalta dᵃ sarkārī la fauẓūnō dᵃ chāwaṇai la-sababa ḍērᵃ ābādī
here of Government from troops of cantonment owing-to very flourishing-(it)
dᵃ. Ō dᵃ dē ṭāe āb-ō-hawā ḳẖᵃ dᵃ.
is. And of this place water-and-air good is.

FREE TRANSLATION OF THE FOREGOING.

It is said that Kōhāt belonged to a Rāja who had founded it. In early days, the Orakzais used to live on the springs. In winter, the Bangaṣḥes, who resided in Pēwār and Shālōzan, always used to come here with their families and encamped on high ground in Jarwandā. The Bangaṣḥ women used to fetch water from the springs. One day when they went there, the Orakzais broke their pitchers with stones and arrows. On this, a disturbance ensued between these two tribes and several of them were wounded and some killed. The Bangaṣḥes received aid and consequently the Orakzais left Kōhāt and went to the hills; and thus the Bangaṣḥes were left in the undisputed possession of the country.

2. In reality the language spoken by the Bangaṣḥes is Paṣḥtō but they (Bangaṣḥes) called in the Āwāns to their aid. These people still live in Kharmātū, Bilīṭang, Kōṭ and other villages, as the dependents and helpmates of the Bangaṣḥes, who have given them lands and holdings. They had conversation and dealings with one another, and thus Paṣḥtō and Hindkō became mixed, and a new dialect was formed which was neither Paṣḥtō nor Hindkō.

In reality four tribes are the real proprietors and owners of Kōhāt—(1) Bēzādī and (2) Malakmīrī who are real Bangaṣḥes. Both of these tribes speak Paṣḥtō and Hindkō mixed. (3) Jangal Khēl, and (4) Pīr Khēl. The latter two tribes speak Paṣḥtō only.

3. Four kinds of water are used at Kōhāt, (1) water from a ravine which comes from Tīrāh and is called Tōī, (2) spring water, (3) well water, and (4) pump water.

4. Kōhāt City is situated in a plain surrounded on all sides by hills which are at a distance of 2 or 3 miles. All the hill tribes speak Paṣḥtō.

Kōhāt is noted for silken turbans which are eagerly bought by European Officers and others. Leather sandals (both embroidered and simple), both for men and women, are beautifully made.

In these days Kōhāt is in a very flourishing state owing to the cantonments and troops.

The climate of this place is very good and healthy.

SOUTH-WESTERN DIALECT.

The most northern tribe of the Afghāns which speaks the South-western dialect of Paṣhtō is that of the Khaṭaks. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the Sāghrī sept of this tribe is found near Makhad on the banks of the Indus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Paṣhtō, while the Chhachh Paṭhâns of the same District speak the North-eastern dialect. The number of Khaṭaks in the Panjab District of Attock, according to the census of 1911, is about 6,500. In the Peshawar District the Khaṭaks occupy the greater part of the Pargana named after them, where they have 55 out of 83 villages. Their home is in the hills south of Naushera, in the south-east corner of the District. According to the census, out of 709,465 speakers of Paṣhtō in the Peshawar District, 54,525 were Khaṭaks. In Kohat, they occupy the east and the south of the District numbering 85,891, out of a total number of 193,383 speakers of Paṣhtō. In the Panjab District of Mianwali, adjoining Bannu, probably all the 15,191 speakers of Paṣhtō use the South-western dialect. The Khaṭaks of the Isakhel Tahsīl certainly employ it. The other main tribe of Kohat, the Bangaṣhes, speaks the North-eastern dialect, but in Bannu and Dera Ismail Khan, the South-western dialect is spoken by all Paṭhāns. The numbers of Paṣhtō speakers, in the latter two Districts as distinct from the number of Paṭhāns, are 218,845 and 70,995 respectively. In Dera Ismail Khan the language is spoken only in the North and West of the District, and is dying out, being supplanted by Hindkō. We therefore get the following figures for the population speaking the South-western dialect in Paṣhto-speaking Districts, in British territory :—

Attock	6,500
Peshawar	54,525
Kohat	85,891
Bannu	218,845
Dera Ismail Khan	70,995
Mianwali	15,191
TOTAL	451,947

In Paṣhtō-speaking Baluchistan all the Paṣhtō is South-western, and, as shown in the introduction, the number of speakers is 224,455. Adding this to the above we get a total of 676,402 for the number of speakers of South-western Paṣhtō in territories directly or indirectly under British Government.

For extra British territory and for the Waziri territory no accurate figures are available.

KHAṬAK DIALECT.

South western Paṣḥtō is spoken, first, by the Khaṭaks. Of these there are two main branches, the Eastern, or Akōrā, Khaṭaks, and the Western, or Tērī, Khaṭaks.

The Akōrā Khaṭaks inhabit the Khaṭak country of Peshawar, and its continuation, the north-east corner of the Kohat along the west bank of the Indus. South of them, still along the Indus, are the Sāghrī Khaṭaks, who are closely connected with the Akōrās and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Sāghrīs, along the bank of the Indus, we find the Isakhel Tahsīl of the Mianwali District. In the northern portion of this Tahsīl, we have the Bhangīkhēl Khaṭaks who are offshoots of the Sāghrīs. The Western, or Tērī, Khaṭaks occupy the south and centre of the Kohat District. About Lachi, in that District, they meet the Bangaṣḥes, who occupy the north-west and north-centre, and who speak the North-eastern (Paḳḥtō) dialect of Paṣḥtō.

The following specimen is of the language used by the Akōrā Khaṭaks of the Pēshawar District. It is a version of the Parable of the Prodigal Son, for which I am indebted to the kindness of the late Sir Harold Deane, K.C.S.I.

Regarding the Khatak pronunciation, note that *ts* and *dz* are pronounced *s* and *z* respectively. The letter ښ *ṣḥ* is pronounced, as in other southern dialects, as if it were ش *sh*. Regarding the exact Khaṭak pronunciation of this letter, Sir Harold Deane, when sending the specimens, wrote to me as follows:—'the man I have got to help me differs from me as to whether, with the ش *sh*, the Khaṭak includes a faint pronunciation of ک *k*. I think he does—my man says "no,"—so I have transliterated it by *ṣḥ*.'

I do not give an interlinear translation, as the Khaṭak dialect is not so typically south-western Paṣḥtō as the specimens which are subsequently given of the Bannu dialects. Full translations are supplied to all the latter.

As for dialectic peculiarities, the past participle masculine singular usually ends in *ō*. Note also forms like *wᵉ* for *wu*; *wēr* for *war*; *di tā*, of thee; *ẕāyam*, I will say.

[No. 12.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

SOUTH-WESTERN (KHATAK) DIALECT

(Sir Harold Deane, K.C.S.I., 1898.)

دَه يو سړي دوه زامن وُو ـ نو هغه کُشر خپل پلارته وُوِ چه پلاره ما ته خپله برخه د مال نه را کړه ـ نو هغه خپل جایداد په دواړو وُویشلو ـ یو څو ورځې پس کشر زوی هر څه جمع کړل ـ او یو لرې ملک ته یې سفر وُکړو ـ او هورته یې خپل مال په مستۍ رالَوړَه ـ نو چه ټول یې خلاص کړو نو په هغه ملک باندې یو لوی قحط راغی ـ او هغه تنګ شه ـ نو هغه لاړو او د هغه وَطَن یو معتبر سړي سره نوکر شه ـ او هغه د خنزیرانو د څړولو دپاره خپلو پټو ته واستوه ـ او هغه به په خوشحالۍ سره په هغه بُوسو چه خنزیرانو خوړل خپله خپله ده‌ګه ګړي وه ـ خو هیڅا نه ویرکول ـ بیا چه په خپل شه نو وُ یې وِ چه ځما د پلار خومره کوګران په ګه شان روټۍ مُومي ـ او زه د لوږې مړم ـ زه به پاڅم او خپل پلار ته به ځم او ورته به وایم چه پلاره ما ده ځُدائي ګناه کړې ده او دتا ځم ـ او د دې لایق نه یم چه دتا زوی شم خو به ګوګرانو کښې م حساب کړه ـ او هغه پاڅیدو او خپل پلارته راغی ـ خو چه هغه لیا لرې وه ـ نو خپل پلار ولیدو او ترس یې پرې وُکړو ـ او ورغلیدو او ورتر غاړه وتو او کښل یې کړو ـ او زویې ورته وُوِ چه پلاره ما د ځُدائي او دتا ګناه کړې ده ـ او د دې لایق نه یم چه دتا زوی شم ـ ویلې پلار یې خپلو نوکرانو ته وُوِ چه ګه جامه راوړئ او ده ته یې واغدئ ـ او یوه ګڼې یې په لاس کړئ ـ او ډنډې ورته په پښو کړئ ـ او راځئ چه روټۍ وُخورو ـ او خوشحالي وُکړو ـ ځکه چه دا ځما زوی مړ وه او ژوندی شوی دی ـ رک وه او پیدا شوی دی * او هغې خوشحالي جوړه کړله *

اُس د هغه سفر زوی په پټي کښې وه ـ او چه هغه راغی او کورته یزدو شه ـ نو د سرود او د ګډیدو آواز یې واوریدو ـ نو یو نوکر ته یې زغ وُکړو او پوښتنه یې ترې وُکړه چه دا څه ښا ده ـ نو هغه ور ته وُوِ چه دتا ورور راغلی دی ـ او پلار دِ خیرات کړی دی ـ ځکه چه هغه یې روغ جوړ مُوندلی دی ـ نو هغه مزور شه او دننه نه تلو ـ نو پلار یې راوتو او منت یې ورته وُکړو ـ نو هغه په جواب کښې پلارته وُوِ چه ګوره دومره دیر کال ما دتا خدمت کړی دی ـ او هیڅ مې دتا حکم نه دی ماته کړی ـ او بیا هم تا چرې ما ته یو ورُڅومی راکړی نه دی ـ چه ما پرې خپلو دوستانو سره خوشحالي کړې وی ـ ویلې خو چه دا دتا زوی چه دُنیا یې در ته په ډاسو برباده کړې ده راغی ـ نو تا وړ ته میلمستیا ویرکړله ـ نو هغه ورته وُوِ چه زړه ته هیڅه ما سره یې اوڅما هر څه دتا یې ـ دا مناسب وُو چه موږ ښادي وُکړو او خوشحال شُو ـ ځکه چه دا دتا ورور مړ وه او بیا ژوندی شوی دی ـ او رک وه او مُوندلی شوی دی *

[No. 12.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

SOUTH-WESTERN (KHAṬAK) DIALECT.

TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

Dᵃ yau saṛī dwa zāmᵃn wū. Nō haghᵃ kᵃshᵃr khpᵃl plār ta wuwi chi, 'plāra, mā-ta khpᵃla brakha dᵃ mal na rākṛa.' Nō haghᵃ khpᵃl jāēdād pᵃ dwaṛō wuwēshᵃlō. Yau śō wrōżē pas kᵃshᵃr zōyī bar-śᵃ jamaᶜ kṛᵃl, au yau lirē mᵃlk ta yē safar wukṛō. Au hūrta yē khpᵃl māl pᵃ mastaī wāluzawᵃ. Nō chi tōl yē khlāṣ kṛō, nō pᵃ haghᵃ mᵃlk bandi yau lōe qaḥaṭ rāghai, au hagha tang shᵃ. Nō hagha lāṛo, au dᵃ haghᵃ waṭan yau muᶜatabar saṛī sara naukar shᵃ. Au haghᵃ dᵃ khinzīrānō dᵃ śarawᵃlō dipāra khpᵃlō paṭō ta wāstawᵃ. Au haghᵃ ba pᵃ khushhālaī sara pᵃ hagha būsō chi khinzīrānō khwaṛᵃl, khpᵃla khēṭa ḍaka kᵃṛī wa, kho hēchā nᵃ wēr-kawᵃl. Bya chi pᵃ khud shᵃ, nō wu-yē-wi chi, 'żamā dᵃ plār śomra naukarān pᵃ ṣḥᵃ shāu rōṭaī mūmī, au zᵃ dᵃ lwᵃẓhē mrᵃm. Zᵃ ba pāśᵃm, au khpᵃl plār ta ba wōrshᵃm, au war-ta ba yāyᵃm chi "plāra, mā dᵃ Khudāe gunāh kᵃṛī da au ditā hum. Au dᵃ dē lāyiq nᵃ yᵃm chi di tā zwai shᵃm, khō pᵃ naukarānō kṣḥi mi ḥisāb kṛa." ' Au hagha pāśēdo, au khpᵃl plār ta rāghai. Kho chi hagha lyā lirē wᵃ, nō khpᵃl plār wulīdō, au tars yē pri wukṛō. Au war wuzghᵃlēdō, au war-tᵃr ghaṛawatō, au kshul yē kṛō. Au zōyī war-ta wuwi chi, 'plāra, mā dᵃ Khudāe au di tā gunāh kᵃṛī da, au da dē lāyiq na yᵃm chi di tā zwai shᵃm.' Wēlē plār yē khpᵃlō naukarānō ta wuwi chi, 'ṣḥa jāma rāwṛaī, au dᵃ ta yē wāghundawaī, au yawa gutī yē pᵃ lās kṛaī, au paṇē war-ta pᵃ pṣḥō kṛaī. Au rażaī chi rōṭaī wukhwrū, au khushhālī wukṛū. Źᵃka chi dā żamā zwai mᵃṛ wᵃ, au zhwᵃndai shᵃwai dai; ruk wᵃ, au paidā shᵃwai dai.' Au haghai khushhālī jōṛa kṛᵃla.

Us dᵃ haghᵃ mᵃshᵃr zwai pᵃ paṭī kṣḥi wᵃ. Au chi hagha rāghai, au kōr ta nizdō shᵃ, nō dᵃ sarōd au dᵃ gaḍēdō awāz yē wāwrēdō. Nō yau naukar ta ye zhagh wukṛō, au pūshtᵃna yē tri wukṛa chi, 'dā śᵃ bēnā da?' No haghᵃ war-ta wuwi chi, 'di tā wrōr rāghᵃlai dai, au plār di khairāt kᵃṛai dai, źᵃka chi hagha yē rōgh jōṛ mūndᵃlai dai.' Nō hagha marawᵃr shᵃ, au danᵃna nᵃ tlō. Nō plār yē rāwuwatō, au minat yē war-ta wukrō. Nō haghᵃ pᵃ jawāb kṣḥi plār ta wuwi chi, 'gōra, dōmra ḍēr kāla mā di tā khidmat kᵃṛai dai, au hēchēre mi di tā ḥukum nᵃ dai māt kᵃṛai. Au byā hum tā chēre mā-ta yau wurghūmai rākᵃṛai nᵃ dai, chi mā pri dᵃ khpᵃlō dōstāno sara khushhāli kᵃṛai wai. Wēlē kho chi dā di tā zwai, chi dunya yē dar-ta pᵃ ḍᵃmō barbada kᵃṛī da, rāghai, nō tā war-ta mēlmastyā wēr-kṛᵃla.' Nō haghᵃ war-ta wuwi chi, 'zōya, tᵃ hamēsha mā sara yē, au żamā har śᵃ di tā dī. Dā munāsib wū chi mūzh shādī wukṛū, au khushhāla shū, źᵃka chi dā di tā wrōr mᵃr wᵃ, au byā zhwandai shᵃwai dai; au ruk wᵃ, au mūndᵃlai shᵃwai dai.'

BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pāṭhān tribes of Bannu, among whom the principal are the Marwats, the Nyāzais, the Bannūchīs, and the Wazīrīs.

The two following specimens come from Bannu. It may be noted that they use here and there Hindkī idioms. Examples of these are the words, *miliā*, joined; and *lagiā*, began. The dialect illustrated may be taken as an example of the elegant southern form of Paṣhtō, as spoken by educated Pāṭhāns of Bannu. I am indebted for them to the late Dr. T. L. Pennell of the Afghan Medical Mission, Bannu. Specimens of dialects spoken by the uneducated members of various tribes will follow.

The only local peculiarities worthy of note are that *zu* is 'I,' and *cha*, not *chi*, the relative pronoun. There is a tendency to substitute *ē* for *ē* or *ai*, as in *wu-wēsh°*, it-was-divided; *mūndalī*, he was found.

[No. 13.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1898.)

ځ یُوَه سړي نوه ځامن وُو - هغه کشر پلار ته وُوِ چه لمي دنیا هغه بخره دمال چه ځما رسیږي راني کړه * نو وُ
ځپس مال په هغو وُویشه * آر پس له څو ورځو کشر ځپل هرڅه سره ټول کړل - او یَوَه لَرِي مُلک ته په سفر روان شه -
او ځلته ئي په بد ځوئي سره ځپل مال راوزاړه * نو چه ټول ئي خرڅ کړ پس په هغه مُلک باندي یو لوی قحط
نازل شه - او دَي په محتاجي سر شه * نو لاړ هغه ملک دَ یَوَه زمیندار سره ملیا شه آو هغه دي وَ ځپلي کَروَندي
ته د ځنزیرانو دَ ځَرَوَلو دپاړ واستاوَه - آر دَه اړزُو کړَلَه چه له هغو پرستوکیو چه ځنزیرانو خوَړل ځپله ګیډه ډکه کړي -
مګر هغه هم جا نه وَرکَوَل * پس په ځپل هوش راغي - وُئي وَیل چه ځما دَ پلار ځومره ډیر مزدوران دي چه ډیره
ډوډئي لري - او زُه دلته له لَوَږي هلاکیږم * زُه به پُورته شم او ځپل پلارته به ور شم ورته وُ به وایم چه اي باب ما
محالفه له آسمانه او ستا په حضور م ګُناه کړي دی - زُه لایق نَدِي نه یم چه ستا ځوي وُ بالله شم * ما په شان د یَوَه
له مزدورانو وګڼوَه * پس پورته شه او ځپل پلارته وَروَان شه او چه لا لَرِي وُه پلار ئي دِي ولید - زَړَه ئي پر وَسَه ور دَو
ئي کړه ورتر عاړه شه او ښکَل ئي کړ * ځوي ورته وُوَیَل چه اي بابا ما مخالفه له آسمان او ستا به حضور م ګُناه کړي
دَه - زُه د دي لایق نه یم چه ستا ځوي وُبالله شم * لیکن پلار ئي و ځپلو غلامانو ته وُوِ چه زر یو پوشاک چه له ټولو
ښوَرَه وِي راني وَرَئي - او ده ته ئي وَرواعوندَوَئي - او ګُوته ور به لاس - او پنړَي ور په پښو کاندَئي - او ساتلي مسوَنَدر
راوَلَئي حلال ئي کاښَئي چه مونږ ئي سره ځوزُو او خوشحالئي وُکړُو * ځکه چه دا ځوي م مړ شَوَی وُه او بیا ژوندي
شَوَی دِي - او ورک شَوَی وُه بیا مُوندَه شَوَی دِي * پس په خوَښي کَوَلو لګیا شوَل *

او دَ هغه مشر ځوي په ځروَندَه کښ وُه * چه راَئي او کورته کَرَدي شَه سرُود او دُزهاري واوریدل * نو یو له
نوکرانو نه ئي راوَبالَه پُوښتَه ئي ترِ وُئَرَه چه دا څه دِي * هغه ورته وُ چه دا ستا وَرور راغلي دَي او ستا پلار ځورب
مسوَندَر حلال کړي دي - ځکه چه روغ جوړ ئي مُوندلي دِي * نو دِي په قهر شه وا ئي نه غوښته چه دَننه ورشي *
نو پلار وَرچَه وَرَوُوت ولاسه کاوَه ئي - آر هغه په ځواب کښ ځپل پلارته وُوَیَل چه ګوره زُه څومره کالَه ستا ځدمت
کَوَم آو هلچَري ستا له حکمه تَیریدلي نه یم - آو تا ماته هیچري یو وَرئُومَي راکړي نه دِي - چه له ځپلو یارانو سره
خوښي وُکَوَم * او چه دا ځدي دِ راغلَي دَي چه ستا ګُداره ئي له کَنجیبو سره خوَړلي دَه ځورب مسوَندَر دِ دَدَه
ددپاره حلال کړ * دَه ورته وُوَیَل اي هَلکَه ته تَل له ما سره یي آو ټول څه چه څما دَي ستا دَي * نو خوَښي او ښادي
ګَوَل لازم دي - ځکه چه دا ستا وَرور مړ وُه بیا ژوندي شه * ورک وُه او بیا مُوندَه شه *

[No. 13.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

SOUTH-WESTERN DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1898.) (DISTRICT BANNU.)

Da yowᵃ saṛī dwa dzaman wū. Hagha kashᵃr plār-ta
Of one man two sons were. By-the younger the-father-to
wu-wi cha, 'ai bābā, hagha bakhra da māl cha dzᵃmā
it-was-said that, 'O father, that share of the-property which to-me
rasëẓhī, rā-ē-kṛa.' Nō wu khpal māl pa haghō wu-wīshᵃ.
accrues, give-it-to-me.' Then by-him his-own property to them was-divided.
Au pas-la tsō wradzō kashᵃr khpal har-tsa sara ṭōl
And after some days by-the-younger his-own everything together all
kṛᵃl, au yowa larī mulk-ta pa safar rawāna shᵃ. Au
were-made, and a far country-to on journey started he-became. And
halta ē pa-bad-khōe-sara khpal māl walwazawᵃ. Nō cha ṭōl
there by-him on-bad-living-with his-own property was-spent. Then when all
ē kharts ki, pas pa-hagha-mulk-bāndī yó lōe
by-him used-up had-been-made, afterwards in-that-country-on a great
qaḥaṭ nāzil shᵃ, au dai pa-muḥtajī-sar shᵃ. Nō lāṛ
famine descended became, and he on-want-with became. Then (he-)went
da hagha mulk da-yowa-zamīdār-sara milia shᵃ, au hagha dī
of that country of-a-land-owner-with joined became, and by-him he
wa-khpalī karwandī-ta da khinzīrānō da tsarawalō da-pāra wāstāwᵃ,
his-own field-to of swine of feeding for-the-sake was-sent,
au da arzū larala cha la haghō pōstōkiō cha khinzīranō
and by-him desire was-had that with those husks which by-the-swine
khwaṛᵃl khpala gēda ḍaka kaṛī; magar hagha ham ołā
were-eaten his-own belly full might-be-made; but that too by-anyone
na war-kawᵃl. Pas pa khpal hōsh rāghai, wu-ē-wayᵃl cha,
not was-given. Then in his-own senses he-came, it-was-said-by-him that,
ᵃdzᵃmā da plār tsōmra ḍér mazdūrān dī cha ḍēra ḍōḍaī larī au zu
ᵃmy of father how many servants are who much bread have and I

dalta la lwaẓḥī halākēẓḥam. Zu ba-pūrt'-sham, au khpal plār-ta
here by hunger am-perishing. I will-become-arisen, and my-own father-to
ba-war-sham, war-ta wu-ba-wāyam cha, "ai bābā, mā mukhālifa la āsmāna
I-will-go, him-to I-will-say that, "O father, by-me contrary to Heaven
au stā pa ḥuẓūr mi gunāh kaṛī-dī. Zu lāiq da dī na
and thy in the-presence by-me sin has-been-done. I fit of this not
yam cha stā dzōe wu-bāl' sham. Mā pa-shān da yowa la
am that thy son called I-may-be. Me like of one from
mazdūrānō wa-gaṇa."' Pas pūrt' sh', au khpal plār-ta
(thy-)servants account."' Then arisen he-became, and his-own father-to
war-rawān-sh', au cha lā larī wu plār ē dī wuled,
started, and when yet distant he-was by-the-father of-him he was-seen,
zaṛ' ē pri wasa, war, dau ē kaṛ, war-tar
the-heart of-him on-him burnt, to-him, running by-him was-made, him-to
ghāra sh', au ṣhkal ē kaṛ. Dzōe war-ta wu-way'l
on-the-neck became, and kiss by-him was-made. By-the-son him-to it-was-said
cha, 'ai babā, mā mukhālifa la āsmāna au stā pa ḥuẓūr
that, 'O father, by-me contrary to Heaven and thy in the-presence
mi gunāh kaṛī-da. Zu da dī lāiq na yam cha stā dzōe
by-me sin has-been-done. I of this fit not am that thy son
wu-bāl' sham.' Lēkin plār ē wa-khpalō-ghulāmānō-ta wu-wī
called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said
cha, 'zar yō pōshāk, cha la ṭōlō ghawar' wī, rā-ē-w'ṛāī;
that, 'quickly one suit, which from all excellent may-be, bring-for-him;
au da-ta ē war-wāghōndawaī; au gūta war pa lās; au paṇai war
and him-on it clothe; and a-ring his on hand; and shoes his
pa pshō kāndaī; au sātalī skhwandar rā-walaī, ḥalāl ē kandaī,
on feet place; and nourished calf bring, slaughter of-it perform,
cha mūẓḥ ē sara wu-khwarū au khushḥālaī wu-kaṛū; dzaka cha
that we it together may-eat and merriment may-make; because that
dā dzōe mi maṛ sh'wai wu, au biā zhūndai sh'wai dī; au wruk
this son of-me dead become was, and again living become is; and lost
sh'wai wu, biā mūnd' sh'wai dī.' Pas pa-khwaṣhī-kawalō lagiā
become was, again found become is.' Then with-merriment-doing begun
sh w'l.
they-became.

Au da hagha mashar dzōe pa-karwanda-kṣhī wu. Cha rā-ghai,
And of him the-elder son in-the-field was. When he-came,
au kōr-ta nazhdī sh', sarūd au druz-hārī wāwarēd'l.
and the-house-to near became, singing and dancing were-heard-(by-him).

Nō yō la-naukarānō-na ē rā-wa-bāl[a], pūṣhtana ē ... tri
Then one from-the-servants by-him was-called, inquiry by-him from-him
wu-kaṛa cha, 'dā tsa dī?' Hagha war-ta- wu-wi cha, 'dā stā
was-made that, 'this what is?' By-him him-to it-was-said that, 'this thy
wrōr rā-ghalai dai, au stā-plār ṭsōrb skhwandar ḥalāl
brother come is, and by-thy-father the-fatted calf slaughtered
kaṛī-dī. dzaka cha rōgh-jōṛ ē mūndalī-dī.' Nō
has-been-made, because that safe-and-sound by-him he-has-been-found.' Then
dī pa qahar sh[a], wā-ē-na-ghwaṣhṭ[a] cha danana war-shī. Nō
he in anger became, by-him-it-was-not-wished that inside he-may-go. Then
plar warchana war-wu-wat, dilāsa kāw[a] e, au hagha
the-father outside came-out, soothing was-made to-him, and by-him
pa-dzawāb-kṣhi khpal plār-ta wu-way[a]l cha, 'gōra, zu dūmra kāla
in-answer his-own father-to it-was-said that, 'look, I so-many years
stā khidmat kawam, au hēchare stā la ḥukma ghāṛēdalī-na-yam,
thy service am-doing, and ever thy from command I-have-not-swerved,
au tā mā-ta hēchare yō warghūmai ra-kaṛī-na-dī, cha
and by-thee me-to ever one kid was-not-given-to-me, that
la khpalō-yārānō-sara khwaṣhī wu-kaṛam; au cha dā dzōe dī
with-my-own-friends merriment I-may-make; and when this son of-thee
rā-ghalai dai, cha stā guzāra ē la-kanchaniō-sara khwaṛalī-da,
come is, by-whom thy goods by-him with-harlots have-been-eaten,
ṭsōrb skhwandar di da da da-pāra ḥalāl kaṛ.'
the-fatted calf by-thee of him for-the-sake slaughtered was-made.'
Da war-ta wu-way[a]l, 'ai halaka, ta tal la-mā-sara yē, au ṭūl
By-him him-to it-was-said, 'O son, thou ever with-me art, and every
tsa cha dzamā dai, stā dai. Nō khwaṣhī au shādī kaw[a]l
thing which mine is, thine is. Then merriment and rejoicing to-make
lāzim dai, dzaka cha dā stā wrōr maṛ wu, biā zhūndai
proper is, because that this thy brother dead was, again living
sh[a]; wruk wu, biā mūnd sh[a].'
became; lost was, again found became.'

[No. 14.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

SOUTH-WESTERN DIALECT. (DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

جرصناک مُدام ګرفتار وِي او صبرناک همیش په قرار وِي * لَکه یو ښکاري په ځنګل کښِ ګرزیدَه یُوَه لُومبیَرَه ئي وُلیدَلَه جَه دیر ښائسته رنګ او صاف رِیښه ئي ورته ښکارَه شوَلَه * په زَړَه کښِ ئي فکر وُکړ وئي ویَل جَه په دا لُومبیَرَه وُیسَم او پوسځئي تِرِ وُباسَم - نو اُمید دَي جَه په دیر قیمت به خَرڅ شي * نو په دِي طمع په هغي لُومبیرِ پَسِ روان شَه او غارَ هغي ئي معلوم کَړ * بیا ئي ورته یو دوغل وُکنوَه او دَ پاس ئي پر واښَه واچَوَل او دَ هغه واښو دَ پاسَ ئي یُوَه مُردارَه کښیښودَلَه او دَي ورته په یو ځائي کښِ پَټ شَه * جَه لُومبیَرَه له غار را وُوَتَلَه او بُو ئي پر دَ مُردارِي وُلګیدَه په هغه طرف رَوانَه شوَلَه * لیکن دَ ځان سره ئي وُویَل جَه بُو ئي دَ مُردارِي خو را باندي لګیږي مګر ګُمان دَ بلا مِ هم په کښِ کیږي او هُرهیاران دَ وِیرِي ځائي ته ځائونَه ته وراندي کَړي * جَه دا فکر ئي وُکړ نو دَ مُردارِي صودائي له زړه نه لَرِي کَړَلَه او بي غَمَه به یو طرف رَوانَه شوَلَه * په دغه ساعت کښِ یو وَرِي پیرانګ دَ غرَه له سر راکُوز شَه او دَ مُردارِي بُو ئي پر وُلګیده * جَه خوراک له ورَنَه * ناخاپَه په دوَیَل کښِ وُلویده * ښکارِي جَه دَ پیرانګ د غُوروزیدو غرَب واوریده ګُمان ئي وُشَه جَه لُومبیَرَه وَر پریوَتَلَه * جور پَکلوار راتَي او دوغل نه ئي وروُتَګل * پیرانګ جَه وُلید ګُمان ئي وُشَه جَه کُنډِ ما له خوراک منع کوِي * خور په خیټَه ئي رَنَه بوَق ئي کَړ * ښکارَي په سبب دَ جرص په دام دَ هَلاکَت کښِ بَند شَه او لُومبیَرَه به سبب دَ صبر له بلا نه خلاصه شوَلَه *

[No. 14.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTŌ.

SOUTH-WESTERN DIALECT. (DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

Ḥirṣnāk mudām giriftār wī, au ṣabrnāk hamesh
A-greedy-man always fallen-in-trouble will-be, and a-patient-man always
pa qarār wī, laka yō ṣhikārī pa-ṭsangal-kṣhi garzēd'; yowa
in comfort will-be, just-as a hunter in-the-jungle was-roaming; a
lūmbṛa ē wulēdala, cha ḍēr ṣhāista rang au ṣāf wiṣhṭ'
she-fox by-him was-seen, (of-)which very beautiful colour and bright fur
ē war-ta ṣhikār'-shwal. Pa-zaṛ'-kṣhi ē fikr wu-kaṛ,
of-her him-to appeared. In(-his)-heart by-him thought was-made,
wu-ē-way'l cha, 'ki dā lūmbṛa wu-nisam au pōstakal tri
(and) it-was-said-by-him that, 'if this vixen I-may-catch and the-skin from-her
wu-bāsam, nō ummēd dai cha pa ḍēr qīmat ba-kharṭs-shī.' Nō
take-off, then hope there-is that for great price it-will-be-sold.' Then
pa dī ṭama' pa-haghe-lūmbṛī-pasi rawān ṣh', au ghār da
in this greed on-that-vixen-after started he-became, and the-hole of
haghe ē ma'lūm kaṛ. Biā ē war-ta yō ḍōghal
her by-him ascertained was-made. Again by-him near-it a pit
wu-kanōd', au da-pās ē pri wāṣh' wāchaw'l, au da hagha
was-dug, and over it on-it grass was-spread(-by-him), and of those
wāṣhō da-pāsa ē yowa murdāra kṣhe-ṣhōdala, au dai war-ta
grasses above by-him a carcase was-placed, and he it-for
pa-yō-dzāi-kṣhi paṭ sh'. Cha lūmbṛa la ghār rā-wu-watala, au
in-one-place hidden was. When the-vixen from the-hole came-out, and
bū ē pri da murdārī wu-lagēd', pa hagha ṭaraf
the-smell to-her from-it of the-carcase reached, in that direction
rawāna shwala. Lēkin da-dzan-ṣara ē wu-way'l cha, 'bū ē
started (she) became. But with-herself by-her it-was-said that, 'smell its
da murdārī khō rā bāndi lagōṛhī, magar gumān da bala
of the-carcase certainly me on comes, but suspicion of misfortune

mi ham pa-kṣḥi kēẓḥi, au hūṣḥyārān da wīrī dẓāi-ta dẓānūna
to-me also in-it is, and wise-people of danger the-place-to (their-)lives
na wṛāndi kawī.' Cha dā fikr ē wu-kaṛ, nō da
do-not in make.' When this thought by-her was-made, then of
murdārī saudāī la-zaṛ'-na larī k'rala, au
the-carcase excitement from(-her)-heart distant was-made(-by-her), and
bē-ghaṃa pa yō ṭaraf rawāna shwala. Pa-dagha-sā'at-kṣḥi
without-harm in an (other) direction started she-became. At-that-time
yō waẓḥī pṛāng da ghṛ' la sar rā-kūz sh', au da
a hungry panther of the-hill from the-top descended became, and of
murdarī bū' ē pri wu-lagēd'. Cha khōrāk-la war-t', nātsāp'
the-carcase the-smell its on-him reached. When food-for he-went, suddenly
pa-ḍōghal-kṣḥi wu-lwēd'. Ṣḥikārī cha da pṛāng da ghūrzēdō
in-the-pit he-fell. By-the-hunter when of the-panther of falling
ghrab wāwarēd', gumān ē wu-sh' cha lūmbṛa war pre-watala.
the-noise was-heard, thought to-him came that the-vixen in-it is-fallen.
Jōṛ pa-talwār rā-ghaī, au ḍōghal-ta ē war-wūtak'l.
At-once quickly he-came, and the-pit-into by-him it-was-jumped.
Pṛāng cha wu-lēd, gumān ē wu-sh' cha,
By-the-panther when he-was-seen, the-thought to-him (the panther) came that,
'gundi mā la-khōrāk mana' kawī.' Jōṛ pa khēṭa ē
'probably me from-eating prevention he-is-making.' At-once on the-belly of-him
wa-la pṛaq ē kaṛ. Ṣḥikāraī pa sabab da ḥirṣ pa dām
on-him a-blow by-him was-made. The-hunter by reason of greed in the-net
da-halākat-kṣḥi band sh', au lūmbṛa pa sabab da ṣabr
of-destruction bound became, and the-vixen by reason of patience
la-bṣlā-na khlāsa shwala.
from-misfortune free became.

BANNŪCHĪ DIALECT.

The two preceding specimens are in the language used by educated Paṭhāns of Bannu. The following, which I also owe to the kindness of Dr. Pennell, is in the colloquial language used by the uneducated Bannūchīs or true inhabitants of the district. The principal peculiarities of this dialect are the following:—

The letters ز *z* and ج *dz̲* are frequently interchanged. Thus زئی *zi̇ē* or ځئی *dz̲i̇ē*, a son.

The letter ړ is pronounced something like *jh*, but is still transliterated *ẓh*.

A long *ā* is pronounced as *ō* or *ū*, and a long *ō* or *ū* as *ē* or *ī*. A short *a* is often changed to a short *u* or *o*, and a short *u* or *i* to a short *i* or *e*.

As in the other southern dialects, the letter پښ is pronounced *ṣh* and not *ḳh*.

Note *mū* or *mō*, me, and *tū* or *tō*, thee. Also *akhpui*, own; *dz̲ᵊne*, from him.

[No. 15.]

IRANIAN FAMILY. — EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

ډېرۀ سړي درۀ څمړي وي - نېږهغې کشري اخېل پلور ته ورېل چه - اې پلرۀ ډ اخېلي ډنيو نه هر څمړۀ بحترۀ چه ډ مو کېږي - موته بې رو ورويشه - نيز پلور بې اخېل مول په ډاوې خمونې ورويشه - ډاسې مې ورېږي پسا ګنګر چمني بې اخېل غونډ مول رونيل ګو - وو يوه لرې مُلک ته راوون شه - نيز هغې زړي بې اخېل مول په بيړوڼي ورګوڅوو - چه ډ هر څه نه خلوص شه - نيز په دا شي به دا مُلک سترۀ لوېږه روغله - وو ډې نک شه - نيز ډې لوړه - وو ډ ګشوروکن ډ يوه ريغ مړي مرۀ نيګر شه - ډمو ډ سرکېږي پيرلي بوره اخېلي مرکي ته ورستاوو - هغه زړي وي ګو اخېله کيدۀ په خوشي سرۀ په هغي بوري و بې ډکه ورله چه سرکېږي وي خوير - چه په سد شه - بير بې ورېل چه ډ مو ډ پلور څمرۀ بيکارون ډې - وو غونډ په ډکه کيدۀ مړي وينوي - وو ره ډ لوړي مړون - زه وي چک شون وو اخېل پلور ته وي ويرشون - وو ورته ويايون وي چه - اې پلورۀ مو ډ خدائي ګناه ګړي ده - وو ډ ګويا - وو ډ ګغي لوئين نه يون - چه ډ تو زړي شون - خو په نيکارون شي مې ورجاره - ډې وو لتيدو - وو اخېل پلور ته روسي - ډې يا لګي وه چه پلور ورليدو - وو زړه بې په ورسو - وو ور نرب بې ګول وو غوره غړي شول وو ګمګس بې که - اس زړي زرته ورورل چه - اې پلورۀ مو ډ خدائي وو ډ تو ګناه ګړي ده - وو ډ ګغي لوئين نه يون - چه ډ تو زړي شون - مګر پلور بې اخېلي نيکاروني تا ورېل چه - هغه شي جومي روورېږي - وو دغ ته بې ور وغوډي - وو يوه ګتيي ور په کګه کيي - وو پسوري ورپه ګغي کيي - وو روخوي چه مړي وخري - وو خاشولي ورکي - رکه چه ډ مو زړي مړ وو روندي شه - وو ورک وو ويندو شه - وو وني بې خاشولي جوړه کړه *

اس ډ هغې مشر زړي په مرکي شي وه - چه ډې روغي - وو کېرته نږدې شه - نيز بې ډ سرېد وو ډ کديدو آروز بې چه په غوږ شه - نيز بې يوه ريګر ته آروز ورکه - وو بشته بې خني ورکړه - هغې خواب ويرکړه چه وريږ ډ روغله دا - وو پلور ډ آسترۀ ميلمستيا ويرکړې ده - زکه چه ريغ جوړ بې ورليدو - دې خبه شه - زړه بې نه غوشه چه کيږته لنوجي - پلور بې روورت - بخليا بې که - ده پلورته ورېل - چه ګله راسي ډ خدمت کوون - وو هيچرې ويدي خترۀ ده دو آخرليي - تر ايسا پسري ډ موته يوه چوريګي يا نه دا روغړه - چه مو ډ آخېلي مُلګري مرۀ خوړله وه - وو دا زړي چه غونډ مول ډ په ډومويي وخوير - هغه ته ډ لسته ميلمستيا ويرکړه - پلور بې ورته ورېل - چه اې زړه تو مدام روخکه يې - هر څه چه ډ مو وي - مګه غونډ ډ تو وي - خو خوشحاليدل وو خوشي مناسب وه - چه ويرډ مړوه روندي شه - ورک وه ويندو شه *

[No. 15.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT. (DISTRICT BANNU.)

TRANSLITERATION AND TRANSLATION.

(*Dr. T. L. Pennell, 1899.*)

Di yaw^a^ saṛī dwa dzamun wī. Nīr haghe kush^h^r ē akh^a^pul
Of one man two sons were. Then by-that younger by-him his-own
plōr-ta wū-w^a^yal cha, 'ai plōra, di akh^a^pulī dunyō-na har-tsomra
father-to it-was-said that, 'O father, of thy-own property from as-much-as
bakhra cha di mū kēẓḥī mū-ta ē rō-wūwēsha.' Nīr plōr ē
portion that of me belongs me-to it divide.' Then by-the-father by-him
akh^a^pul mōl puh-d^a^wāṛe dzamūnī wū-wēsha. Dāsi tsē w^a^rīzī pasā
his-own goods to-both sons were-divided. Thus some days after
kush^h^r dziē ē akh^a^pul ghūnḍ mōl rū-ṭēl-kū, wau
by-the-younger son by-him his-own all goods were-gathered-together, and
yaw^a^ larī mulk^a^-ta rāwūn-shu. Nīr haghī ziē ē akh^a^pul mōl
one far country-to he-set-out. Then (on)-that place by-him his-own goods
pu-bēparwūhī wu-walwūdzūwū. Cha di har-tsa-na khlōs
with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)
shu, nīr pu dā shī pa-dā mulk^a^ stara lwūẓha rōghala wau dī
had-become, then in this time in-that country great famine came and he
tang shu. Nīr di lūrū wau di dughū waṭun dī yaw^a^ rēgh
in-straits became. Then he went and of that country (with) one noble
saṛī sara nikar shu. Dughū di sarkizyē pīwullē pōra akh^a^pulī m^a^zakki-ta
man with servant became. By-him of swine the-feeding for his-own field-to
wūstāwū. Hagha ziē wī dū akh^a^pula gēḍa pu kh^a^washī sara pu
he-was-sent. In-that place very by-him his-own belly with zest with with
haghī būṛī wi-ē-ḍakawūla cha sarkīzyē wī-kh^a^wēṛ. Cha pu
those husks would-by-him-have-been-filled that the-swine did-eat. When in
sud shu, nīr ē wū-w^a^yal, cha, 'di mō di plōr tsomra
sense he-became, then by-him it-was-said, that, 'of me of father how-many
nikārūn dī, wau ghūnḍ pu ḍaka gēḍa maṛī ē mīmī, wau zu
servants are, and all with full stomach food they get, and I
di lwūẓhī marū. Zu wī-chug-shū wau akh^a^pul plōr-ta wī-wēr-shū.
from hunger die. I will-arise and my-own father-to will-go.

wau wur-ta wiâ-yũ-wī cha, "ai plōra, mō di Khudâi gunâh
and him-to will-say that, "O father, by-me of God sin

kuṛī-da wau di tūyā, wau di dughī lōyuq nu yũ cha di tā
has-been-done and of thee, and of that worthy not I-am that of thee

ziē shũ; kho pu nikārōni shē mī wū-chāwa."' Dī wū-laṭēdū.
son I-may-be; then among servants (among) me place."' He turned

wau akhᵗpul plōr ta rōghai. Dī yā lurrī wu, cha plōr
and his-own father to came. He as-yet far was, that by-the-father

wūlēdū, wau zaṛa ē pu wūsū, wau wur tarap ē
he-was-seen, and heart his on-him burnt, and to-him running by-him

kuṛul, wau ghauṛi-ghaṛī shwul, wau kushal ē ku. Is
was-made, and in-embraces became, and kissing by-him was-done. Now

ziē wur-ta wū-wᵗyal cha, 'Ai plōra, mō di Khudâi wau di tō
by-the-son him-to it-was-said that, 'O father, by-me of God and of thee

gunāh kuṛi-da, wau da dughī lōyuq na yũ cha di tō ziē
sin has-been-done, and of this worthy not I-am that of thee son

shũ.' Mᵃngar plōr ē akhᵃpulī nīkārōni tā wū-wᵗyal
I-may-be.' But by-the-father by-him his-own servants to it-was-said

cha, 'hagha shē jōmē rōwᵃriyē, wau dugha-ta ē wurwūghundiyē,
that, 'that good clothes bring-them, and him-on them clothe,

wau yawᵃ gutiyē wur pu guta kiyē, wau pᵃnoṛe wur pu pushe
and a ring to-him on finger put, and shoes to-him on feet

kiyē; wau rō-ṭsuiyē cha maṛiyē wūkhaṛī, wau khāshōlī wūkī,
put; and come that food we-may-eat, and merriment we-may-make,

zaka cha di mō ziē mur wū, zhūndai shu; wau wruk wū,
because that this my son dead was, living has-become; and lost was,

mīndō shu.' Wau highe ē khāshōli jora-kaṛa.
found has-become.' And by-them by-them merriment was-made.

Is di highe mushᵃr ziē pu mᵃzakī shō wu. Cha di rōghai wau
Now of him elder son in field (in) was. When he came and

kīr-ta nuzhdē shu, nīr ē di surud wau di gadēdō awōz
house-to near became, then to-him of song and of dancing sound

ē cha pu gᵃwēzh shā. Nīr ē yawᵃ nīkar-ta awōz wū-ka,
to-him when in the-ear came. Then by-him one servant-to call was made,

wau pushtᵃna ē dzᵃne wū-kᵃṛa. Highe dzᵃwāb wīrkᵃṛa cha,
and inquiry by-him from-him was-made. By-him reply was-made that,

'wrīr di rōghula-dā, wau plōr di astara mēlmastiā wēr-kᵃṛi-da,
'brother thy come-is, and thy-father thy great feasting been-made-has,

zaka cha rēgh jōṛ ē wūlēdū.' Dai khᵃpa shu.
because that safe sound by-him he-has-been-seen.' He angry became.

Zaṛa ē na ghūshta cha kīr-ta nanawudzī. Plōr ē rūwuwīt;
Heart his not wished that house-to he-should-go-in. Father his came-out;

pakhuliā ē ku. Da plōr-ta wū-w'yal cha, 'kula rāse
entreaty by-him was-made. By-him father-to it-was-said that, 'when since
di khidmat kawū, wau hecharī mī-dī khabura na dō achawaliyē;
thy service (I)-do, and never by-me hint not been thrown-out;
tur īsā pērī di mō-ta yaw' churīkai yā na dā rōkuṛi,
till now (till) by-thee me-to a calf as-yet not that was-given,
cha mō di akh'pulī mulguriyē sara khwahṛula-wah. Wau
that by-me (with) my-own companions with it-might-have-been-eaten. And
dā ziē cha ghūnḍ mōl di pu ḍūmauni wū-khwēṛ highi-ta
by-this son that whole goods thy with loose-fellows have-been-eaten him-to
di laiya mēlmastiā wēr-k'ṛa.' Plōr ē wur-ta wū-w'yal
by-thee great feasting has-been-made.' By-the-father by-him him-to it-was-said
cha, 'Ai ziya, tū mudam rūtsanga yē; har tsa cha di mō dī,
that, 'O son, thou ever me-with art; all that which of me is,
hagha ghūnḍ di tō dī. Kho kh'washhālēdal wau kh'washī munāsib wu,
that all of thee is. Then to-make-merry and rejoicing suitable was,
cha wrir di muṛ wu, ẓhūndai shu; wruk wu, mīndō
when brother thy dead was, living has-become; lost was, found
shu.'
has-become.'

[No. 16.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT. (DISTRICT BANNU.)

SPECIMEN II.

An Account of Bannu District.

اوّله بنوں جنګل وُه - یې ځئي آبول وُه - چه وُرته اکره ویایي - په دُغ ځئي شي اوّله یُونانیوں وِې - په دې
بونډ و راجه رامچندر وِیر راجه بهرت وَو دِ راجه رامچندر وِیر ګکیئ حمله وُرکړه - وګن یې روغست - بیا هغې
وِیندَه پَس په دِئي جیوتریوں حمله وُرکړه - بیا په دِئي ځیي وَو منګلي وُرختل - وَو دا دِ پشتني دوَه قومیته وِې -
بیا په دغي شَتیک حمله وُرکړه شَتیک دِ شځي نوم مائم وُه - وَو دغه دِ ګړوِې دِ اولادَه وِې - په دا شي شَتیک
مُړشُه وَو دِ دُو زَمَن وُرېکي وِې - بیر وګن دِ باڼو شځي په نوم مَشهور شُه *

مَړدې ګرمي ښرېکړه دو- ایښو دِ ګړمي جُړشي - وَو دِ کیوني - وَو دَه پَاریئي دِ تالوي ایښو جُړشي - هَره سَرَه
ډیرَه کیري - مَنګر ګکړه ګرګهن ګرجالي ځجیري شونولي شوِي دا ډیر دِتن - وَو حَسَب دَوِي خیلئي وَو دِ کَب پَشي
ډیرې شي جوړه وِې *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Auwala Bannū jangal wu. Yē dziē ābōd wu. Cha
Originally Bannu wilderness was. One place populated was. That
wur-ta Akra wiāyē. Pu dugh dziē shē auwala Yūnāniō wī.
it-to Akra they-call. In that place (in) originally Greeks were.
Pu dī bōndi di Rāja Rām Chandar wrir Rāja Bahrat wau
In these on of Raja Ram Chandra the-brother Raja Bharat and
di Rāja Rām Chandar mir Kukkaiē ḥamla wū-kᵊṛa. Waṭan
of Raja Ram Chandra mother Kaikeyi attack was-made. The-country
ē wōkhist. Bia ṭsē minda pas pu diē Chabūtriōni
by-them was-taken. Then some time after on these by-the-Chabūtris
ḥamla wū-kᵊṛa. Biā pu diē Hinē wau Maugali wūkhatal, wau
attack was-made. Then on these the-Hinis and Mangals came-up, and
dā di Pashtanī dwa qaumīna wī. Biā pu daghē Shatīk ḥamla
these of the-Paṭhāns two races were. Then on them by-Shatik attack

wū-k'ra. Shatīk di shadzī nūm Bānū wu, wau dughah di Kururī
was-made. Shatīk of wife name Bānū was, and they of the-Kururīs
di aulōda wī. Pu da shai Shatīk mur-shu, wau di dū
of the-descendants were. At this juncture Shatīk died, and of him
zamun waṛikī wī. Nīr waṭan di Bānū shadzī pu nūm mashīr
the-sons young were. Then the-country of Bānū wife by name known
shu.
became.

Sarḍī garmī barōbara dō. Ēbū di Kuramī chushī wau di
Cold heat moderate are. Water of the-Kuram they-drink, and of
kayiōnī, wau da palōyēi ḍi talōwē ēbū chushī. Hara
wells, and the adjoining-(peoples) of tanks water drink. All
sabza ḍēra kēẓhī, mangar guṛa, kurkaman, kurchālī,
vegetables abundant are, but molasses, turmeric, Arum-colocasia-root,
khajīrē, shōtōlī, shōwī, dā ḍēr dī, wau kāsab-daurī ṭsapliē
dates, clover, shīsham-trees, these abundant are, and workpeople sandals
wau di kaṭ pashē ḍērī shī jōṛawī.
and of beds legs very well make.

FREE TRANSLATION OF THE FOREGOING.

Bannu was originally a wilderness, and was inhabited only in one place which is now known as Akra, and which was originally held by the Greeks. They were attacked by Bharata, the brother of Rāma-chandra, and by Kaikāyī,[1] Rāma-chandra's mother, who captured the country. Some time after them the Chabūtrīs invaded the land, and they, in their turn, were attacked by two Paṭhān tribes, the Hinīs and the Mangals. They were attacked by Shatīk. His wife was named Bānū, and they were descendants of the Kururīs. Then Shatīk died, leaving only young sons, so the country became known by the name of his wife, Bānū.

Both the heat and the cold of this land are moderate. The drinking-water is that of the Kuram, or is drawn from wells, while the neighbouring peoples drink tank-water. All kinds of vegetables are abundant, but, specially, molasses, turmeric, Arum-roots, dates, clover, and Shisham-trees. The artizans make excellent sandals and bedstead-legs.

[1] Kaikāyī was Bharata's mother. She was Rāma-chandra's step-mother.

MARWAT DIALECT.

The Marwats are a tribe inhabiting the south of the Bannu District, and the following are two specimens of the dialect spoken by them, for which I am also indebted to the kindness of Dr. Pennell.

In addition to those common to the Standard South-western Paṣhtō Dialect, it has the following peculiarities :—

1. The letter س *sh* is pronounced ش *s*. Thus شه *sa*, for شه *sh*ᵉ, was.
2. The termination م —*am* of the first person of the tenses formed from the present stem is changed to ړ *ū*.
3. The word او *ō*, and, becomes ا *ā*.
4. Some consonants are omitted, as the letter د *d* in مزدور *mazdūr*, a servant, which becomes مزور *mazūr*. Consonants are often doubled, especially in the termination of the past participle. Thus خوړلے *khᵉwaṛulla*, eaten.
5. The word for 'he' is often *dū*. The genitive prefix is *di*. 'To him' is *sour*.

[No. 17.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTO.

SOUTH-WESTERN (MARWAT) DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

و یَوَه سړي دَوَه زَمَن وُو ـ کَم پلار ته وُوَیَل چَه ـ اَي پلارَه له اَخپَل مال څخَه څومره بَرخَه چَه ما کیږي ما تَه راکَه ـ څو وَرځو وَرِستو کم اَخپَل مال واړَه ټول کَه ـ آ لَږي مَلَک ته اِي مَقرُوکَه ـ هَغَه جاګي باندي له بَدحوي واړَه مال والوَزَه وُه ـ هر کُلَه واړَه مال وُونګاوُد ـ پیا و مَلَک باندِ دیرَه نیستي راغَلَه ـ دَي مُحتاج شَه ـ پیا و دَغَه مَلَک دِ یَوَه مالَک سَرَه نوکر شَه ـ دُو اَخپَلي مَزَګي ته دِ سُوَدُورو خَړَه خَوَر ته اِي واستاوَه ـ دُو رَضا وُه ـ لَمَه گُرمَه باړَه سُودُورو خَوَرُلَه ما وُو خَوَرُلَي ـ مَګر دا هُوس دُو ته جا نه ورکَوُلَه * یَسَه دَي اَخپَل عَقَل ته راغَي ـ وُو اِي وَیلَه چَه ـ دِ ما دِ پلار څومره مَزُوران دِي ـ آ واړو ته په ډَکَه کیدَه مَړي مُوندَه کیږي ـ آ زَه هاجي دِ لَږي مَړیږُوں ـ زَه به چیکیږُوں ـ آ اَخپَل پلار خواته به ورځُوں ـ آ وَتَه به وایُوں چَه ـ اَي پلارَه ما دِ تا آ دِ خُدائي ګُناه کَړي دَه زَه دِ دَسي لایق نَه یُوں چَه سنا زوئي وُګاڼرو شُوں ـ ما لَه اَخپَلو مَزُورانو چَه یو مَزُور وُوګَڼَوه ـ یَس دَي چیګ شَه ـ آ اَخپَل پلار طَرَف ته رَوان شَه ـ دَي لا لَږي وُه ـ چَه پلار وُلیَد ـ زَړَه اِي پَه دُو باندِ وُسواځیدو ـ دُو ته وُر وُوبَدیدُو ـ آ خَوائي وَرکَړَه ـ آ خَپَب اِي کَه ـ زوئي پلار ته وُوَیَلَه ـ چَه آي پلارَه ما دِ تا آ دِ خُدائي ګُناه کَړي دَه ـ زَه دِ دي لایق نَه یُوں چَه سنا زوئي وُګاڼرو شُوں ـ مَګر پلار اِي اَخپَلي مَزُورانو ته وُوَیَلَه چَه ـ واړو چَه شَه جامَه وُرواغَندو ـ ګُنَه وُ یه ګُنَه کو ـ کَنِي وُر پَه پَشرکو ـ آ یو صَحَندَر راوُلو آ حال اِي کو ـ چَه مُوږَه خَوَشي وُوکو ـ دَیي دیاره چَه دَغَه زوئي ځما مَړ شُوئي وُه رُوندَي شَه ـ آ وَرُک شُلي وُه آ بیا مُوندو شَه ـ پیا خَوشي ګُوَلو باندِ وُلګیدَل *

[No. 17.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN (MARWAT) DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yawa saṛī d'wa zamun wū. Kam plār-ta wu-wayal
Of a man two sons were. By-the-young-one father-to it-was-said
cha, 'ai plāra, la akhpal māl tsᵉkha tsūmra barᵉkha cha mā
that, 'O father, (from) thy-own goods from as-much portion as to-me
kēẓhī mā-ta rā-ka.' Tsō wᵉraḍzō wᵉrīstō kam akhpal māl wāra
becomes me-to give.' Some days after by-young-one his-own goods all
ṭūl ka, ā lurrī mᵉluk ta ī safar wu-ka. Hagha
together were-made, and far country to by-him journey was-made. That
jāi bāndī la bad-khōi wāra māl wālwaza-wu.
place in from bad-living all property (by-him)-made-to-fly-away-was.
Har-kula wāra māl wūlagā-wu, biā di mᵉluk bāndi
When all goods (by-him-)had-been-expended, then (on) country on
ḍēra nēstī rāghala. Dai muhtāj sa. Biā di dagha mᵉluk di
great famine came. He in-want was. Then of this country (with)
yawa mâluk sara naukar sa. Dū akhpalī mᵉzukkī ta di sūḍūrō
a ruler with servant became. He his-own land to of swine
tsara-khᵉwar-ta ī wāstāwu. Dū raẓā wu tsa kūma bāra
the-feeding-for by-him was-sent. He pleased was that which chaff
sūḍūrō khᵉwaṛulla mā wū-khᵉwaṛullai; magar dā hū dū ta
by-the-swine was-eaten by-me should-be-eaten; but that too him to
chā na warkawulla. Pasa dai akhpal 'aqal ta rāghai; wū
by-person not was-given. After-this he his-own sense to came; was
ī wayala cha, 'di-mā di-plār tsūra mazūrān dī, ā wārō
by-him said that, 'of-me of-father how-many servants are, and all
ta pa ḍakā gida maṛii mūnda kēẓhī, ā zu hājī di-lwaẓhī
to on full stomach food acquired becomes, and I in-this-place of-hunger

maṛēẓhũ. Zu ba-chigēẓhũ ā akhpal plār khwā-ta ba-warṯsũ, ā
am-dying. I will-rise-up and my-own father direction-to will-go, and
wu-ta ba-wāyũ cha, "ai plāra, mā di-tā ā di-Khudāi gunāh
him-to will-say that, "O father, by-me of-thee and of-God sin
kaṛī-da, zu di daghī laïq na yũ cha stā zōe wūgāṇū
been-done-has, I of this worthy not am that thy son considered
sũ. Mā la-akhpalō mazūrānō cha yō mazūr wūgaṇa."' Pas
I-may-be. Me among-thy-own servants like one servant consider."' Then
dai chīg-sa, ā akhpal plār ṯaraf-ta rawān-sa. Dai lā
he rose-up, and his-own father direction-to started-became. He as-yet
lurrī wu, cha plār wulid; zaṛa ī pa dū bāndi
far-off was, when by-the-father he-was-seen; heart of-him (on) him on
wuswādẓīdō; dū-ta wur wūpadīdū; ā khʷwāi war-kaṛa,
burnt; him-to to-him (expletive) ran; and embrace was-made,
ā ṯsap ī ka. Zōe plār-ta wū-wayala cha, 'aī plāra, mā
and kiss by-him made. By-son father-to was-said that, 'O father, by-me
di-tā ā di-Khudāi gunāh kaṛī-da; zu di dī laïq na yũ
of-thee and of-God sin been-done-has; I of this worthy not am
cha stā zōe wugāṇū sũ.' Magar plār ī akhpalī
that thy son considered I-may-be.' But father [by-him his-own
mazūrānō-ta wū-wayala cha, 'wāṛō cha sha jāma wur-wāghundō;
servants-to was-said that, '(of)-all which good clothes on-him-clothe;
guta wur pa guta kō; kapai wur pa pʷshō kō; ā yō
ring to-him on finger place; shoes to-him on feet place; and a
sʷkhandar rāwulō ā ḥalāl ī kō; cha mūẓha khʷwashī wū-kū;
calf bring and killed it make; that we rejoicing may-make;
daghi di-pāra cha dagha zōe di-mā muṛ sūi wu, ẓhūndai
this on-account-of that this son of-me dead become was, living
sa; ā wʷruk sulli wu, ā biā mūndō sa.' Biā
has-become; and lost become was, and again found has-become.' Then
khʷwashi kawullō bāndi wulagēdal.
rejoicing making on they-commenced.

[No. 18.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN (MARWAT) DIALECT. (DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

مَروَت آ بیاریو یو ډ کله چه جګړې ګوې - یَوه زینګي ما خوائه آواز وُکه - چه ډ سک دَرّه په قِبلَه طرف ډ
وِیو کَرد چګیږي - یو مَروَت چیغي وَهي - جګوې ته بولي - ډ مَروَتو ډیر زور وُه - دَغو چه ډ دول آواز واوریدو - ثر
ماشیینه پورې اَخپَل لَشکر اِي تَیار کُه - مازدیګر یَه وَخت ډ دُویو اور په عیسیٰ خیل چه بَلیږي - ډ مَروَتو ثُوري
بَرشیږي له اَخپَلو کورو اِي وُباسَل - وُلي چه بیګو خان ډ هاتي خان زوئي دَغو بانډو حَمله کُوي - اَبِکی اَخپَل کور
ته سپینه وِیَره یَوه سَرَه ثُوره بَسته راوِیي دَه - ډ جَنګ په ځائي دُو باز غُرنډ غُوته وُکَوه - کَلَنده ډ مَحمُود زوئي ډ
شَباح سَتُوري دَه - ډ اَخپَلي بالي سَرَه دُوره مَرک اِي وُکَه - چه آدَم زوئي واوَه دُوته قُربان شَل *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Marwat ā Niyāziô yō di bala cha jaġrī
The-Marwats and Nyāzīs one with the-other among-themselves fighting

k'wī. Yawa zīṇkai mā kh'wā-ta āwāz wuka, cha di Tang Darri
are-doing. By-a youth me direction-to call is-made, that of Tang Pass

pa qibla ṭaraf di-dīyō gard chigēẓḥī. Yô Marwat chīg̱hī w'hī;
on west direction of-them dust is-rising-up. A Marwat shouting makes;

jaġrī-ta bōlī. Di Marwatô ḍēr zōr wu. Daghô cha di
fighting-to calls. Of Marwats great strength was. By-them when of

ḍōl āwāz wārwēdu, tur māshpīna pōrī akhpal lashkar ī taiyar
drum sound was-heard, up afternoon till their-own army by-them ready

ku. Māzdīgar pa-wakht di-dūyō ōr pa 'Ēsā Khēl cha
was-made. Evening at-time of-them camp-fire in 'Ēsā Khel among-them

balēẓḥī. Di Marwatô tûrī b'rashēẓḥī la akhpalô kōrô 1
burns. Of the-Marwats sword shines from their-own houses them

wūbāsal. Wulī cha Bēgū Khān di Hātī Khān zōe daghô bāndi
they-turn-out. But when Bēgū Khān of Hātī Khān son them on

ḫamla k'wi, Asikai akhpal kōr-ta spīna ẓhīra yawa sara.
attack makes, by-the-Asikais their-own house-to a-grey beard a red
tūra pastana rāwaṛi-da. Di jang pa ṯsāi dū bāz ghūndi
sword back been-brought-has. Of war in place by-him falcon like
ghūṭa wuk'ṛa. Kalanḍa di Maḥmūd zōe di ṣ'bāḥ s'tūrī da, di
attack was-made. Kalanḍa of Maḥmud son of morning star is, by-him
akhpalī bāli sara dura marg ī wuka, cha Ādam-zōe
his-own spear with so-much destruction by-him is-made, that the-Ādamzōes
wāṛa dū-ta qurbān s'lul.
all him-to sacrifice became.

FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyāzis are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darrī. A Marwat shouts, and gives the battle cry. Great was the strength of the Marwats. When the sound of the war-drum was heard, they made their army ready by the afternoon. By evening were their camp-fires burning amongst the Nyāzīs of Īsākhēl. Bright flash the swords of the Marwats, as they expel the Nyāzīs from their homes. But when Bēgū Khān, the son of Hātī Khān, attacks them, the Asikais[1] bring back to their homes a grey beard and a red sword. Instead of war, he made an onslaught like that of a falcon. Kalanḍa, the son of Maḥmūd, is the star of the morning. With his own spear so great destruction did he work that the Ādamzōes all were ready to be a sacrifice for his sake.

[1] Bēgū Khān was one of the chiefs of the Asikais, who are a Marwat clan. 'Grey beard' is used in the sense of 'honour.' The men were themselves uninjured but their swords were red with the blood of their enemies the Nyāzis. For another version of this song see Thorburn's *Bannū*, p. 227.

WAZĪRĪ PAṢḤTŌ.

I give four specimens of the south-western Paṣḥtō spoken by Wazīrīs. Two come from Bannu, and were provided, like the preceding ones, by Dr. Pennell. The other two I owe to the kindness of the late Mr. J. G. Lorimer, I.C.S., and come from Wazīristān itself.

Wazīrī Paṣḥtō is an important dialect, and is spoken over a large area. An excellent grammar of it has been written by Mr. Lorimer, which is mentioned under the head of authorities in the General Introduction.

The pronunciation of the vowels closely resembles that of Bannūchī Paṣḥtō, and the changes need not be again recorded here. In Bannu, the postposition *kṣḥe* is pronounced and written *ṣḥē* after a word ending in a consonant. In the same locality the word *wa* or *wi* is often used as a mere expletive, and is represented in the interlinear translation by the mark '...'. Note the tendency to change an *f* into a *p*, as is also the case in other dialects. Thus *pakīr*, a faqīr. We may also note forms such as the following which do not occur in standard Paṣḥtō, but occur in other neighbouring dialects. *Zẽ*, I; *di mō*, of me; *di tō*, of thee; *dẽ*, by him; *dzinī*, from him; *yiqḵ kuḵʰrā*, by that younger one; *pu duqḵu mulk ṯhē*, in that country.

[No. 19.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

SOUTH-WESTERN (WAZIRĪ) DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

ډ ېوه سړي دوه زامن وې - نېږ وکشرې اخپل پلور ته وېل چه - پلوره ډ مو اخپله بخره چه ډ تو ډ موله کېږي موته بې روويشه - نېږ بې خو وزې پس يې کشرې اخپل مول راواخېست - نېږ ر لېرې ملک ته روان شوں - نېږ بې هغه دنيا په يې زائي کش توله وامونې ته وېرکړه - چه ډ هر څه نه خلوص شوں بېرپه دغ ملک شي سترد خوري روغله - نېږ دې شوں ننګ شوں - نېږ دې جګ شوں - په دغه ملک شي ډ يوه اوبېر سره نېګر شوں - نېږ يې اوبېر ډ اخپلې نېمسرې بېونو پوره اخپلې مزکې ته ولوزوں - و وله ته ډ دوں اخپله ګېده په خوشي سره په يې بوري وې دګه وله - چه نېمسرې وخوبېږ - نېږ چه په حول شوں - نېږ بې وويل - چه ډ مو ډ پلور خرمره ډېر نېګاروں دي - و ټول په دګه ګېده مړي وېبي - و زوں ډ نوري مړوں - زوں وچک شوں - و اخپل پلور ته ورېږشوں نېږ ډ ورته وايوں چه - اې پلوره مو ډ خدائي ګناه وو ډ تو هوں ګړي ده - خو ډ دغي لوئي ته يوں - چه ډ تو زيني شوں - خو په نېګارون کش وي وچاوه - دې جګ شوں - و اخپل پلور ته وراغي - ېږدې بيا لېږي وں چه اخپل پلور وګېدوں - و روه بې په بد شوں ور ترب بې کړل - تېرېږي په بدله کړه - و ګشل بې کوں - اوس زيني ورته وويل مو ډ خدائي ډ تو هوں ګناه کړي ده - روں د دغي لوئي ته يوں چه زوں ډ تو زيني شوں - مګر پلور بې اخپل نېګاروں ته وويل چه - هغه شي جومي راوړې - و ده ته اې ور وغندې - يوه ګټي ور په ګټه کې - پنړې هوں ور په پشي کې - نېږ روځمي - چه مړي وخېږي - و خوشي هوں وکې - ډ دغي ډ پوره چه ډ مو زيني مړ وں - زوندې شوں - ورک وں روويندو شوں - نېږ بې خوشحولي جوړه کړه *

وېس بې هغه مګر زيني په مزکې کشي وں - چه دې روغي - و کورته ګرځي شوں - نېږ بې ډ سروز و ډ ګوېدو ژغ بې په خوږ شوں - ېږ بې و بېګرته ژغ وکړں - پښته بې ځمي وکړه - پېغ خواب ېږ کړوں چه - دا خو ورېږ روغله دا - پلور ډ سترد مړي ېږ کړي دو - څکه چه روغ شه وليدوں *

[No. 19.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT. (DISTRICT BANNU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw^a saṛī dwa zamun wī. Nīr wa kush^ārī akhpul p^alōr ta
Of one man two sons were. Then ... by-the-younger his-own father to
wu-wail cha, 'p^alōra di mō akhpula bakh^ara cha di-tō
it-was-said that, 'O father of my own share that of-you
di-mòla keẓḥī mō-ta ē rō-wu-wēsha.' Nīr ō ṯsō w^arazī pas
of-goods comes me-to it divide.' Then by-him some days after
yigh kush^arī akhpul mōl rā-wākhist. Nīr wa lurrī mulk-ta
by-that younger his-own goods were-taken. Then ... far country-to
rawān-shũ. Nīr ē hagha dunyā pu yigh zāc kshe ṭōla wa
he-set-out. Then by-him that property in that place (in) all ...
dāmūnē-ta wīr-k^ara. Cha di har-ṯsu na kh^alōs shũ,
loose-people-to was-given. When (from) everything from freed he-became,
nīr pu dughu mulk shō stara khwurī rōgh^ala. Nīr dī hũ tang
then on that country (on) great scarcity came. Then he too in-distress
shũ. Nīr dai chug-shũ pu dughu mulk she di yawa amīr
became. Then he arose in that country (in) (with) one rich-man
sara nīkar shũ. Nīr yigh amīr di-akhpuli ṭīṭsari piwunō-pōra
with servant became. Then by-that rich-man of-his-own swine feeding-for
akhpuli m^azakī-ta wulōzhũ; wa wula ta wi dũ akhpula gēḍa
his-own field-to he-was-sent; and there in ... by-him his-own belly
pu-kh^awashī-sara pu-yigh-bōṛī wi ē ḍakawula, cha
(with)-happiness with with-those-husks ... by-him would-have-been-filled, that
ṭīṭsarī wi-khiwēṛ. Nīr cha pu-ḥōl shũ, nīr ē wu-wail cha,
swine used-to-eat. Then when in-sense he-became, then by-him it-was-said that,
'dī-mō di-p^alōr ṯsōmra ḍēr nukārōn dī, wa ṯōl pu-ḍaka-gēḍa maṛō
'of-me of-father how-many very servants are, and all with-full stomach food
mīmī, wa zũ di-l^awazhi marũ. Zũ wi-chug-shũ, wa akhpul p^alōr-ta
get, and I from-hunger die. I will-arise, and my-own father-to

wū-wīrshū; nīr wi wur-ta wayā-yū cha, "aī p'lōra, mō di-Khudāi gunāh
will-go; then will him-to I-say that, "O father, by-me of-God sin
wū di-tō hū k'ṛī-di, khō di-dughī lōyuq na yū cha di-tō
and of-thee too has-been-done, therefore of-this worthy not I-am that of-thee
zīē shū; khō pu-nīkārōni-kshe mī wūchāwa."' Dai chug-shū wa
son I-may-be; therefore (in)-servants-in me place."' He arose and
akhpul p'lor-ta wi-rāghai. Nīr dai liyā lurrī wū, cha akhpul p'lōr
his-own father-to came. Then he yet far-off was, when by-his-own father
wulēdū, wa zaru ē pu-bad shū; wur t'rap ē k'ṛal;
he-was-seen, and heart his in-grief became; to-him running by-him was-made;
ghayīzh ē pu-badalla k'ṛa, wa kushal ē kū. Ōs
embrace by-him on-neck was-made, and kissing by-him was-made. Now
zīē wur-ṭa wu-wail, 'mō di-Khudai di-tō hū gunāh k'ṛī-di,
by-the-son him-to it-was-said, 'by-me of-God of-thee too sin has-been-done,
zū di-dughī lōyuq na yū cha zū di-tō zīē shū.' Mangar p'lor
I of-this worthy not am that I of-thee son may-be.' But by-father
ē akhpul nīkarōn-ta wu-wail cha, 'hagha shē jōmē rāw'ṛē, wa
by-him his-own servants-to it-was-said that, 'those good clothes bring, and
du-ta ē wur wughundē; yawa gutē wur pu-guta kē, paṇi hū
him-to them to-him clothe; a ring to-him on-finger put, sandals too
wur pu-p'she kē; nīr rōdzīē cha maṛē wu-khirī wa kh'washī hū
to-him on-feet put; then come that food we-may-eat and merriment too
wu-kī, di dughē di-pōra cha di-mō zīē muṛ wū, zhūndai shū;
make, of this on-account that of-me son dead was, alive has-become;
w'ruk wū, rōmindū shū.' Nīr ē kh'washhōlī jōra k'ṛa.
lost was, found has-become.' Then by-them merriment prepared was-made.

Wīs ē hagha mush'r zīē pu-m'zaki-kshe wū. Cha dai rōghaī,
Now his that elder son (in)-field-in was. When he came,
wa kōr-ta nuzhdē shū, nīr ē di-sarōz wa di-gadīdō zhagh ē
and house-to near became, then to-him of-singing and of-dancing noise his
pu-ghwezh shū. Nīr ē wa nikar ta zhagh wukū; pushtuna ē
in-ears came. Then by-him ... servant to call was-made; inquiry by-him
dzunī wu-k'ṛa. Yigh dzawāb wīr-k'ṛū cha, 'dā khō di wrīr
from-him was-made. By-him reply was-made that, 'that indeed of-thee brother
rōgh'la dā; p'lōr di stara maṛō wīr-k'ṛī-dō, dzaka cha rogh
come is; by-the-father of-thee great feast has-been-made, because that sound
sha wulīdū.'
become he-has-been-seen.'

[No. 20.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT. (DISTRICT BANNU.)

SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

داسي ويائي - چه و وزير څلور زمن وي - يو ليلو بل ميسي بل عيسي بل لايلو - بيا ليلو مرګوں -
وَ اسپيني غزو ته تيشته وګړه - ميسي پکيرو - وَ و ميسي ذره زمن هوں وي - يو احمد نميدو - بل ايمون نميدو -
و عيسي يو ربڼي وو - چه نوم بي مسعيد وو - وَ و مسعيد څلور زمن وي - يو آلي بل بالي بل شاوول بل آپريد
نميدو * دا ميسي ندرويش وو - پکيري و بي هوں پښلي - وَ ميسي و بي کړل - نيز يې مسڅي چي ملګه کړل -
ديره وزر بي وزره کړل - نيز بي وبوله - نيز بي آ ميښرڼه پشي بوندي ګڼل کړه - نيز بي آ مرتبه ديوانه خدائي
زيوته کړه *

TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Dāsī wayāi, oha di-Wazīr tsalwēr zamun wī. Yō Lūlō, bul
Thus they-say, that of-Wazīr four sons were. One Lālō, another
Mīsī, bul ʿĒsī, bul Lāyīqō. Biā Lūlō muṛ wukũ
Misī, another ʿĒsī, another Lāyīqō. Again by-Lālō murder was-committed
wa Aspīnī ghᵃzo-ta tēshta wu-kᵃṛa. Misī pakṛ wū, wa di-Misī
and White Mountain-to fleeing was-made. Misī faqīr was, and of-Misī
dᵃwa zamun hũ wī, yō Aḥmad namēdō, bul Atīmūn namēdō.
two sons too were, one Aḥmad was-called, the-other Atīmūn was-called.
Di ʿĒsī yō ziai wū, cha nūm ē Masʿūd wū. Wa di-Masʿūd tsalwēr
Of ʿĒsī one son was, that name his Masʿūd was. And of-Masʿūd four
zamun wī, yō Ālī, bul Bālī, bul Shāwūl, bul Aprēd namēdō.
sons were, one Ālī, another Bālī, another Shāwūl, another Afrīd was-called.

Dā Mīsī Darwēsh wū; pakīrī wi-ē-kᵃṛã, wa mēyẓhē
That Mīsī Darwēsh was; poverty used-by-him-to-be-adopted, and sheep
wi ē hũ pīwulī. Nīr yawᵃ mēyẓhē dzinī mānda kᵃṛul;
used by-him too to-be-fed. Then by-a sheep from-him running-away was-made;
ḍēra wᵃraz ē wurᵃṛa kᵃṛul; nīr ē wu-nīwala.
many days by-he catching-(attempt) was-made; then by-him it-was-caught.

Nīr	ō	ā	mēyzh	pu-p"shē-bōndī	k"shal	k"ṛa.	Nīr	ō	ā
Then	*by-him*	*that*	*sheep*	*(on)-foot-on*	*kissing*	*was-made.*	*Then*	*of-him*	*that*

martaba	dilā-ta	Khudaī	ziyōta	k"ṛa.
rank	*this-matter-on*	*by-God*	*increased*	*was-made.*

FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazīr had four sons—Lilō, Mīsī, 'Ēsī, and Lāyiqō. Lilō committed murder, and fled to the White Mountain. Mīsī became a *faqīr* and had two sons, one named Aḥmad, and the other Atimun. 'Ēsī had one son named Mas'ūd, whose four sons were named Ālī, Bālī, Shāwūl, and Afrīd.

The Mīsī above mentioned was a Darwēsh. He followed vows of poverty and used to feed sheep. Once a sheep ran away from him, and he searched for it for many days and at last found it. When he found it, he raised it up, and kissed it on the feet. Then, for that reason, God increased his rank among the saints.[1]

The above are specimens of the Wazīrī Paṣḥtō spoken in the District of Bannu. I am indebted to the late Mr. J. G. Lorimer, I.C.S., formerly Political Officer in Tochi, for specimens of the dialect as spoken by the Wazīrīs in Waziristan. Regarding this form of the language, Mr. Lorimer (who is the author of a *Grammar and Vocabulary of Wazīrī Paṣḥtō*), with the specimens, gave me the following information :—

'Wazīrī Paṣḥtō is the dialect (or rather, comprises the various dialects) of Paṣḥtō spoken in Waziristan and part of the Bannu District, the boundaries of which can be seen in any map of the frontier.

'The Wazīrīs, or more properly Wazīrs, are divided into two main divisions, Mahsūds[2] (10,000) and Darwēsh Khēls (24,500). The Darwēsh Khēls again are divided into Aḥmadzais (12,000) and Utmanzais (12,500). The Utmānzais live in the Tochi and the hills adjoining it on both sides and extend on the north almost to Thal in the Kohat District. The Aḥmadzais live round Wana and in the western part of the Bannu District along the border. The Mahsuds inhabit the heart of Waziristan and are completely surrounded by the other Wazīrī tribes and by the Bittannīs. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accidence, vocabulary, and even idiom, from the dialects spoken by the Paṭhāns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Paṭhan and an untravelled Wazīrī meeting for the first time are scarcely intelligible to each other, and are certain to misunderstand one another to some extent. Each, however, rapidly becomes able to understand the other's language, but I know no instance of a northern Paṭhān who has learned to speak Wazīrī Paṣḥtō.

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[1] The meaning is that for the act of kindness and forgiveness, God made Mīsī the most powerful intercessory saint of all the Wazīrī hills: and now the Wazīrīs hesitate to swear falsely on his name, much more than either on God's or the Qurān.

[2] The figures in brackets represent the estimated *fighting* strength of each tribe, and do not include women and children.

'The cultivated bed of the Tochi valley is inhabited by the Dawaṛis (perhaps 8,000) whose speech is not very different from that of their Utmānzai Wazīr neighbours. Other miscellaneous non-Wazīrī tribes, such as the Saidgis and Gurbuz, speak the dialect of the Wazīrī section with which they have most intercourse.

'It would be impossible to give specimens of all Wazīrī dialects, which shade into each other imperceptibly and vary from tribe to tribe and even from section to section. The dialect of families of the same section which have been separated for some generations often is not the same. Pronunciation varies almost from village to village and so great is the confusion that even the same man will sometimes pronounce the same word differently. In spite of these differences any two Wazīrīs can converse freely.

'I have selected as a type the dialect of the Mōhmīt Khēls who are one of the three main divisions of the Utmānzai (or Tochi) Wazīrs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmānzais, the Walī Khēls and the Ibrāhim Khēls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tōrī Khēls, but it has been revised and cast into the same Mōhmīt Khēl dialect as the other specimens.

'Wazīrī Pashtō is seldom or never written. The Arabic character, especially in the matter of vowels, is quite inadequate to expressing it phonetically. The written correspondence of the people, which is very small, is carried on through letter-writers (chiefly Mullās' in execrable Persian.)

For this reason, Mr. Lorimer wrote the specimens only in the Roman character. The system of representing the sounds is the same as that used in this Survey, the only special letters being *ä*, which serves to represent the sound of the *e* in 'there,' as pronounced in Scotland and North England, and *ö* which represents the sound of *eu* in the French 'beurre.' In the specimens following, it only occurs before the letter *r*.

It will be seen that there is little difference between this form of the dialect and that spoken in Bannu.

[No. 21.]

ERANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT. (WAZIRISTAN.)

SPECIMEN I.

(J. G. Lorimer, Esq., I.C.S., 1899.)

D' yawa saṛī dwa zām'n wī. Kam zēī yē wa-plōr-ta
Of one man two sons were. By-the-small son his to-father-to

wu-wē ch', 'ê plōra, mō-tā agha bakhra rōka ch'
it-was-said that, 'O father, me-to that share give which

pa-dagh-mōl-kṣhê mi dō.' Agha khpul 'ch' ts' dunyô wa
on-this-property-in mine is.' By-him his-own what ever goods were

agha yē wār-ta wu-wēsh'la. Ḍārē wr'zē na wē tārē sh'wyē
the-same by-him to-them were-divided. Many days not were past become

ch' kam zēī yē ghunḍ mōl rōghunḍ kã̄ au uriyā
when by-the-small son his all property collected was-made and far-off

watan-ta rawōn shã, au wōlata khpula dunyō pa-badkōrī-kṣhē
country-to going he-became, and there his-own goods on-evil-behaviour-in

yē kharōpa kṛa. Au ch' ghunḍ khpul mōl yē w'rk
by-him spoilt were-made. And when all his-own property by-him lost

kã̄, nōr, pa watan ḍāra khwōri rōghla, au agha pa-khpula ḍār
was-made, well, upon country much want came, and he by-himself very

tang shã, au d' hagha watan wa-yawa-saṛī-ta lōṛ wārgaḍ shã.
distressed became, and of that country to-one-man-to went joined became.

Yagh saṛī wa-khpula-m'a'ka-ta wu-lōzhã̄ ch', 'dā ṭiṭsarī
By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)

wupyāya,' au dai pa-dā-bōndi rōzī wã̄ ch' khpula g'ḍḍa d'
pasture,' and he on-this-(thing)-upon contented was that his-own belly of

p'rgai pa-kwutēlikhē-bōndi maṛa kṛai, ch' d' ṭiṭsarē
acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads

khwarōk wã̄; wēlē chā ts' wār na kṛ'l. Byā dai
the-food was; but by-any-one anything to-him not was-given. Then he

kīm wakht ch' pa-yīṣh shã, nōr, ē wuwēyil ch', 'd' mō
what time that in-senses become, well, by-him it-was-said that, 'of me

d' plōr d' kōr tsêmra mazdirōn maṛai khwurī, au z'nē
of the-father of the-house how-many hired-men bread eat, and from-them

pōtyē kēzhī, au z' d' lw'zhī mrã̄. Z' wu
remaining-over there-generally-is, and I of hunger am-dying. I will

ch^{a}g shã̄, khpul plōr-ta wu-wār-drīmã̄, wār-ta wyaiyã̄ wu
upright become; my-own father-to will-to-him-I-go, to-him I-say will
ch^{a}, "ō plōra, d^{a} Khudai hã̄ gunagōr yã̄, au d^{a} tō hã̄ gunagōr
that, "O father, of God also sinner I-am, and of thee also sinner
yã̄, au z^{a} dāsō kabīlē na yã̄ ch^{a} d^{a} tō zyai rōta
I-am, and I in-such-a-way fit not am as-that of thee son to-me
wu-wyaiyī. Pa-khpulē-nīkarōnē-kṣhē mi dār-sara nīkar ka, ch^{a}
they-should-say. On-thine-own-servants-among me with-thee servant make, who
pa rīpai nīkarōn dī.'' Nōr agha ch^{a}g shã̄ wa-plōr-ta rōghai; wēlē
on rupees servants are.'' So he arisen became to-father-to came; but
agha lyā d^{a}-plōr-na lirē wã̄, ch^{a} plōr wulīdã̄ au
he as-yet of-father-from distant was, when by-the-father he-was-seen and
zṛ^{a} yē pē wusīō. Plōr yē wār-manḍa kṛ^{a}l,
heart his on-him burned. By-father his toward-him-running was-made,
pa-ghyēzh-kṣhē' wunīwã̄, au kṣhal yē kã̄. Zōī yē
on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his
wār-ta wu-wē ch^{a}, 'ē plōra, z^{a} d^{a} Khudai gunagōr yã̄ au d^{a} tō
to-him it-was-said that, 'O father, I of God sinner am and of thee
pa-nazīr-kṣhē hã̄ gunagōr yã̄, au z^{a} dagha sara na joṛēzhã̄
on-the-sight-in also sinner am, and I this-(thing) with not can-adapt-myself
ch^{a} tsōk d^{a} to zyai rōta wu-wyaiyī.' Wēlē bya plōr yē
that any-one of thee son to-me should-say.' But again by-the-father his
wa-khpul-nīkarōnē-ta wuwē ch^{a}, 'pa-ghunḍē-jōmē-kṣhē kṣh^{a}lyē jōmē
to-his-own-servants-to it-was-said that, 'on-all-the-clothes-among beautiful clothes
di hagha rōvṛai, wa-d^{a}-ta wār-wōghundai; au gutyē hã̄ wār
(that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also to-him
pa guta kai, au pāṇē hã̄ wāṛ pa pṣhē kai. Rōdrīmai
on the-finger make, and shoes also to-him on the-feet make. Come
ch^{a} ghunḍ mīzh maṛai wukhwurī, mashghīl shī; ch^{a} dā zyai
that all we food may-eat, merry may-become; because this son
d^{a} mō m^{a}ṛ wã̄, au byā zhwandai shã̄; dā w^{a}rk wã̄ rōz^{a}nē,
of me dead was, and again living has-become; he lost was from-me,
ēs mi mīndã̄.' Au ghunḍe mashghīlō shīrī kṛ^{a}la.
now by-me he-has-been-found.' And by-all merriment beginning was-made.
Dā st^{a}r zyai yē pa-mz^{a}ka-kṣhē wã̄. Ch^{a} agha rōghai,
That big son of-him on-the-land-in was. When he came,
wa-kōr-ta nazdē shã̄, d^{a} gadawalē d^{a} nīndōrē zhagh yē
to-the-house-to near became, of dancing of entertainment sound by-him
wōrwēdã̄. Yagha yō nīkar rōwughwuṣhtã̄ ch^{a} 'dā ts^{a} dī?'
was-heard. By-him a servant was-called-to-him saying, 'this what is?'
Yagha nīkar wār-ta wuwē ch^{a}, 'd^{a} tō wrōr rōgh^{a}lai dai,
By-that servant to-him it-was-said that, 'of thee the-brother come is,

au dᵃ tō plōr wōlmastia k'ṛyē dō zᵃkᵃ
and of thee by-the-father entertainment-of-guests been-made has; for-this-reason
ē kᵃṛyō dō chᵃ dai rēgh ramiṭ rōghai.' Agha khapa
by-him been-made it-has that this-one sound safe has-come.' He vexed
shā, wa-kōr-ta nᵃnᵃna na wārtā. Plōr yē
became, to-the-house-to inside not was-going. The-father of-him
dᵃ-wōrchanē rowuwōt au sinatī yē wār-ta wukṛa. Yagha
out-side came-out and petition by-him to-him was-made. By-him
wa-plōr-ta ḏzawōb wārkā chᵃ, 'Wukᵃssa, dāmra kōlina dᵃ tō
to-father-to answer was-given saying, 'Look, so-many years of thee
khidmat kā au hēchārē mi dᵃ tō hukam mōt
the-service I-do and ever-at-all by-me of thee the-command broken
kᵃṛai na dai, au hēchārē tō wa-mō-ta yō wᵃrghīmai hā
been-made not has, and ever-at-all by-thee to-me-to one kid even
rō-na-kā chᵃ zᵃ dᵃ-khpulē mᵃlgᵃrē sara khwashī pē wukā;
was-not-given that I of-my-own companions with gladness on-it might-make;
wēlē dagha zyai chᵃ dᵃ tō rōghai chᵃ dᵃ tō dunyō
but this son when of thee has-come by-whom of thee the-goods
pa-kharōpē shᵃzē-bōndi wᵃrka k'ṛyē dō, tō pa-dā-kṣhē hā' wa-dagh-
on-bad women-upon lost been-made has, by-thee on-this-in even to-this-
zēī-ta wōlmastia warkṛa.' Dᵃ wār-ta wuwēyil chᵃ,
on-to entertainment-of-guests to-him-has-been-made' By-him to-him it-was-said that,
'ō zōya, ta hamēsh dᵃ-mō-sara yē, au dᵃ mō har-tsᵃ chᵃ
'O son, thou always of-me-with art, and of me everything that
dī hagha dᵃ tō dī; bōida dagha dī chᵃ mīzh dā
there-is the-same of thee is; becoming this is that we this
khwushōlī wukī au khwash shī zᵃkᵃ chᵃ dā dᵃ
rejoicing should-make and happy should-become because that this of
tō wrōr mᵃṛ wā, au ēs byā zhwandai shᵃwai dai; wᵃrk
thee the-brother dead was, and now again living become is; lost
shᵃwai wā, au mīndᵃlai shᵃwai dai.'
become was, and found become is.'

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[1] In this even = in these circumstances even = in spite of this.

[No. 22.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢHTÔ.

SOUTH-WESTERN (WAZIRÎ) DIALECT. (WAZIRISTAN.)

SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Zᵃ, Sāhib, tlᵃlai wã̃; Jōnī Khēlē, Bakka Khēlē wa-munsiffi-ta
I, Sāhib, gone had; by-the-Jōni Khēls (and) Bakka Khēls to-arbitration-to

bōtᵃlai wã̃; dᵃ dē mukaddamē wō pa-nōr-bōndi. Byā yō-saṛa.
taken-away I-was; of them cases were on-others-upon. Then by-a-man

mō-ta wughaghēdã̃ chᵃ, 'yawa saṛi dōlē bōndi wāhlai
me-to it-was-said (lit. made noise) that, 'by-a person here upon struck

wã̃ pa tīra, pa tsᵃnda wāhlai wã̃.' Byā dᵃ dē na
I-was with a-sword, on the-forehead struck I-was.' Then of him from

p'ṣhtanna wukra chᵃ, 'chā wāhlai yē?' Dᵃ
inquiry (by-me)-was-made saying, 'by-whom struck thou-wast?' By-him

wuwē chᵃ 'khpulē ṣhᵃzē wāhlai yã̃.' Mō wuwē chᵃ
it-was-said that 'by-my-own wife struck I-was.' By-me it-was-said that

'tsᵃ wajē na yē wuwāhlē?' Dā wuwē chᵃ,
'what reason from by-her wast-thou-struck?' By-him it-was-said that,

'dāsē wuwahᵃlã̃ chᵃ dᵃ mō tsalōr tarbrīna wı; bya
'in-such-a-way I was-struck that of me four cousins there-were; then

hagha khōr mō ta yē rōkra; byā mō dē sara
that sister (of-theirs) me to by-them was-given; then by-me her with

guzrān kã̃. Byā yawa shpa zᵃ d'-khōb-na bēdōr
getting-along was-made. Then one night I of-sleep-from awake

shwã̃ ṣhᵃza pa-tamba wuwata. Byā mō ta
became (my)-wife by-the-door was-going-out. Then me to

shak prēwatᵗ chᵃ dā ṣhᵃza pa chā maiyina
doubt fell that this woman upon someone in-love

dō. Byā mi tīra rowōkhasta, wār-psaē rawōn shwã̃.
is. Then by-me (my-)sword was-taken-to-me, her-after going I-became.

Byā chᵃ dā wã̃, wōr wã̃, au tyāra wa
Then when this was (so), rain there-was, and darkness there-was

dāra sakhta. Byā rawōna shwa, dᵃ-kᵃlī-na wuwata,
very intense. Then going she-became, of-the-village-from went-out,

[1] *i.e.* a suspicion entered my mind.

pa-khwuṣhī raghzī rawōna shwa. Ākhār yē mazal ḍār
on-(a-)lonely stony-plain going she-became. Finally by-her journey much
wukā̃. Byā pa yawa dzōī chᵃ dai saṛai nōst daī,
was-made. Then at a-certain place that there-is a-man seated is,
wōs ē taṛᵃlai dai. Byā dō wār-raghla wagh sarī-ta. Chᵃ
his-horse by-him tied is. Then she to-him-came to-that man-to. When
wār-rāghl'la wār-ta wu-wē, "kᵃ maṛai khwurē dār-ta
to-him-she-came him-to it-was-said (by her), "if food thou (wilt)-eat thee-to
rōwᵃryē mi dō." Dᵃ wuwē chᵃ, "lōs mi mardōr
it-brought by-me is." By-him it-was-said that, "hands my unclean
dī, pa-wōs-kaḥē jōm dai rōwōkhla chᵃ lōs wuwīnzā̃
are, on-the-horse-in a-cup there-is take-and-bring-it-here that hands I-may-wash
maṛai wukhwurā̃." Dōra wu-na-shwa, yēbō rōvṛē
food I-may-eat." This-much was-not-become,[1] water was-fetched-(by-her)
wa dagh ta. Dᵃ dē māṛᵃ chᵃ wā̃ rawōn shā,
to-him-to. Of her the-husband that was going became,
au dai nōst dai; yagha-pōri wu-yē-wōyā̃
and this-(other) seated is; there-upon he-was-by-him-struck
pāh-tīra chᵃ sar yē wughwurzēdā̃. Chᵃ dē yēbō rōvṛē
with-the-sword so-that head his rolled-down. When by-her water was-fetched
dai mᵃṛ wā̃. Dᵃ ṣḥᵃzē māṛᵃ yagh dzōī na uriyā
that-(one) dead was. Of the-woman the-husband that place from distant
shᵃwai wā̃ chᵃ, "dā ṣḥᵃza wu mō wuwīnī." Chᵃ dō wār-rōghla
become had thinking, "this woman will me see." When she to-him-came
dē zhagh wukā̃, "pa Khudai dā bazagōr-wē, yo zhagh
by-her shout was-made, "by God may (?) you-be-adjured (?),[2] one shout
wuka." Dᵃ zhagh na kā̃ chᵃ, "dā ṣḥᵃza
make." By-him (the-husband) sound not was-made thinking, "this woman
wu mi mᵃṛ kō chᵃ zhagh wukā̃." Byā-chᵃ-do dā mᵃṛyē
will me dead make if shout I-make." Then-that-is[3] the corpse
ṣḥᵃzē pa wōs wutōṛā̃; wōs ē rawōn kā̃; pa
by-the-woman upon the-horse was-tied; the-horse by-her started made; in
khpula makha lōṛ shā; au māṛᵃ kōr pa lōrī
its-own[4] direction gone it-became; and (her) husband of-house in direction
rawōn shā; au dō pasē rawōna shwa. Dōra dai rasawalai
going became; and she behind going became. So-much[5] he arrived
na wā̃ chᵃ dō wūrasēda wa-kōr-ta. Bas, dā kōr-ta
not was when she arrived to-the-house-to. Enough, she the-house-to

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[1] *i.e.* hardly had this happened when.

[2] The meaning is: 'I adjure you by God,' but Mr. Lorimer was not able to analyse the expression, and doubted if it is grammatical: perhaps it is of the nature of an interjection.

[3] A meaningless expletive like 'well, then.'

[4] *i.e.* in the direction it chose itself.

[5] *i.e.* he had not long reached home when she arrived also.

wurasēda, ḍāra zāifa khapa wa. Sabō dai rawōn shā̃,
arrived, very worn-out sad she-was. Next-day he going became,

mār̥ᵃ yē chᵃ, "zᵃ pᵃṣḥtanna wukā̃ chᵃ yō saṛai
the-husband of-her thinking, "I inquiry will-make saying a man

pa-khwuṣḥī raghzī-kṣḥē mᵃṛ dai chᵃ dā chā mᵃṛ dai
in-(the)-lonely stony-plain-in dead is (and) asking he by-whom dead is

au tsōk dai." Dā wugᵃrzēdā̃ dᵃ mᵃṛī pāta wa-dᵃ-ta
and who is-he." He came-back of the-dead-man (the)-clue to-him-to

mōlīma na shwa. Dai rōghai wa-kōr-ta byā. Sōnga yē tāra
known not became. He came to-the-house-to again. A spear by-him sharp

kṛa chᵃ, "ṣḥᵃza mi ēs mṛa kṛai." Yawa shpa dᵃ
was-made thinking, "wife mine now dead supposing-I-were-to-make." One night by-him

wārta wuwē chᵃ, "tamākī rōka." Dē wuwē "pa-kēṭa-kṣḥē tyāra dō."
to-her it-was-said that, "tobacco give-me." By-her it-was-said "on-the-room-in darkness is."

Dᵃ wārta wuwē chᵃ, "ta chᵃ wa-khwuṣḥī-raghzī-ta tlē wōr
By-him to-her it-was-said that, "thou when to-(the)-lonely-stony-plain-to wert-going rain

hā̃ warēdā̃, pa-hagha-na tyāra pa-kēta-kṣḥē khō na dō." Dē
also was-raining, than-that-(than) darker on-the-room-in however not it-is." By-her

wuwē chᵃ, "mō ta mōlīm na wē chᵃ agha dᵃ mō āshnō
it-was-said that, "me to known not thou-wert that that of me acquaintance

tō mᵃṛ dai." Dōra wu-na-shwᵃla, agha dᵃ mār̥ᵃ tīra
by-thee dead is." This-much did-not-become,[1] by-her of (her)-husband the-sword

wūkhᵃsta; mār̥ᵃ war wunīwā̃, sōnga yē wārta barōbara
was-taken; by-(her)-husband the-door was-seized,[2] (the) spear by-him her-at level

kṛa, wu-ē-wāhᵃla, dō pē wār-rōghla, wu-yē-
was-made, by-him-at-her-it-was-struck, she on-it to-him-came,[3] (by-him)-to-her-it-was-

wāhᵃla pa sōnga pa-nas-kṣḥē. Chᵃ dᵃ dō pa nas sōnga
struck with the-spear in-the-belly-in. When of her in the-belly the-spear

wuwatᵃla yaghē pa-sōnga-kṣḥē ḍār zōr wukā̃, tīra
went-through (lit. went out) by-her on-the-spear-on much force was-made,[4] (her)-sword

wār wurasēdᵃla pa tsᵃnda ē wu-ē-wōyā̃. Dᵃ zhagh
to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout

wukā̃ dē wa-vrīṇa-ta chᵃ, "tarbrē, rōshai, mᵃṛ yē
was-made of-her to-the-brothers-to saying, "cousins, come, dead by-her

kṛā̃." Dai wār-rōghlᵃl, dō yē pa-sōnga-kṣḥē nīwᵃlyē
I-have-been-made." They to-him-came, she of-him upon-the-spear-on caught

wa. Vrīṇē tīrē wukṣḥē, dō ē wuwāhᵃla,
was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,

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[1] *i.e.* hardly had she said this when.
[2] *i.e.* took up his position at the door.
[3] *i.e.* she rushed on the spear.
[4] *i.e.* forced herself with great exertion up the spear.

mṛa yē kṛa. Dᵃ dā dᵃ-mārᵃ-na p'ṣhtanna wukṛa
dead by-them she-was-made. Of her of-the-husband-from inquiry was-made

chᵃ, "dᵃ mizh khōr tsᵃ wajē na mṛa shwa." Dᵃ
saying, "of us (the)-sister what reason from dead has-become." By-him

wārta wuwēyil chᵃ "pa-yawa-khwushī-raghzī-kṣhē mō dᵃ sarī
to them it-was-said that "on-a-lonely-stony plain-in by-me ; of a-man

sara lidᵃlyē wa, au saṛai mi mᵃṛ kā̃, au rōta mōlim
in-company she-seen was, and (the)-man by-me dead was-made,' and to-me known

na shā̃ chᵃ tsōk wā̃."'
not has-become that who he-was."'

FREE TRANSLATION OF THE FOREGOING.

A Story of Wazīrī Life.

Once, Sāhib, the Jāni Khēls and the Bakka Khēls took me away to arbitrate in some disputes which they had with other tribes. On that occasion a man said to me, 'I have been struck with a sword here, upon my forehead, by a person.' I asked him who had done it, and he replied that it was his wife. Then said I, 'why did she do it?' and he answered, 'this is how it happened. I had four cousins, and they gave me their sister to wife, so I began to live with her.

One night I happened to wake, and saw my wife open the door and go out. I suspected that she had some lover, and so I took my sword and followed her. It was pouring rain, and the night was intensely dark. She started from the village, and began to traverse a lonely, stony, plain. She went a long way. At a certain place there was a man seated, with his horse tied up (close by). She went up to him and said, "I have brought you something to eat, if you would like it." He answered, "my hands are unclean. There is a cup on the horse. Bring it here that I may wash them, and then eat." This had hardly happened, when she went off to fetch him water.

Now I, the husband, drew near to him as he remained seated, and struck his head off with my sword so that it rolled on the ground. When she came back with the water he was dead, but I, her husband, had withdrawn to a distance that she might not see me. When she came up to him and saw him there, lying dead, she cried out, "I adjure you by God, give one shout."[1] I, the husband, gave no shout, for I thought she would kill me if I did so. Well, then, the woman tied the corpse on to the horse and started it off in the direction it chose for itself, while I, the husband, went back home, followed by her. I had hardly reached home, when she came in too. Enough, she arrived much worn out and sad.

Next morning I, the husband, set out to inquire if any man had been found dead in the lonely, stony, plain, and, if so, who he was, but I came back without finding any clue.

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[1] The woman is addressing the unknown murderer of her lover. She wishes to recognise him by his voice.

I came back to the house and sharpened my spear: for I said, "I will now kill my wife." One night I asked her for some tobacco, and she answered, "inside the house it is too dark to find it." Then said I, "when thou wentest to the lonely, stony, plain, not only was it pouring rain, but it was also darker than it is now inside the house." Said she, "I never knew that my love was dead at thy hand," and scarcely had she spoken when she snatched up my, her husband's, sword. I, her husband, took up my position by the door and levelled my spear at her. I thrust it at her, and she rushed upon it, so that it struck her in the belly. When it had passed right through her, she forced herself with great exertion up the spear till she was within reach of me, and then she struck me on the forehead with the sword. I shouted out to her brothers, "Cousins, come. She has slain me." They came rushing in, and there she was caught upon the spear. Her brothers drew their swords and smote her and killed her. Then they asked of me, her husband, why she had been killed. Said I, "I saw her with a man on the lonely, stony, plain. I slew the man and I know not who he was."'

SOUTH-WESTERN PAṢḤTŌ OF KANDAHAR.

For the following specimens of the Paṣḥtō spoken round Kandahar and Pishin I am indebted to the kindness of the Agent to the Governor-General in Baluchistan. I only give them in transliteration. It will be seen that the language is very nearly standard Paṣḥtō. The main peculiarity is the preference for *s* instead of *sh* (as in the Marwat dialect). Thus *sam*, not *sham*, I am. The word for 'in' is *kē*, not *kshe*. The verbal prefix *wu* is pronounced *wo*, but this last sound is common all over the Paṣḥtō and Paḳḥtō-speaking areas even when the syllable is written *wu*.

In preparing the specimens for the press I have made no distinction between *a* and *ª*. The distinction no doubt exists, but was not indicated in the manuscript as received from Quetta. I have not ventured to supply the omission.

[No. 23.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN I.

Da yawa saṛī dwa dẕāman wū. La-hagẖō-na kasẖar dẕōī
Of one man two sons were. From-them-from by-the-younger son

plār-ta wowayal chē, 'ai plārā, da māl hissa chē mā-ta
father-to it-was-said that, 'O father, of property portion which me-to

rasēẓhī, hag̱ha wa-mā-ta rā-ka.' Nō hag̱ha māl pa dūī
falleth, it to-me-to to-me-give.' Then by-him property on them

wowēsẖa. Au pas-la laẓḥō wradẕō kasẖar dẕōī har-ts̱a
was-divided. And after a-few days by-the-younger son every-thing

sara ṭōl-kṛa, au da larē malk pa safar walāṛ, au
together was-collected, and of far country on journey he-went, and

halta yē kẖpal māl pa-bēlārai-kē wālūdẕawa. Chē
there by-him his-own property on-profligacy-in was-wasted. At-what

wakẖtē chē har-ts̱a yē wālūdẕawa, pa-hag̱ha-malk-kē ḍēra
time that every-thing by-him was-wasted, in-that-country-in a-mighty

kākẖtī swa, au hag̱ha aṛ-sō. Nō da hag̱ha watan
famine occurred, and he began-to-be-in-want. Then of that country

da yawa lōī saṛī-tī dẕān worasāwa. Hag̱ha dai kẖpalō kishtō-ta da
of one big man-to he joined. By-him he his-own fields-to of

sōḍarānō da-powulo da-pāra wāstāwa. Au dē ghūsht chē pa
swine of-feeding for-the-sake was-sent. And by-him it-was-wished that on

bag̱ẖō pōstō chē sōḍarān yē kẖūrī, kẖpal nas
those husks which by-the-swine by-them were-eaten, his-own belly

ḍaka-kī; au chā na war-kawal. Nō pa hūsẖ rāg̱hai, au
he-might-fill; and any-one not to-him-gave. Then on sense he-came, and

wo-yē-wayal chē, 'dẕamā da plār da ts̱ōmrō maẕdūrānō
it-was-by-him-said that, 'my of father of how-many servants

dēra ḍōḍai sta, au dẕa la lozḥē mram. Dza ba-walaṛ-sẖam
much bread is, and I from hunger am-dying. I will-arisen-become

au plār-ta ba-warsam, au warta wo-ba-wāyam chē,
and father-to will-go, and him-to will-say that,

"Mā da Kẖudāi au stā ḍēra gunāh kaṛē-da, au ōs da
"By-me of God and of-thee great sin done-has-been, and now of

dē lāiq na yem chē stā dzōē wobāla-sam. Mā da khpalō
this worthy not I-am that thy son called-I-may-be. Me of thine-own
mazdūrānō tsakha da yawa pa-shāu jōṛ-kṛa."' Nō dai walāṛ-sha,
servants among of one as consider."' Then he arisen-became,
au da khpal plār wa-lūrī-ta rāhī sha; au hagha lā larē
and of his-own father towards travelling became; and he yet distant
wō chē plār wolid, au raham yē rāghai,
was that by-the-father (he)-was-seen, and compassion to-him came,
war wuzghāst, pa-ghezḥ-kē wonēw, mach yē kaṛ.
to-him he-ran, on-neck-on he-was-taken, kiss by-him was-done.
Dzōī warta wowayal chē, 'ai plārā, mā da Khudāi au
By-the-son him-to it-was-said that, 'O father, by-me of God and
stā ḍēra gunāh kaṛē-da, au ōs dā na ṣḥāi chē
of-thee great sin done-has-been, and now it-is not proper that
bia stā dzōē wobāla-sam.' Plār wa-khpalō-naukarānō-ta
again thy son called-I-may-be.' By-the-father to-his-own-servants-to
wowē chē, 'tar-ṣḥō-lā ṣḥa kālī rā-wobāsā, rā yē waṛai,
it-was-said that, 'good-than good robe to-me-bring-forth, to-me them bring,
au pa da yē wāghūndai; au da-da pa-lās-kē gūtī, au pa
and on him it put-on; and of-him on-hand-on ring, and on
psḥō mōcheṇē kai. Mūzḥ ba khōrū, au khushālī ba kawū;
feet shoes put. We will eat, and merriment will make;
walē chē dzmā dā dzōē māṛ wō, ōs zhwandai sawai dai;
because that my this son dead was, now alive become is;
wruk wō, ōs mūnda sō.' Nō haghō khuṣhālī kawala.
lost was, now found became.' Then by-them merriment was-made.

Au da hagha mashar dzōē pa-kiṣḥt-kē wō. Chē kōr-ta
And of him the-elder son on-field-in was. When the-house-to
nizḥdē rāghai, da ghazalō au da hataṇ ghwazḥ yē wārwōda
near he-came, of songs and of dancing noise by-him were-heard.
Nō yau naukar yē rawoghūsht, puṣḥtana yē wokṛa chē,
Then one servant by-him was-called, inquiry by-him was-made that,
'dā tsa dī?' Hagha war-ta wowayal chē, 'stā wrōr rāghulai
'this what is?' By-him him-to it-was-said that, 'thy brother come
dai, au stā plār lūya mēlmastiā kaṛē-da, da dē da-pāra chō
is, and by-thy father great feast made-is, of this on-account that
hagha yē rōgh-jōṛ womūnda.' Dai khapā sha, na yē
he by-him safe-and-sound was-found.' He angry became, not by-him
ghusht chē danana lār-shī. Nō da-da plār dabāndī
it-was-wished that within he-should-go. Then of-him the-father outside
rāghai, au dai yē pakhulā kai. Da wa-plār-ta pa-dzawāb kē
came, and he by-him entreaty was-made. By-him to-father-to on-reply-on

wowē chē, 'gūra, la dūmra kalō stā khidmat kawum, au
it-was-said that, 'see, from so-many years thy service I-am-doing, and
hets-kala stā la ḥukma na yam garzēdalai, au tā
ever thy from command not I-am having-transgressed, and by-thee
hets-kala yau marghūmai wa-mā-ta rā-na-kai, chē dza la-khpalō
ever one kid to-me-to to-me-not-was-given, that I with-my-own
dōstānō-sara khūshī wokam; au chē stā da dzōē rāghai, chē stā
friends-with merriment might-make; and when thy this son came, by-whom thy
māl yē lār kanchnaī jār-kaī, da hagha da-pāra
property by-him with harlots devoured-has-been-made, of him for-the-sake
tā lūya ḍōḍai wokra.' Hagha war-ta wowayal chē, 'Ai dzōya,
by-thee great bread was-made.' By-him him-to it-was-said that, 'O son,
ta la-mā-sara yē, au tsa chē dzmā dī, hagha stā dī.
thou with-me-with art, and anything what mine is, that thine is.
Nō khuṣḥālī kawal, au khuṣḥēdal būya, walō chē stā dā
Then merriment to-make, and to-be-merry seek, because that thy this
wrōr mar wō, zhwandai sō; au wruk wō, ōs mūnda sō.'
brother dead was, alive became; and lost was, now found became.'

[No. 24.]

IRANIAN FAMILY. EASTERN GROUP.

PAṢḤTÔ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

SPECIMEN II.

Arwēdalī mē dī chē Amīr Dōst Muḥammad Khān yawa-plā
Heard by-me is that the-Amīr Dōst Muḥammad Khān once
pa-zhamī-kē Turkistān-ta tai. Chē Hindū-Kush-ta worasēda shpa
in-winter-in Turkistān-to was-going. When the-Hindū-Kush-to he-reached night
wa, au wawra ūrēdala. Da paltanē da spāhyānō da bār
it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded
ūṣḥ ghozār sawai-wō, bār yē lowēdalai wō. Spāhyāno
camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys
hagha bār pa-biyar-ta tāra au pa ūṣḥ yē bāndē
that load again was-being-tied and on camel it upon
kāwa. Pa-hagha-wakht-kē yawa paltanī da Amīr Dost
were-making. At-that-time-at by-one soldier of the-Amīr Dōst
Muḥammad Khān da-pāra tēr ṣḥkandzal wokṛa. Amīr
Muḥammad Khān concerning utterance abusive were-made. The-Amīr
Dōst Muḥammad Khān da dūl la-tsauga tērēda. Dūī na' līda.
Dōst Muḥammad Khān of them by-side was-passing. They not saw.
Hagha ṣḥkandzal da au Wazīr Muḥammad Akbar Khān da da
That abuse by-him and Wazīr Muḥammad Akbar Khān of him
dzōī dwarō wārwēda. Amīr khpal ghwazhūna kāṇa
the-son by-both was-heard. By-the-Amīr his-own ears deaf
wāchawal, au Wazīr Muḥammad Akbar Khān wo-na-zghamala. Zhagh
were-turned, and by-Wazīr Muḥammad Akbar Khān was-not-(it)borne. Shout
yē kṛa chē, 'dā kam spī woghapal?' Da Wazīr
by-him was-made that, 'it by-which dog was-barked?' Of the-Wazīr's
zhagh laka tālanda la nōrō zhaghō judā wō. Har-cha
shout like thunder from other shouts different was. Every-one
pēzhānd. Spāhyānō chē hagha daḍ lwar zhagh wārwēda,
recognized. By-the-sepoys when that strong resonant shout was-heard,
da ṭolō rang wālwat. Kholē yē war-la-waraghlē. Amīr
of all colour fled. Mouths of-them were-shut. By-the-Amīr
Dōst Muḥammad Khān jelau wo-nīw, nārē kṛa, 'Muḥammad
Dōst Muḥammad Khān rein was-drawn, cry was-made, 'Muḥammad

Akbar, hūṣḥ kawa, chē bal ẓhagh dē tar khōla
Akbar, attention make, that another utterance your from mouth

wo-na-wodzī. Da dūī ḥāl wo-gūra, pa-dzāī da dē
not-issues. Of them the-plight see, instead of this

chē da-dūī-la ṣḥkaudzalō khapa sē, ḳhāi chē pa
that of-them-of abuse annoyed you-should-be, it-is-proper that on

dūī zṛa wosō-dzī. Ka ta da dūī pa dzāī wāē, nō
them heart you-should-burn. If you of them in place had-been, then

ba da dūī ḥāl ṣḥa dar-ta ma'lūm sawai-wō.' Amīr dā
would of them the-plight well you-to known have-been.' By-the-Amīr this

wowayal, tōr-sō. Wazīr ham chup-kaṛae pa-plār-pa-sē rahē-sō.
was-said, he-proceeded. The-Wazīr also silently on-the-father-after followed.

Spāhyāno Amīr ham pa ẓhagh bāndē wopīẓhānd. Hagha
By-the-sepoys the-Amīr also by voice on-account-of was-recognized. By-that

pūch-khūlī spāhī narē kṛa, 'Ā, Amīr Ṣaḥiba, ta dza wo-na-pēẓhandalam.
foul-mouthed sepoy cry was-made, 'O, Amīr Ṣāḥib, by-you I on-not-identified-I.

Dzmā nūm Khaṭōl dai; da Maṛwand dzōī yem; Andaṛ yem; da Bakhshī
My name Khaṭōl is; of Marwand son I-am; Andar I-am; of Bakhshi

la kahla yem; pa-shāhī-palṭan-kē da pendzamē ṭolī dērsham dzwān
from the-family I-am; in-Royal-regiment-in of fifth company thirtieth man

yem. Ta mā ṣḥa wopēẓha-na, au wārwa. Ka Khudāī wakhṭ rāwōst
I-am. You me well identify, and listen. If God the-time bring-about

au dza stā pa-mukh-kē maṛ na swam, dza haramunī yem.'
and I your in-face-in killed not become, I illegitimate am.'

Pas-la dzō kālō pa-yawa-moqadema-kē chē ḍēra sakhta wa, da duṣḥman
After a-few years in-a-fight-in which very hard was, of the-enemy

da khwā yawa ghaṣḥtalī ghaṭ maṣḥar wa-Amīr-ta war-wṛāndē sō; tūra
of the-side one stalwart burly chief to-the-Amīr-to advanced became; sword

yē wokṣḥala; pōrta yē kṛa; ghūṣḥt yē chē
by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that

pā-Amīr-bāndē wārai wokē. Hagha ṣḥāghalai spābī halta nizhdē wō:
on-the-Amīr-upon strike he-may. That gallant sepoy there close was:

pa talwār yē dzān da turē au da Amīr ter-myāndz kai.
with haste by-him his-body of the-sword and of the-Amīr between was placed.

Hagha tūra chē pa Amīr pōrta sawē-wa, pa da wolagēda. Dē
That sword which on the-Amīr uplifted had-been, on him fell. He

khandal au nārē yē kṛa chē, 'Khudāya, tā-la-dē shukar wi
was-laughing and cry by-him was-made that, 'O-God, thee-to thanks be

chē da Amīr Ṣāḥib da Hindū-Kush da shpē pūrawarai maṛ na
that of the-Amīr Ṣāḥib of the-Hindū-Kush of the-night indebted killed not

-ṣawam.' Dā yē wowayal, au da Amīr da ās pa-pṣḫū-kē
I-am.' This by-him was-said, and of the-Amīr of the-horse at-the-feet-at
-wolwēda, sa yē wokhatala.
he-fell, breath by-him was-given-up.

FREE TRANSLATION OF THE FOREGOING.

I have heard that Amīr Dōst Muḥammad Khān was once proceeding in winter to Turkistān. When he reached the Hindū Kush it was dark and snow was falling. A loaded camel belonging to the infantry soldiers had slipped and its load fell off. The sepoys were tying up the load again and putting it on the camel, when one of them used some very abusive language about Amīr Dōst Muḥammad Khān. The Amīr was passing, but was not noticed by them.

Both Amīr Dōst Muḥammad Khan and his son Wazīr Muḥammad Akbar Khān heard the abusive language. The Amīr turned a deaf ear to it, but the Wazīr could not tolerate it. He shouted (asking) who the dog was that had barked. The Wazīr's voice of thunder differed from (all) other voices and every one recognized it.

When the soldiers heard that strong resonant voice all changed colour, and kept their mouths shut. Amīr Dōst Muḥammad Khān drew rein and cried: 'Muḥammad Akbar, beware lest another sound escape your mouth. Behold their plight, instead of being annoyed at their abuse, your heart should suffer for them. Had you been in their place their plight would have been well known to you.'

The Amīr said this and proceeded. The Wazīr was silent and followed his father.

The sepoys recognized the Amīr too by his voice, and the foul-mouthed soldier cried, 'Amīr Ṣāḥib, you have not identified me. My name is Khaṭōl and I am the son of Marwand. I am an "Andar," and belong to the family of Bakhshī. I am the 30th man in the 5th Company of the Imperial Regiment. Please fully identify me and listen to me. If God gives me the opportunity and I do not die in your presence may I be (reckoned) of illegitimate birth.'

After some years, in a hard fight which occurred, a stalwart and burly chief among the enemy advanced against the Amīr. He drew his sword and, lifting it, was about to strike at the Amīr. The gallant soldier was close by. He hastily placed his body between the sword and the Amīr, and the sword (blow) which was aimed at the Amīr fell on the soldier. The latter laughed and cried: 'O God, thanks be to Thee that I have not died (still) owing to the Amīr the debt under which he laid me that night on the Hindū Kush.' As he uttered these words, he fell at the feet of the Amīr's horse and breathed his last.

OTHER BALUCHISTAN DIALECTS.

The Paṣhtō of Baluchistan varies from place to place, and from tribe to tribe, but the only specimens received from the Agency are those illustrating the dialect of Pishin and Kandahar given in the preceding pages. In order, therefore, to complete the information as far as possible, I supplement these specimens by the following account of the different forms of Baluchistan Paṣhtō, taken from § 227 of Mr. Denys Bray's Report on the Census of Baluchistan for 1911:—

'Chief among the many local dialects is Kākaṛī, one of whose pet peculiarities is the change of *ē* in standard Paṣhtō to *a* : *rᵊaṣhᵊm* for *rᵊaēṣhᵊm*, I arrive ; *rᵊpaṣhᵊm* for *rᵊpēṣhᵊm*, I tremble ; *dare* for *dēra*, 30 ; *ṣᵊlwaṣhṭ* for *ṣᵊlwēṣhṭ*, 40. But the two idiosyncrasies that seem to strike non-Kākaṛ Paṭhāns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also : *vrōr-a* oh brother ! *mōr-a*, oh mother ! *ḳhōr-a*, oh sister !—and second, the childish regularisation of irregular plurals : *zoēn*, *saṛtēn*, for *zōmᵊn*, sons, and *sᵊṛē*, men. Perhaps the chief characteristic of the Lūṇī dialect, which in general is very similar to Kākaṛī, is the softening of *ṣ* to *ch*, as in *chōk* for *ṣōk*, who ? The Shīrānī changes *ē* sometimes to *a*, like the Kākaṛ, and sometimes to *ᵊi* as in *drᵊli* for *drē*, 3 ; another peculiarity of his is an occasional changing of *w* preceded by a consonant to *b* as in *dba* for *dwa*, 2. The Mandōkhēl is fond of lengthening short *a*, and of assimilating *ṣh* and *ṣh* to the harsher *ṣḥ* and *ṣḥ* . *ṣḥpāṣḥ* for *ṣhpaṣh*, 6 ; he is also fond of changing a medial *w* to *n* : *nmō* for *nwē*, 90. But more important still is his conversion of the ancient *s*-sound in many words to *d* : *de mā*, my, instead of *sme* ; *de mūṣḥ*, our, for *smūṣḥ*. These are of course but a few local dialects gathered from the bunch—just enough to show that grubbing into the Paṣhtō dialects of Balūchistān would not be labour lost. But before I leave the subject, I cannot refrain from citing a bit of the Prodigal Son translated into a dialect that has earned a spurious local notoriety merely because it rejoices in the special names of Tarīnō or Chalgarī :—*yō seṛi gha dwa zōyō wī ; pa haghō chī waṛahe wata wo wax, chi ē piyōra dagha tā mālī chē mā baṛḳha wīna, agha wāta wala au kagha ḳhpala dawiā wawēshia ; . . . hagha sraḳ dā ghwasht sarkuse chē ḳhwarah agha chēḍī wiya nas ḍak kaṛe ; chā watah na lōwrah ; biyā hōsh khē rōgha wōwai , mā piyār gha dughumre manduṛān gha ṣaita nōṛi wiya au sah warṣha ya mīṛīzhī.* But enough and more than enough of this jarring gibberish, it is less a Paṣhtō dialect than a hotchpotch of execrable pronunciation and still more execrable grammar. It is spoken by the Vanēchī and Makhiānī of Shāhrig and Dukī, and it looks mighty like proof positive that these so-called Spīn and Tōr Tarīn are not Tarīn at all (and their Paṭhān origin is otherwise suspect) but Indians and possibly Jaṭṭ (as Chalgarī, the name of their jargon, suggests) who have become affiliated to the Paṭhāna, but have still to assimilate the language of their adoption.'

STANDARD LIST OF WORDS AND SENTENCES IN PAṢHTŌ.

English.	Paṣhtō (of Peshawar).	Waziri (Waziristan).	Paṣhtō (Pishin and Kandahar).[1]
1. One	Yau	Yō (m), yawa (f)	Yau.
2. Two	Dwa	Dwa (m), dwē (f)	Dwa.
3. Three	Drē	Drē	Drē.
4. Four	Śalōr	Tsalōr or tsalwār	Tsalōr.
5. Five	Pinza	Pinza	Pindza.
6. Six	Shpag	Shpēẓh	Shpaẓh.
7. Seven	Uwᵃ	Ōwa	Uwa.
8. Eight	Atᵃ	Wōta	Ata.
9. Nine	Nᵃhᵃ	Na	Na.
10. Ten	Las	Las	Las.
11. Twenty	Shᵃl	Shᵃl	Shal.
12. Fifty	Pᵃnāōs	Pᵃsdsos	Pindsoa.
13. Hundred	Sᵃl	Sᵃl	Sal.
14. I	Zᵃ	Zᵃ	Dza.
15. Of me	Me or ẓᵃmā	Dᵃ mō, ẓ mō	Dzmā.
16. Mine	Me or ẓᵃmā	Dᵃ mō, ẓ mō	Dzmā.
17. We	Mūg or mūga	Mugh	Muẓh.
18. Of us	Żᵃmūg	Dᵃ mugh, ẓ mugh	Dzmūẓh.
19. Our	Żᵃmūg	Dᵃ mugh, ẓ mugh	Dzmūẓh.
20. Thou	Tᵃ	Ta	Ta.
21. Of thee	De or stā	Dᵃ tō, ẓ tō	Stā.
22. Thine	De or stā	Dᵃ tō, ẓ tō	Stā.
23. You	Tāsā	Tus or tōsō	Tāsā.
24. Of you	Stāsā	Dᵃ tōsō, ẓ tōsō	Stāsā
25. Your	Stāsā	Dᵃ tōsō, ẓ tōsō	Stāsā.

[1] In this column no distinction is made between ᵃ and a.

English.	Paḫtō (of Peshawar).	Wazīrī (Waziristan).	Paṣḫtō (Pishīn and Kandahār).
26. He	Hagha or agha	Agha	Hagha.
27. Of him	Yē or dᵃ hagha	Dᵃ yagh, ē yagh	Da hagha.
28. His	Yē or dᵃ hagha	Dᵃ yagh, ē yagh	Da hagha.
29. They	Hagha	Agha	Haghō.
30. Of them	Yē, dᵃ haghō, or dᵃ haghō	Dᵃ yaghō, ē yaghō	Da haghō.
31. Their	Yē, dᵃ haghō, or dᵃ haghō	Dᵃ yaghō, ē yaghō	Da haghō.
32. Hand	Lās	Lōs (m)	Lās.
33. Foot	Pṭha, pronounced ḳhpa	Pṭha (f)	Pṭha.
34. Nose	Pōza	Pōza (f)	Paza.
35. Eye	Stᵃrga	Stᵃrga (f)	Starga.
36. Mouth	Khulᵃ	Khwula (f)	Khula.
37. Tooth	Ghāṭḫ	Ghawōṭḫ (m)	Ghāṭḫ.
38. Ear	Ghwag	Ghūaḫ (m)	Ghwaṭḫ.
39. Hair	Wēkhtᵃ	Wēṭḫtᵃ (m)	Vēṭḫta.
40. Head	Sar	Sar (m)	Sar, kōḫ.
41. Tongue	Jᵃbba, zhᵃbba	Zhᵃbba (f)	Zhaba.
42. Belly	Gēḍa	Gᵃḍḍa (f)	Nas.
43. Back	Shā	Shō (f)	Shā.
44. Iron	Ōspana	Espana (f)	Uspana.
45. Gold	Srᵃ zar	Sra zar (m. pl.)	Sra zar.
46. Silver	Spin zar	Spin zar (m. pl.)	Spin zar.
47. Father	Plār	Plōr (m)	Plār.
48. Mother	Mōr	Mōr (f)	Mōr.
49. Brother	Wrōr	Vrōr (m)	Wrōr.
50. Sister	Khur, khōr	Khōr (f)	Khōr.
51. Man	Sārē or sarai	Sarai (m)	Sarai.
52. Woman	Khᵃza	Shᵃza (f)	Shadza.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pashtō (Pishin and Kandahar).
53. Wife	Ṭabar, ardīna, klᵃẓa	Ṣhᵃza or vratina (*f*)	Māndina.
54. Child	Māshūm	Wūrkai or ẓhᵃnkai (*m*)	Halak.
55. Son	Žōṣ	Zyai (*m*)	Zōṣ.
56. Daughter	Lūr	Lir (*f*)	Lūr.
57. Slave	Mrēyē	(*Wanting*)	Mrai.
58. Cultivator	Zamtadār	(*Do.*)	Bazgar.
59. Shepherd	Shpūn	Shpūla (*m*)	Shpa.
60. God	Khudāi	Khudai (*m*)	Khudāi.
61. Devil	Shaitān	Shaitōn (*m*)	Shaitān.
62. Sun	Nwar, *pronounced* nwar	Myār (*m*)	Nmar.
63. Moon	Spāgmai	Shpēẓhmai (*f*)	Spoẓhmai.
64. Star	Stōrē	Stōcai (*m*)	Stōrai.
65. Fire	Ōr	Yūr (*m*)	Ūr.
66. Water	Ōbᵃ	Ēbō (*f. pl.*)	Ūba.
67. House	Kūr	Kūr or kāt (*m*)	Kēr.
68. Horse	Ās	Wōa (*m*)	Ās.
69. Cow	Ghwā	Ghwō (*f*)	Ghwā.
70. Dog	Spā	Spai (*m*)	Spai.
71. Cat	Pṭhō	Pᵃṭha (*f*)	Pshī.
72. Cock	Chirg	Chirg (*m*)	Charg.
73. Duck	Hilai	Ēlai (*f*)	Hilai.
74. Ass	Khar	Khar (*m*)	Khar.
75. Camel	Ūkh	Yīsh (*m*)	Ūsh.
76. Bird	Marghᵃ	Marghai (*f*)	Margha.
77. Go	Za or lār sha	Tīl (*infinitive*)	Wlāṛ-sa.
78. Eat	Khwarā	Khwarᵃl	Wokhūm, khāra.
79. Sit	Kṣhēna, *pronounced* kēna	Kṣhēnāstᵃl	Kṣhēna.

English.	Pakhto (of Peshawar).	Waziri (Waziristan).	Pashto (Pishin and Kandahar).
80. Come	Rāsa or rāgha	Rōzl[a]	Rāsa.
81. Beat	Wuwāha (*Imperative*), wāh[a]l (*Infin.*).	Wāh[a]l	Wowaha, waha.
82. Stand	Wudrēga (*Imper.*), wudrēd[a]l (*Infin.*).	Darēd[a]l	Wodra.
83. Die	M[a]r-sha (*Imper.*), mr[a]l (*Infin.*).	Mr[a]l	Mar-sa.
84. Give	*Give me*=rā-kra, *give him*=war-kra.	Wār-kr[a]l	War-ka.
85. Run	Wuzghala (*Imper.*), zghāsh[a]l (*Infin.*).	Tashōd[a]l	Wuzghala.
86. Up	Pōrta	Pōs	Luwar, porta.
87. Near	Nizda	Nazdē	Nizhdē.
88. Down	Khata, *pronounced* ḳhata	Kōs	Khata, zawar.
89. Far	Lirē	Uriyā	Larē.
90. Before	Makhāmakh or makh kē	Wṛāndi	Wṛāndē.
91. Behind	Wrustō	Wrustō	Tarnhā wrusta.
92. Who?	Ṣōk	Tsōk	Tsōk, chā.
93. What?	Ṣ[a]	Ts[a]	Tsa.
94. Why?	Walē, u[a]-la	Wālē	Walā.
95. And	Au	Au	Au.
96. But	Walē, khō, lēkin	Wālē	Walā.
97. If	K[a]	K[a]	Ka-chare.
98. Yes	Hō or ō	Ē	Ho.
99. No	Na	Na	Na.
100. Alas	Armān	Armōnd!	Hāl-hāl.
101. A father	Plār	Yō plōr	Yau plār.
102. Of a father	D[a]plār	D[a] yawa plōr	Da yawa plār.
103. To a father	Plār ta, plār la	Wa yawa plōr ta	Yau plār-ta.
104. From a father	La plār na, d[a] plār na, or la plāra.	D[a] yawa plōr na	La yawa plāra.
105. Two fathers	Dwa plārāna	Dwa plārāna	Dwa plāra.
106. Fathers	Plārāna	Plārāna	Plārāna.

English.	Paḵḵō (of Peshawar).	Waziri (Waziristan).	Paṣhtō (Pishin and Kandahar).
107. Of fathers	Dᵃ plārānō	Dᵃ plārinyō	Da plārō.
108. To fathers	Plārānō ta, la	Wa plārinyō ta	Plārō-ta.
109. From fathers	La plārānō na, *etc.*	Dᵃ plārinyō na	La plārō na.
110. A daughter	Lūr	Yawa lir	Yawa lūr.
111. Of a daughter	Dᵃ lūr	Dᵃ yawa lir	Da yawe lūr.
112. To a daughter	Lūr ta, la	Wa yawa lir ta	Yawē lūr-ta.
113. From a daughter	La lūra na, *etc.*	Dᵃ yawē lir na	La yawē lūr-na.
114. Two daughters	Dwa lūṇa	Dwē lūṇa	Dwē lūṇō.
115. Daughters	Lūṇa	Lūṇa	Lūṇō.
116. Of daughters	Dᵃ lūṇō	Dᵃ lūṇē	Da lūṇo.
117. To daughters	Lūṇō ta, la	Wa lūṇa ta	Lūṇō-ta.
118. From daughters	La lūṇō na, *etc.*	Dᵃ lūṇē na	La lūṇo na.
119. A good man	Ḵhᵃ sarē	Yō ṣhᵃ saṛai	Yau ṣha saṛai.
120. Of a good man	Dᵃ ḵhᵃ saṛī	Dᵃ yawa ṣhᵃ saṛī	Da yau ṣha saṛī.
121. To a good man	Ḵhᵃ saṛī ta, la	Wa yawa ṣhᵃ saṛī ta	Yau ṣha saṛī-ta.
122. From a good man	La ḵhᵃ saṛī na, *etc.*	Dᵃ yawa ṣhᵃ saṛī na	La yau ṣha saṛī na.
123. Two good men	Dwa ḵhᵃ saṛī	Dwa ṣhᵃ saṛī	Dwa ṣha saṛī.
124. Good men	Ḵhᵃ saṛī	Ṣhᵃ saṛī	Ṣha saṛī.
125. Of good men	Dᵃ ḵhō saṛō	Dᵃ ṣhē saṛē	Da ṣha saṛō.
126. To good men	Ḵhō saṛō ta, la	Wa ṣha saṛī ta	Ṣha saṛō-ta.
127. From good men	La ḵhō saṛō na, *etc.*	Dᵃ ṣhē saṛē na	La ṣha saṛō na.
128. A good woman	Ḵha ḵhᵃza	Yawa ṣha ṣhᵃza	Yawe ṣha ṣhadza.
129. A bad boy	Nākāᵃ halak	Yō wirōn zhᵃnkai	Yau bad halak.
130. Good women	Ḵhō ḵhᵃzē	Ṣhē ṣhᵃzē	Ṣhē ṣhadzē.
131. A bad girl	Nākāra ǰlami	Yawa wirōna ǰilkai	Bada jolai.
132. Good	Ḵhᵃ	Ṣhᵃ (m), ṣha (f)	Ṣha.
133. Better	Dᵃ hagha na ḵhᵃ, *than that good.*	(Pa yagh na) ṣhᵃ (*than that good*)	Ḍēr ṣha (*very good*).

English.	Pakhtō (of Peshawar).	Wazir (Waziristan).	Pashtō (Pishin and Kandahar).
134. Best	Dª ṭōlō na ḳhª, *thou all good.*	(Pa ghundē na) ṣhª (*thou all good*).	Tar ṣhō ṣha.
135. High	Uchaṭ	Chªg (*m*), chªga (*f*)	Lwar
136. Higher	[Dª (*or* la)—na] uchaṭ	.....ch'g (*See 133*)	Dēr lwar.
137. Highest	La (*or* dª) ṭōlō na uchaṭ	.....ch'g (*See 134*)	Tar lwar lwar.
138. A horse	Ās	Yō wōs	Yau ās.
139. A mare	Āspa	Yawa wōspa	Yawa aspa.
140. Horse	Asūna	Wōsūna	Asūna.
141. Mares	Āspō	Wōspē	Aspō.
142. A bull	Ghwāyª	Yō ghōṭsiai	Yau ghwayai.
143. A cow	Ghwā	Yawa ghwo	Yawa ghwa.
144. Bulls	Ghwāyān	Ghōṭsiai *or* ghwōyā	Ghwāya.
145. Cows	Ghwā	Ghwō	Ghwā.
146. A dog	Spā	Yō spai	Yau spai
147. A bitch	Spai	Yawa spai	Yawa spai.
148. Dogs	Spī	Spī	Spī.
149. Bitches	Spai	Spai	Spai.
150. A he goat	Chōlē	Wªz	Yau wōz.
151 A female goat	Chēmai	Wza	Yawa bza.
152. Goats	Chēlī (*m*), chēlai (*f*)	Wzª (*m*), wzā (*f*)	Bzā.
153. A male deer	Hūmai, *pronounced* ṭmā	Lakaṣhªwai (*m*)	Yau hūmai.
154. A female deer	Ūsai	Lakaṣhªwyē (*f*)	Yawa hūsai.
155. Deer	Ūsī	Lakaṣhªwi (*m*), lakaṣhªwye (*f*)	Hūsai.
156. I am	Zª yªm	Zª yā	Dza yam, yōm.
157. Thou art	Tª yē	Ta yē	Ta yē.
158. He is	Haghu dā	Aghu dai (*She is*, aghu dā)	Haghu dai.
159. We are	Mūg yū	Mūṣh yū	Mūṣh yū.
160. You are	Tāsū yai	Tōes yōtai *or* yai	Tāsē yōsi.

English.	Paḫtō (of Peshawar).	Waziri (Waziristan).	Paḫtō (Pishin and Kandahar).
161. They are	Hagha dī	Agha dī	Hagha dī.
162. I was	Z^{a} wuza	Z^{a} wā	Dza wum.
163. Thou wast	T^{a} wē	Ta wē	Ta wē.
164. He was	Hagha wū	Agha wā	Hagha wo, wū.
165. We were	Mūg wū	Magh wī	Mūẓh wū.
166. You were	Tāsū wai	Tōsō wai	Tāsō wāst.
167. They were	Hagha wū	Agha wī	Haghō wū, wō.
168. Be	Sha	Sha (= *become*)	Sa.
169. To be	Shw^{a}l	(*Wanting*)	Swal.
170. Being	Shūnkē	(*Do.*)	Kēẓhī.
171. Having been	Sh^{a}wē	(*Do.*)	Sawai.
172. I may be	Z^{a} wush^{a}m	Z^{a} yā	Kēẓham
173. I shall be	Z^{a} ba wush^{a}m	Z^{a} wā	Wo ba sam.
174. I should be	Z^{a} wush^{a}m	Z^{a} wai	
175. Beat	Wuwāha	Wuwāiya	Wahu.
176. To beat	Wāh^{a}l	Wāh^{a}l	Wahal.
177. Beating	Wahūnkē	(*Wanting*)	Wahalai.
178. Having beaten	Wāh^{a}lē	(*Do.*)	Wahalai.
179. I beat	Z^{a} wah^{a}m	Z^{a} waiyā	Dza waham.
180. Thou beatest	T^{a} wahē	Ta wāiyē	Ta wahē.
181. He beats	Hagha wahī	Agha waiyī	Hagha wahī.
182. We beat	Mūg wahū	Magh waiyī	Mūẓh wahū.
183. You beat	Tāsū wahī	Tōsō waiyai or waiyāstai	Tāsō wahāsī.
184. They beat	Hagha wahī	Agha waiyī	Haghō wahī.
185. I beat (*Past Tense*)	Mā wuwāha	Mō wu-wōyā (*masc. obj.*), wu-wāh^{a}la (*fem. obj.*); or wu-mi-wōyā and wu-mi-wāh^{a}la.	Mā wowāha
186. Thou beatest (*Past Tense*).	Tā wuwāha	Tō wu-wōyā (*masc. obj.*), tō wu-wāh^{a}la (*fem. obj.*); or wu-di-wōyā and wu-di-wāh^{a}la.	Tā wowāha.
187. He beat (*Past Tense*)	Hagha wuwāha	Tagh (or aghā or yaghī) wu-wōyā or wu-yē-wōyā (*masc. obj.*); wā-wāh^{a}la or wu-yā-wāh^{a}la (*fem. obj.*).	Hagha wowāha.

English.	Paḵhtō (of Peshawar).	Waziri (Waziristan).	Paṵhtō (Pishin and Kandahar).
188. We beat (*Past Tense*) .	Mūg wuwāha . . .	Mūzh wu-wōyē (*masc. obj.*); wuwāh^a^la (*fem. obj.*).	Mūzh wowāha.
189. You beat " .	Tāsū wuwāha . . .	Tōsē wu-wōyē (*masc. obj.*), wu wāh^a^la (*fem. obj.*)	Tāsē wowāha.
190. They beat " .	Haghē wuwāha . .	Aghē (*or* yaghē) wu-wōyē (*masc. obj.*); wu-wāh^a^la (*fem. obj.*)	Haghō wowāha.
191. I am beating . .	Z^a^ wah^a^m	Z^a^ waiē	Dza waham.
192. I was beating . .	Mā wāh^a^lē . . .	Mo wōyē (*masc. obj.*), wāh^a^la (*fem. obj.*)	Mā wāha.
193. I had beaten . .	Mā wāh^a^lē wū .	Mo wāh^a^lai wē (*masc. obj.*); wah^a^lyē wa (*fem. obj.*).	Mā wahalai wo.
194. I may beat . .	Z^a^ wuwah^a^m . . .	Z^a^ wu-waiyāu . . .	Dza wahalai sam.
195. I shall beat . .	Z^a^ ba wuwah^a^m . .	Z^a^ wu (*object here*) wu-waiyē.	Dza ba wowaham
196. Thou wilt beat . .	T^a^ ba wuwahē . . .	T^a^ wu (. ...) wu-waiyē .	Ta ba wowahé.
197. He will beat . .	Hagha ba wuwahī . .	Agha wu (.....) wu-waiyī .	Hagha ba wowahī.
198. We shall beat . .	Mūg ba wuwahū . .	Mūzh wu (.....) wu-waiyī .	Mūzh ba wowahū.
199. You will beat . .	Tāsū ba wuwahāi . .	Tōsē wu (.....) wu-waiyāi *or* wuwaiyēstai.	Tāsē ba wowahai
200. They will beat . .	Hagha ba wuwahī . .	Agha wu (.....) wu-waiyī	Haghū ba wowahī.
201. I should beat . .	Z^a^ wuwah^a^m . . .	Z^a^ wuwaiyē . . .	.....
202. I am beaten . .	Z^a^ wāh^a^lē kēg^a^m . .	Z^a^ wāh^a^lai shē (*not common, and liable to be understood differently as meaning 'I can beat'*).	Wāha sam.
203. I was beaten . .	Z^a^ wāh^a^lē shw^a^m . .	Z^a^ wāh^a^lai shwē (*not common, and liable to be understood differently as meaning 'I was able to beat'*)	Wāha sawai wum.
204. I shall be beaten .	Z^a^ ba wuwāh^a^lē sh^a^m .	Wu-z^a^-wu-wōy^a^ shē . .	Wo ba wāha sam
205. I go . . .	Z^a^ ẓ^a^m	Tsē	Dza dzam.
206. Thou goest . .	T^a^ ẓē	Tsē	Ta dzé.
207. He goes . . .	Hagha ẓī	Tsī	Hagha dzī.
208. We go . . .	Mūg ẓū	Tsī	Mūzh dzū.
209. You go . . .	Tāsū ẓāi . . .	Tsai *or* tsēstai . . .	Tāsē dzai.
210. They go . . .	Hagha ẓī	Tsī	Haghū dzī.
211. I went . . .	Z^a^ lārē^a^m . . .	Lōyē	Dza wlāram.
212. Thou wentest . .	T^a^ lārē	Lōrē	Ta wlāṛé.
213. He went . . .	Hagha lāṛ	Lōṛ	Hagha wlāṛ.
214. We went . . .	Mūg lārū	Lōṛī	Mūzh wlāṛū.

English.	Paṣhtō (of Peshawar).	Waziri (Waziristan).	Paṣhtō (Pishin and Kandahar).
215. You went . . .	Tāsū lāṛai . . .	Lōṛai	Tāsū wlāṛai.
216. They went . .	Haghā lāṛ^{a}l . . .	Lōṛ^{a}l	Haghēṛ wlēṛ.
217. Go	Za *or* lāṛ-aba . . .	Tsa	Dza.
218. Going . . .	Tlūnkē	Tlūnkai (*m.s.*), tlūnkyē (*f.s.*); tlūnkī (*m.pl.*), tlūnkyē (*f.pl.*).	Tlūnkai.
219. Gone . . .	T^{a}lē	T^{a}lai (*m.s.*), tl^{a}lyē (*f.s.*); tl^{a}lī (*m.pl.*), tl^{a}lyē (*f.pl.*).	Tlalai.
220. What is your name? .	Stā d^{a} nūm dē? . .	Ts^{a} nūnēghē *or* ts^{a} nūm di dai?	Stā nūm tsa dai?
221. How old is this horse?	Dā as d^{a} ṣō kālō dē? .	Dā wōs d^{a} tsō kōlō dai? .	Dā ās da tsō kālō dai?
222. How far is it from here to Kashmir?	D^{a} dā ēr na Kashmīr ōsmra lirē dē?	Kashmir-d^{a} dī daēi na tsōmra uriyā dai?	La dā dzāya Kashmīr tsōmra arē dai?
223. How many sons are there in your father's house?	Stā d^{a} plār pa kōr kē ṣō zām^{a}n dī?	Ē tō ō plōr pa kōr kṣhē tsōmra zām^{a}n dī?	Stā plār tsō dzāman larī?
224. I have walked a long way to-day.	N^{a}n me ḍēr mazal k^{a}ṛē dē .	N^{a}n pa khpalē ṇṛhē mī ḍār mazal k^{a}ṛai dai.	Mā nan lūē mazal kṛaṛī dai.
225. The son of my uncle is married to his sister	Ẕ^{a}mā d^{a} tr^{a} zōī sara d^{a} hagha d^{a} ghōr wād^{a} dē.	D^{a}mō d^{a} tr^{a} zōī d^{a} yagh khōr k^{a}ṛyē dō.	Dzmā da akā dzōī da hagha ghōr ghuṣhtē da.
226. In the house is the saddle of the white horse.	D^{a} ṣpīu as zīn kōr kē dē .	Pa-kōr-kṣhē dē ṣpīu wōs zīn dai.	Da spīn ās zīn pa kūtna kē dai.
227. Put the saddle upon his back.	D^{a} bagha pa shā zīn kāgda	Pa ghō yē zīn kṣhēzhda	Zīn yē parghā kṣhēzhda.
228. I have beaten his son with many stripes.	D^{a} bagha zōī me ḍēr guzārōna wak^{a}lē dō.	D^{a} yagh zyai pa ḍār zgōrina ma wahlai dai.	Mā da bagha dzōī pa ḍērō ghamchinō wahalai dai.
229. He is grazing cattle on the top of the hill.	D^{a} ghurḍai pasar bāndī mālā ṣarai	Agha d^{a} chundī pa sar mōl pyāyī.	Hagha bōda da ghara pa sar peyāī.
230. He is sitting on a horse under that tree.	D^{a} kaghē wunē bāndī pa as bāndī sōr dē.	Agha d^{a} yaghē wunē lōndī pa wōs swōr dai.	Hagha da haghē drakhtē lāndē par ās spūr dai.
231. His brother is taller than his sister.	D^{a} bagha wrōr d^{a} hagha d^{a} khōr na lwar dē.	Yagh wrōr d^{a} yagh pa khōr na ch^{a}g dai.	Tar wrōr yākhōr ūzda da.
232. The price of that is two rupees and a half.	D^{a} ha shā baya dwa nīmē rupai dī.	Yagh bāya dwē nīmē rīpai dī.	Bahā yē dwē nīmē rūpai dī.
233. My father lives in that small house.	Ẕ^{a}mā plār pa hagha wṛukī kōr kē ōsī (*or* ōsēgī).	Ē mō plōr pagh wṛīki kōr kṣhē yōsī.	Plār me pa haghu kūchnī kōr kī ūsē.
234. Give this rupee to him	Hagha la dā rupai war-ka .	Wagh ta dā rīpai wārka .	Dā rūpaī hagha-ta warka.
235. Take those rupees from him.	Hagha na dā rupai wākhla	Agha rīpai yagh na wōkhla .	La haghā rūpaī wākhla.
236. Beat him well and bind him with ropes.	Ḳh^{a} yē wawāha an pa p^{a}rōwatara.	Agha ṣh^{a} wa-waiya byā yē pa p^{a}rō wutara.	Hagha ṣha wowāha aṣa pa wuṣh yē wotara.
237. Draw water from the well.	D^{a} kūī na ōb^{a} wuhāsa .	D^{a} kīyī na ōbō rō-wa-kōzha	La tsāha āba wokāzha.
238. Walk before me .	Ẕ^{a}mā pa vṛande ṣa . .	Ē mō pa naikh kṣhē tsa .	Tar mā la makha dza.
239. Whose boy comes behind you?	Dar-pasē de d^{a} chā halak rāzī?	D^{a} chā gh^{a}nkai d^{a} tō d^{a} wrustē rōdrīmī?	Da chā halak tar tā worusta rāḍzī?
240. From whom did you buy that?	Dā de d^{a} chā na wākhistō?	Agha di d^{a} chā na wuhā? .	Hagha dē la chā rā-niwala dai?
241. From a shopkeeper of the village.	D^{a} k^{a}lī d^{a} dūkāndār na .	D^{a} k^{a}lī d^{a} yawa saudāgar	Da kalī la dūkāndāra.

ŌRMUṚĪ OR BARGISTĀ.

Ōrmuṛī is the language of the tribe known to its neighbours as 'Ōrmuṛ,' but called by its own members 'Baraki.' The latter name is said to be derived from that of one Mīr Barak whom they claim as their ancestor. For the same reason they call their language 'Bargistā,' or 'Barg'stā.' According to Ghulām Muḥammad Khān,[1] they are said to have come at some unknown time from Erān, and to have settled in the Lōgar Valley, south of Kābul. Subsequently they advanced to Kāniguram in Wazīristan, where they now occupy some four or five hundred houses. When the Afghāns, as described above (p. 7), occupied the country, the Ōrmuṛs fell under their domination. Taking to trade, they wandered to various distant places in pursuit of their calling, with the result that we find a few villages belonging to them in the Peshawar district. Here they have given up their own language and speak Paṣhtō. In the Lōgar Valley, in some villages the Ōrmuṛs speak Persian, while in others,—Leech mentions the village of Barak,—they have retained their own form of speech, which is also the case in Kāniguram.

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1838, pp. 727ff.) gives a short Ōrmuṛī-English vocabulary and a few phrases in the language. He also remarks as follows:—

'The Barakīs are included in the general term of Parsīwān or Tājak; they are original inhabitants of *Yemen* whence they were brought by SULTĀN MAHMŪD, of *Ghazni*, they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of *Somnath*. There are two divisions of the tribe, the Barakīs of Rājān in the province of LOHGAD, who speak Persian, and the Barakīs of *Barak*, a city near the former, who speak the language called Barakī; SULTĀN MAHMŪD, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of *Kāniguram* in the country of the Wazīrīs, where they settled . . . . . The Barakīs of this place and of *Barak* alone speak the Baraki language.

We receive a warning from the study of this vocabulary, not to be hasty in referring [? inferring] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by MIR YŪZŪF who led the first Barakīs from *Yemen* into Afghanistan; his design was to conceal and separate his few followers from the mass of Afghans (called by them Kāsh) who would no doubt at first look upon the Barakīs with jealousy as intruders. The muleteers of *Cabāl*, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

Whether Leech is correct or not in stating that Ōrmuṛī was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Eranian language, and retains old Eranian forms that have become greatly altered in other members of the family.[2]

Major H. G. Raverty (JASB, xxxiii, 1864, pp. 267ff.) also gives a short list of 'Bárakai' words, and adds:—

'The Bárakais, who are not Afghāns, are included among the people termed Tájiks (supposed to be of Arab descent,) [and] dwell at, and round about, Kánigoram, ... and about Bárak in the province of Loghar, and But-khák on the road between Jalálábád and Kábul, south of the river of that name.'

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[1] P. 5 of the *Qawāid-ē-Bargistā*.

[2] For instance, Herodotus has recorded for us one Medic word used in his time. It is *σπάκα*, a dog, which is preserved almost unchanged in the Ōrmuṛī *spak*. On the other hand Persian has degraded this to *sag*, and other Eranian dialects to forms such as *saka*, *espa*, *sipa*, *spai*, or *se*.

It might seem waste of time to give an account of the language of so small and insignificant a tribe. But it raises several most interesting philological and ethnological questions, and is moreover almost entirely unknown to all writers on Eranian subjects. Ormuṛī is a veritable fly in amber. Spoken in the Logar valley and in the heart of Wazīristān, it is in both localities surrounded by a Paṣḥtō-speaking population, and yet bears only the most distant relationship to that language. It is true that its vocabulary borrows freely from Paṣḥtō, but this is borrowing and nothing more. Paṣḥtō is an East Eranian language. Ormuṛī is a West Eranian language, and its nearest relatives are the dialects of western Persia and Kurdish.[1] Another interesting point is that Ormuṛī, although a West Eranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindū Kush.[2] At the present day these languages are being gradually superseded by Pashto, and are dying out in the face of their more powerful neighbour. Those of the Swāt and Indus Kohistāns are disappearing before our eyes. There is reason to believe that this has been going on for several centuries. In historic times they were once spoken as far south as the Tirāh valley, where now the only language heard is Paṣḥtō, and the fact that Ormuṛī shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Wazīristān and, perhaps, the Lōgar country, before they were occupied by the Afghāns. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Ormuṛī as I have been able to compile.

These are based on the information contained in a work written partly in Urdū and partly in Paṣḥtō entitled the *Qawaid-ē-Bargistā*. It was composed by Ghulām Muḥammad Khān, who was at the time District Inspector of Schools in the Dera Ismail Khan District, at the request of Major Macaulay, the Political Agent with the force that invaded Waziristān in the year 1881. It is a full and carefully written work, containing a grammar, a vocabulary, and a collection of short sentences and stories in Ormuṛī. Unfortunately, being printed in the Persian character, the vocalization of many Ormuṛī words has been left doubtful, and this I have endeavoured to remedy, so far as was possible, by reference to other sources. These are the materials collected for this Survey, and, especially, a valuable list of Ormuṛī verbs written in the Roman character, kindly placed at my disposal by Mr. M. Longworth Dames. When these sources failed, I consulted the local officials, and am much indebted to Sir John Donald, K.C.I.E., the Resident in Waziristān, for help ungrudgingly rendered to me in the midst of other pressing duties.

It should be understood that the following pages are in no way a mere translation of Ghulām Muḥammad Khān's work. The entire vocabulary is original. As for the grammar it is arranged on the English system, and this differs widely from that employed by Urdū and Persian grammarians, which is followed by him. Moreover, in some

[1] The question of the linguistic position of Ormuṛī in regard to other Eranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled 'The Ormuṛī or Bargistā Language' published in the Memoirs of the Asiatic Society of Bengal [Vol. VII (1918), No. 1].

[2] Such are the frequent elision of intervocalic *r*, the common epenthetic changes of vowels and consonants in the formation of the plurals of nouns and of the masculine singular of past participles; the form of the second personal pronoun in the plural; and the characteristic ending of the infinitive in *k*.

important particulars I have found myself compelled altogether to abandon rules laid down by him, and to frame new rules based on the comparison of examples collected with some labour from widely separated pages of his book. As an example I may quote the Appendix to Chapter VII, on the particles *aī* and *dī*. At the same time, as he has been in most cases my sole authority, I have, in each case, been careful to include within marks of parenthesis the number of the page and line in his book where the facts will be found on which my statements are based.[1]

Beyond the two papers of Leech and Raverty, respectively, and Ghulām Muḥammad Khān's work, I know of no treatise dealing with Ormuṛī, and it is hoped that the following pages will be found useful, not only by officers on our Frontier, but also by students of Eranian languages in Europe.

[1] Thus, '*sarḱ*', woman (49, 5)' means that the word will be found on line 5 of page 49. Occasionally words are quoted from other sources. The Specimens are indicated by Roman numerals. Thus, '*ćrudźī* (I, 12)' means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.

CHAPTER I.

WRITTEN CHARACTER.

1. The Ormuṛī language is not a written one, and, except for a few songs, possesses no literature. For written communications, the speakers generally employ either Paṣhtō or Persian. It can be written in the Paṣhtō alphabet, with one additional letter. Thus :—

ا	*alif*	ش	*sh*
ب	*b*	ښ	*ṣh*
پ	*p*	ږ	*ṣhr*
ت	*t*	ص	*ṣ*
ټ	*ṭ*	ض	*ẓ*
ث	*s*	ط	*ṭ*
ج	*ts*	ظ	*ẓ*
څ	*j*	ع	ʿ
چ	*ch*	غ	*gh*
ح	*ḥ*	ف	*f*
خ	*kh*	ق	*q*
د	*d*	ک	*k*
ډ	*ḍ*	ګ	*g*
ذ	*z*	ل	*l*
ر	*r*	م	*m*
ړ	*ṛ*	ن	*n*
ز	*z*	ڼ or ڼ	*ṇ*
ځ	*dz*	و	*w*
ژ	*zh*	ه	*h*
ږ	*ẓh*	ي	*y*
س	*s*		

2. Of the above, the purely Paṣhtō letters are څ, ځ, ږ, and ښ. Of those, څ in Paṣhtō represents the two sounds here represented by ج and خ, respectively. Ghulām Muḥammad Khān separates the two sounds, څ representing *ts* (or, as he puts it, *j*+*s*), and in alphabetical order following ت; while ځ represents *dz* (or, as he puts it, *j*+*z*), and in alphabetical order follows ز. The Paṣhtō ږ *ẓh* is only required for borrowed Paṣhtō words, and, as in South-Western Paṣhtō, is pronounced like the Persian ژ *zh*. The Paṣhtō ښ *ṣh* is also pronounced as in the South-Western dialect, something like the Persian ش *sh*. Ghulām Muḥammad Khān states that it is sounded like a combination of ش *sh* and خ *kh*. In Ormuṛī it is freely interchanged with ش *sh*, as in شور *shōr* (p. 29, l. 9) or ښور *ṣhōr* (p. 251, l. 15), a city.

Peculiar to Ormuṛī is the letter ږ *ṣhr*. According to Ghulām Muḥammad Khān, who devised the Persian form of the character, its sound is a mixture of خ *kh*, ښ *ṣh*, and ر *r*. Its correct representation has given much trouble to Paṣhtō scribes. Thus, a report received from Bannu writes the Ormuṛī word *ṣhrē*, three, شي يا خري *shē yā khrē*,

and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

3. In transliterating Ormuṛī words, I have followed the usual system of this Survey, except that I have omitted as surplusage the ligatures under *kh* (خ), *ts* (چ), *zh* (ژ), *sh* (ش), and *gh* (غ). *T* and *s* do not seem to come together in Ormuṛī, so that there is no danger of confusing *ts* and *ts*, and there are no aspirated consonants like the Hindī *kh* and *gh*. Hence we have:—

kh = خ
ts = چ
dz = ج
zh = ژ
sh = ش
gh = غ

4. As is customary in books lithographed in the Persian character, Ghulām Muḥammad Khān is very lax in his representation of the vowel sounds of the language. He represents the well-known *fatḥa ē Afghānā* by ٔ, as in ٔٔ *ts*ᵉ, what? But the *hamza* is commonly omitted in the printing, so that we usually find ٔٔ. He also, as often as not, represents it by *kasra* or by *zamma*. Thus the word ٔٔ *ts*ᵉ*n*, today, is so written on p. 55, l. 8, but is ٔٔ on p. 158, l. 4; and ٔٔ *w*ᵉ*r* (p. 157, 8), take thou, is ٔٔ on p. 74, 6. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small ᵉ above the line. It has a very brief utterance, and is described as nearly mute (*sākin*, p. 12, 14; 85, 11).

Ghulām Muḥammad Khān is also most uncertain in his representation of *majhūl* and *ma'rūf* sounds of ي and و—if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means *ē* or *ī*, or *ō* or *ū*, respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.

ACCIDENCE.

CHAPTER II.

NOUNS SUBSTANTIVE.

i. The Article.

5. The definite article is *a* prefixed to the noun to which it refers (117, 10ff.). Thus, *saṛai*, a man; *a-saṛai*, the man; *a-saṛai mullak*, the man died; *a-saṛai a-panḍūk khwalak*, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in *a-Lahōr ā̄ sir ḍzāk hā*, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns *kuk*, someone, and *ts*ᵃ, something, sometimes have this force. Thus, *kuk saṛai ā̄ byok*, there was a certain man; *ts*ᵃ *shai ā̄ byōk*, there was a certain thing (p. 55).

The numeral *sō* or *s*ᵃ (fem. *syī*), one, is also used in this sense. Thus, *hafô pishṭak ka*, '*s*ᵃ *saṛai tar-mun i-tsang*ᵃ *hanyī*,' he wrote (that), 'a man is sitting near me' (151, 13); *kū-mun likī ā̄ s*ᵃ *khoṭṭ pīs*ᵃ*n*, write a letter to me (256, 5); *syī sā'at ṣabr kēv*ᵃ*n*, wait a moment (257, 10). Occasionally the definite article is prefixed, as in *a-s*ᵃ *saṛai s*ᵃ *panḍūk khwalak*, a certain man ate a pomegranate (110, 9); *a-s*ᵃ *saṛai syī khorbuz*ᵃ (fem.) *khwālk*, a certain man ate a musk melon (110, 10).

The syllables *ā̄* and *dī*, which are used to indicate the subject of an intransitive verb and the object of a transitive verb, often serve to indicate that a noun is indefinite. This will be explained under the head of syntax (§§ 97, 99-101, 141ff.).

ii. Gender.

7. There are two genders,—masculine and feminine (p. 46). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus:—

Masculine.	Feminine.
saṛai, a man.	*zark*ᵃ, woman (49, 5).
kwalanak, a boy.	*dūk*ᵃ, a girl (49, 6).
yānsp, a horse.	*myāndenī*, a mare (49, 6).

Other masculine nouns signifying living beings, and ending in consonants, form the feminine by adding ᵃ. Thus:—

dzawān, a youth.	*dzawan*ᵃ, a girl (49, 9).
zāl, an old man.	*zāl*ᵃ, an old woman (49, 10).
banī-ādam, human beings.	*banī-ādam*ᵃ (49, 11).
ādam-zād, a human being.	*ādam-zād*ᵃ (49, 11).
ūṣḥ, a camel.	*ūṣḥ*ᵃ (49, 12).
jōng, a young camel.	*jōng*ᵃ (49, 12).

When such a masculine noun ends in *ai*, this is changed to *īy*ᵃ in the feminine. Thus:—

kharkhūnṭai, an ass's colt.	*kharkhūnṭīy*ᵃ (49, 15).
kūkrai, a puppy.	*kūkrīy*ᵃ (50, 1).

Sometimes, however, *aī* is substituted for *ai*, as in :—

lakᵃ-ṣḥᵃwai, a deer. *lakᵃ-ṣḥᵃwaī*.

The word *khwarkai*, a nephew, has its feminine *khwarkiyī* (243, 12, 15).

When there is no distinction between the masculine and the feminine of nouns signifying living beings, then sex is distinguished by the use of the words *nᵃr* to indicate the male, and *ṣḥadzᵃ* to indicate the female. Thus, *nᵃr hiṇs*, a male bear; *ṣḥadzᵃ hiṇs*, a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are *wak*, water; *nar*, a house; and *shīpī*, milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.

(1) A noun ending in any consonant except *w* or *y* is generally masculine (48, 10). Such are :—

gap, a stone (48, 11).
shōr, a city.
maindān, a plain.
ḍand, a pool in running water.
sīnd, ditto.
tāk, a mountain torrent.
ghār, a cave.
daryāb, a large river.

The following exceptions are feminine :—

sank, a rock (48, 14).
nar, a house.
dēgdān, a fireplace (220, 8).
sāʿat, a moment (257, 10).
tkhan, wheaten bread.
pāts, bajrā bread (49, 1).
hanwalk, an egg.
syūgh, a grape, a mother-in-law.
matat, an apricot.
mīlīa, an apple.
waṭk, a walnut.
waṛk, a worm.
skhwandir (the masc. is *skhwandar*), a heifer.

Ghwats, a calf, is of common gender (227, 9).

(2) Nouns ending in *ai* (not *aī*) are masculine. Such are :—

kandghōlai, a pit (47, 5).
laṣḥtai, a rivulet.
kūwai, a well.
ghūnḍai, a hillock.
pōchūmai, the slope up a mountain.
narai, a mountain pass.
raghzai, level ground at the foot of a hill.

The only exception is *ghrai*, a fireplace, which is feminine.

(3) Nouns ending in ᵉ are feminine (46, 11). Thus:—

zarkᵉ, a woman.
mēwᵉ, fruit.
būmmᵉ, the earth.
tānāᵉ, a relish eaten with bread.
wᵉnᵉ, a tree.
kanāᵉ, a watercourse.
mirgᵉ, a sparrow.

But *kulankᵉ*, a kitten, is of common gender (229, 9).

(4) Nouns ending in *ā* are feminine (47, 2). Thus:—

sirwā, soup.
ḥalwā, a certain sweetmeat.
sanyā, vermicelli.
saudā, merchandise.
saḥrā, a desert.
bēdiyā, a wilderness.
surtā, a certain musical instrument.

But *bawrā*, a humble bee, is masculine (235, 15).

(5) Most nouns in *ī* are feminine. Thus:—

khaī, a field (46, 14).
kirmaī, a hen (47, 12).
sūpī, a monkey (47, 10).
khiryāṇī, a gutter (*id.*).
shīpī, milk (*id.*).
myāndēnī, a mare (47, 11).
biyaṇī, a filly (*id.*).
murghāwī, a wild duck (*id.*).
charmaṣḥkī, a chameleon (*id.*, 234, 11).
mᵉṣḥī, a fly (47, 12).
myāsī, a mosquito (*id.*).
nachī, a white ant (*id.*).
pīsī, a firefly (*id.*).
nōṛī, bread.

The following are, however, masculine (47, 15):—

grī, a mountain.
hāthī, an elephant.
qumrī, a turtledove.
ṭūṭī, a parrot.
māhī, a fish.

(6) As regards words ending in *āī* (also capable of being spelt *āy*), *rāī*, a road, is feminine, while *sṛāī*, a caravansarai, *gāī*, a bedstead, and *māī*, a month, are masculine (48, 7).

(7) Most nouns in ū (including those in ō and w) are feminine (48, 2). Thus :—

shīnwū, spinach.
chāw, a mountain cave, a roof.
khrū (masc. *khar*), a she-ass.
shāw, night.

But the following is masculine :—

wangū, a certain poisonous insect,

and the following are of common gender :—

lewū, a wolf (48, 4; 229, 14).
gurū, a kid (48, 5).

iii. Number.

9. There are two numbers,—singular and plural. The following are the rules for the formation of the plural from the singular. They are based on those given by Ghulām Muhammad Khān, but considerable additions have been made :—

(1) Nouns ending in a consonant add ī. Thus :—

Singular.	Plural.
ḍanḍ, a pool in a river,	*ḍanḍī* (52, 8).
gap, a stone,	*gapī* (52, 9).

And so hundreds of others. Dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural, as in *gīdar*, a jackal, pl. *gīḍṛī* (230, 2). Compare, however, No. 7, below. The word *mēkh*, a locust, does not take ī. Its plural is *mēkh* (234, 14).

(2) Nouns ending in ᵃ also generally add ī. Thus :—

būmmᵃ, the ground,	*būmmᵃī* (51, 6; 53, 3).
ḍūbᵃ, a water-hole,	*ḍūbᵃī* (51, 6; 218, 3).
kuṇḍᵃ, a widow,	*kuṇḍᵃī* (260, 7).
wᵃnᵃ, a tree,	*wᵃnᵃī*, or *wᵃnᵃī* (51, 6; 53, 4).

But many of these nouns drop the final ᵃ before the ī. Those noted by me are the following :—

bāṛᵃ, an eye lash,	*bāṛī* (247, 9).
bāṣḥᵃ, a sparrow-hawk,	*bāṣḥī* (231, 13).
dōpyāzᵃ, a kind of stew,	*dōpyāzī* (222, 3).
drᵃ, a hair,	*drī* (245, 6; 247, 11).
dāwᵃ, a daughter,	*dāwī* (No. 115 in List of Words).
girgiṣḥᵃ, a centipede,	*girgiṣḥī* (234, 10).
kharbūzᵃ, a musk-melon,	*kharbūzī* (224, 3).
kandᵃ, a water-course,	*kandī* (218, 2).
kaṛᵃ-wraghᵃ, a kind of crow,	*kaṛᵃ-wraghī* (232, 3).
lōṛᵃ, a torrent,	*lōṛī* (218, 7).
mirgᵃ, a sparrow,	*mirgī* (232, 6).
but *tāk-mirgᵃ*, a wagtail,	*tāk-mirdzī* (232, 13).
mēwᵃ, a fruit,	*mēwī* (51, 3; 53, 3).

Singular.	Plural.
nāwᵃ, a hill valley,	*nāwī* (220, 3).
parōṛᵃ, rice-straw,	*parōṛī* (223, 13).
pūwᵃ, hollow ground,	*pūwī* (220, 4).
wrūdzᵃ, an eyebrow,	*wrūdzī* (247, 11).
wzᵃ, a nanny-goat,	*wzī* (228, 7).

So all feminine nouns in *iyᵃ*. Thus :—

batkīyᵃ, a wild duck,	*batkīyī* (233, 4).
ḍōḍīyᵃ, maize bread,	*ḍōḍīyī* (221, 12).
kharkhūṇīyᵃ, an ass's colt (fem.),	*kharkhūṇīyī* (51, 8 ; 52, 5).
kablīyᵃ, a female fawn,	*kablīyī* (230, 13).
kilīyᵃ, a field-bed,	*kilīyī* (219, 5).
wrīyᵃ, a ewe-lamb,	*wrīyī* (227, 15).

and many others. See also No. 9 for further examples.

but *wṛīyᵃ*, a kind of food,	*wṛᵃī* (222, 7).

(3) Nouns ending in *ā* change the *ā* to *aī*. Thus :—

buzwā, a spider,	*buzwaī* (235, 9).
baurā, a humble bee,	*baurāī* (235, 15).
sirwā, soup,	*sirwaī* (53, 6).

and others. *Marzā*, a brother, is irregular. See No. 10, below.

(4) Nouns ending in *ī* or *ē* do not change for the plural. Thus :—

grī, a mountain,	*grī* (51, 2, 11).
khaī, a field,	*khaī* (51, 13).
piē, a father,	*piē* (No. 106 in List of Words).

and others. Exceptions are *ādmī*, a man, and a few others, which are given below, under head 8. Also *charmaṣhkī*, a chameleon, pl. *charmashkaī* (47, 11 ; 234, 11), and *myāsī*, a mosquito, pl. *myāsaī* (235, 6).

(5) I have noted four nouns in *ū*. Their plurals are made as follows :—

gurū, a kid,	*guraī* (228, 6).
shīnucū, spinach,	*shīnwaī* (222, 6).
kkrū, a jenny ass,	*kharṛī* (227, 5).
lōwū, a wolf,	*lōwūī* (229, 14). See also No. 8, below.

(6) Most nouns in *ai* change it to *aī* in the plural. Thus :—

ghūnḍai, a hillock,	*ghūnḍaī* (52, 1).
laṣhtai, a drain,	*laṣhtaī* (51, 14).
narai, a mountain pass,	*naraī* (51, 15).
saṛai, a man,	*saṛaī* (225, 14).

and others. Note :—

ghraī, a precipice,	*ghrᵃī* (220, 7).

Some of these nouns do not change in the plural. Those noted are the following :—

ghōlai, a courtyard,	*ghōlaī* (220, 9).
kᵃlai, a village,	*kᵃlaī* (51, 12).

Singular.	Plural.
kand-ghōlai, a chasm,	*kand-ghōlai* (218, 4).
karbōṭai, a kind of lizard,	*karbōṭai* (234, 12).
lyirai, a lamb,	*lyirai* (227, 14).
milkhai, a kind of locust,	*milkhai* (234, 15).
pēchūmai, the slope up a mountain,	*pēchūmai* (51, 4, 12).
z̄ṇai, a young man,	*z̄ṇai* (226, 8).

(7) A long *ā* before a final consonant is usually shortened, and in such cases the final consonant is generally doubled. Probably the doubling occurs in every case; but, in Ghulām Muḥammad Khān's book, the mark *tashdīd* is used very capriciously. In the following examples, I have doubled the consonants only in those cases in which he has marked *tashdīd* :—

biyāṇ, a colt,	*biyaṇī* (227, 2).
bāz, a falcon,	*bazī* (231, 12).
bāzār, a market,	*bāzarrī* (220, 15).
dōdzār, maize,	*dōdzarrī* (223, 3).
dēgdān, a fireplace,	*dēgdannī* (220, 8).
dōkān, a shop,	*dōkannī* (221, 2).
dālān, a vestibule,	*dālannī* (220, 6).
daryāb, a river,	*daryabbī* (218, 10).
dīwāl, a wall,	*dīwallī* (220, 10).
dzawān, a youth,	*dzwanī* (226, 9).
ghar, a cave,	*gharrī* (53, 8).
kabāb, roasted meat,	*kababbī* (148, 9).
kirwās, a kind of lizard,	*kirwassī* (234, 8).
kiṭāb, a book,	*kitabbī* (148, 9).
kwalān, a son,	*kwalannī* (243, 6).
maindān, a plain,	*maindannī* (53, 7).
māṛ, flour,	*maṛṛī* (223, 9).
murghān, a bird,	*murghannī* (233, 7).
nādān, a fool,	*nādannī* (144, 1).
ṣḥwān, a kingcrow,	*ṣḥwannī* (232, 11).
ṭānḍ, the stalk of Indian corn,	*ṭanḍī* (223, 14).
zgān, the division of a field,	*zgannī* (219, 4).
zurghāt, curdled milk,	*zurghattī* (225, 3).
Similarly *rāī*, a road,	*raī* (221, 4; 252, 13; 255, 1; 258, 9).
srāī, a caravansarai,	*sraī* (220, 11).

Under head 1 it was stated that dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural. In the following words, however, the *a* is retained, and the consonant is doubled, as in the above examples :—

kamar, a precipice,	*kamarrī* (219, 11).
maṭaṭ, an apricot,	*maṭaṭtī* (224, 5).
rīdzan, rice,	*rīdzannī* (222, 11).

Similarly, we have :—

Singular.	Plural.
wᵊnᵊ, a tree,	*wᵊnᵊē* or *wᵊnnᵊē* (217, 8). See No. 2.
khit, a sheet,	*khittē* (238, 15).

When the final consonant is preceded by some long vowel other than *ā*, this vowel undergoes changes, and the consonant is generally doubled. The following are the examples I have collected of such cases :—

injēr, a fig,	*injᵊrē* (224, 4).
bōṛ, a kind of soup,	*baṛrē* (222, 4).
gōn, a stick,	*gennē* (53, 11; 224, 11).
mangōr, a snake,	*mangarē* (230, 7).
mōṭ, vetch,	*maṭē* (223, 10).
pōn, an upper terrace,	*panē* (221, 6).
tsōm, an eye,	*tsamē* (245, 3; 245, 2).
shōl, paddy,	*shilē* (223, 4).
shōr, a city,	*shērē* (53, 9).
syūgh, a grape,	*saghē* (53, 10).
but *syūgh*, a mother-in-law,	*saghadē* (224, 1).
zēṣḥr, a thorn,	*zaṣḥṣḥrē* (258, 9).

(8) Some words form the plural by adding *annē* or *gannē*. Those noted are :—

ādmē, a man,	*ādamyannē* (54, 10; 226, 5).
hatē, an elephant,	*hātyannē* (54, 11; 229, 3).
lēwē or *lēwᵊ*, a wolf,	*lēwūē* or *lēwgannē* (54, 12; 229, 14).
māhē, a fish,	*mākīgannē* (234, 2).
pēraē, a demon,	*pēriyannē* (260, 12).
ṭūṭē, a parrot,	*ṭūṭyannē* (54, 11; 233, 13).

(9) A final *k* becomes *ch* in the plural. Thus :—

ispēk, barley,	*ispichē* (223, 2).
chauk, the yard of a village guest-house,	*chauchē* (220, 13).
gilak, a rat,	*gilachchē* (234, 7).
hanwalk, an egg,	*hēnlchē* (222, 14).
kuck-mayak, a crab,	*kuck-mayachē* (234, 4).
kwalanak, a boy,	*kwalanachē* (226, 7).
mizdik, a mosque,	*mizdichē* (54, 5).
pisk, butter,	*pischē* (225, 4).
pīkak, tyre,	*pīkachē* (225, 6).
panḍūk, a pomegranate,	*panḍūchē* (223, 15).
sank, a rock,	*sanchē* (51, 3; 54, 3; 217, 5).
spuk, a dog,	*spuchē* (229, 5).
ṣḥrak, a flea,	*ṣḥrachē* (235, 7).
tāk, a mountain torrent,	*tachē* (with short *a*) (54, 4).
tsarwōk, a goat or sheep,	*tsarwēchē* (228, 8) (cf. No. 7).
waṭk, a walnut,	*waṭchē* (224, 7).

Singular.	Plural.
waṛk, an insect,	*waṛchī* (224, 8).
*swagh*ᵉ*k*, a certain kernel,	*swagh*ᵉ*chī* (225, 10).

The only exception that I have noted is:—

pingṛak, a moth,	*pingṛakī* (235, 12).

So, also, when a noun ends in *k*ᵉ, the *k* becomes *ch*. Thus:—

*dūk*ᵉ, a girl,	*dūchī* (226, 11).
*gāk*ᵉ, flesh,	*gāchī* (222, 12).
*kulauk*ᵉ, a kitten,	*kulauchī* (229, 9).
*par*ᵃ*ṣ̌k*ᵉ, a swallow,	*prēṣ̌chī* (232, 7).

If a noun ends in *g*, the *g* becomes *dz* in the plural. The same is the case with some nouns in *g*ᵉ and in *gh*. Thus:—

lwang, the slope down a hill,	*lwandzī* (219, 14).
mṛik or *mṛig*, a slave,	*mradzī* (I, 12).
pīng, a cock,	*pindzī*, or *pindzī* (54, 6).
pṛōng, a leopard,	*prandzī* (229, 12).
*kṛāg*ᵉ, a hyena,	*kṛātsī* (sic, ? *kṛādzī*) (230, 6).
*tāk-mirg*ᵉ, a wagtail,	*tāk-mirdzī* (232, 13).
but *mirg*ᵉ, a sparrow,	*mirgī* (232, 6) (cf. No. 2).
kṛagh, a crow,	*kṛadzī* (54, 7).
maṛyūgh, a frog,	*maṛyūdzī* (234, 3).

Finally, we have:—

tsāṭs, a kind of partridge,	*tsachī* (54, 8).

(10) The following come under none of the foregoing rules:—

chiw, a roof,	*chiaī* (221, 5).
but *chīw*, a mountain cave,	*chīwī* (218, 9), (No. 1).
giyōy, a cow,	*gawī* (227, 8) or *gwāī* (No. 114 in List of Words).
marzu, a brother,	*marzawī* (242, 15).
skhwandir, a heifer,	*skhwandir*ᵉ*ī* (227, 12).
syugh, a mother-in-law,	*saghadī* (224, 1).
but *syūgh*, a grape,	*saghī* (53, 10), (No. 7).
tsalyēr, a water-hole,	*tsalyarī* (219, 9).
tsāu, a year,	*tsēnī* (59, 1; 249, 13, 14).
*zark*ᵉ, a woman,	*zarkī* (226, 2) or *zēlī* (171, 12; 172, 1).

iv. Case.

10. The Ormuṛī noun does not change for case. There is nothing corresponding to the oblique case of Paṣhtō or Balōchī. The only change undergone is that of number. The relations of case are indicated by the use of prepositions. Further refinements are indicated by the aid of postpositions used in conjunction with the prepositions. The accusative and agent cases are the same in form as the nominative. If it happens that

it is necessary to distinguish between the subject and the direct object of a sentence, this is done by the aid of special particles, as will be explained under the head of syntax. The use of these particles cannot be classed as a method of declension, as they do not indicate case.

If we consider that an unaltered noun governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ōrmaṛī noun has three cases, *viz* an Instrumental (not an Agent) formed by the preposition *pa*, a genitive formed by the preposition *ta*, and an on-Locative formed by the preposition *i* or *kū*. In the Locative, *kū* is used before proper names of persons and before substantive pronouns indicating persons, and *i* before all other nouns substantive and before all other pronouns (p. 131, 8). Another form of *kū* is *ku*.

A Vocative (148, 11ff.) is formed by adding *a* or *ā* to masculine nouns and *i* or *ē* to feminine nouns, before which a final *ᵉ* is dropped. To this an interjection, such as *wo*, O! may be prefixed. Thus, from *Khudāē*, God, we have *wō Khudāē-a* or *wō Khudāē-ā*, O God!; and from *dūkᵉ*, a girl, *wō dūki* or *wō dūkē*, O girl! When a word ends in *ā* or *ū*, no termination is added, as in *wō Mulā*, O Mulā; *wō Hindū*, O Hindū.

11. We thus get the following declension of *saṛai*, a man.

	Singular.	Plural.
Nom.	*saṛai*, a man.	*saṛaī*, men.
Instr.	*pa-saṛai*, by a man.	*pa-saṛaī*, by men.
Gen.	*ta-saṛai*, of a man.	*ta-saṛaī*, of men.
Loc.	*i-saṛai*, on a man.	*i-saṛaī*, on men.
Voc.	*wō saṛaia* or *wō saṛaiā*, O man!	*wō saṛaia* or *wō saṛaiā*, O men!

As an example of the declension of a proper name, we have:—

	Singular.
Nom.	*ʿAbdullāh*, ʿAbdullāh.
Instr.	*pa-ʿAbdullāh*, by ʿAbdullāh.
Gen.	*ta-ʿAbdullāh*, of ʿAbdullah.
Loc.	*kū-* (or *ku*)*-ʿAbdullāh*, on ʿAbdullāh.
Voc.	*wō ʿAbdullaha* or *wō ʿAbdullāhā*, O ʿAbdullāh.

As an example of a feminine noun, we take *dūkᵉ*, a girl.

	Singular.	Plural.
Nom.	*dūkᵉ*, a girl.	*dūchī*, girls.
Instr.	*pa-dūkᵉ*, by a girl.	*pa-dūchī*, by girls.
Gen.	*ta-dūkᵉ*, of a girl.	*ta-dūchī*, of girls.
Loc.	*i-dūkᵉ*, on a girl.	*i-dūchī*, on girls.
Voc.	*wō dūki* or *wō dūkē*, O girl!	*wō dūchiē* or *wō dūchiē*, O girls!

12. Other case-relations are indicated by postpositions. Every postposition governs either the genitive or the locative case.

Five postpositions govern the genitive case. The two most important of these are *pārᵉ*, for, and *inēlᵉ*, in possession (of). Thus, *ta-saṛai pārᵉ*, for a man; *ta-saṛai inēlᵉ*, in possession of a man.

The following postpositions govern the locative case:—

likī, to, as in *i-saṛai likī*, to a man.
kī, to, as in *i-saṛai kī*, to a man.

*lāst*ᵃ, from, as in *i-saṛai lāst*ᵃ, from a man. The syllable *di* is often used pleonastically with this, *a-zlī dī i-ḥirṇ lāst*ᵃ *khālī kōwᵃn*, make the heart free from greed.

inar, in, as in *i-saṛai inar*, in a man.

izar, on, as in *i-saṛai izar*, on a man; *i.e.* the same in meaning as *i-saṛai*.

ta-mīnak or *ta-mīnshak*ᵃ, up to, as in *i-saṛai ta-mīnak* (or *-mīnshak*ᵃ), up to a [illegible]

gaḍ, *giraḍ*, or *girgaḍ*, with, together with, as in *i-saṛai gaḍ* (or *giraḍ* or *girgaḍ*), with a man.

A full account of all these will be found in the sections dealing with postpositions (§§ 81ff.).

Note.—As already stated, the agent case is the same as the nominative. It is used, as in Paṣhtō, to indicate the subject of a transitive verb in a tense formed from the past participle. The verb in such cases agrees with the direct object, being really construed passively. Thus, *a-saṛai aī nōṛī khwālk*, the man ate bread, literally, by the man bread was eaten.[1] As the direct object, *nōṛī*, is feminine, the verb *khwālk* (masculine, *khwalak*) is put into the feminine to agree with it.

On the other hand, the speakers of Ōrmuṛī appear to have lost all sense of the existence of the agent case, and I shall in future abandon all reference to it. What matters to a speaker of the language is whether a noun is the subject or direct object of a sentence, and, as we shall see, he has many ways of distinguishing them. In employing such devices, the fact that the subject is in the nominative or in the agent case makes no difference to him. It will hence be simplest to consider henceforth that the subject of any verb, in whatever tense, is in the nominative case, but that if the verb is transitive, and is in a tense derived from the past participle, it then agrees with the direct object (which is also in the nominative case), and not with the subject. This course will therefore be adopted in the following pages.

[1] As will be explained under the head of syntax. The syllable *aī* here indicates that *nōṛī*, and not *saṛai*, is the object.

CHAPTER III.

ADJECTIVES.

13. Adjectives (30ff.) agree with the qualified noun in gender and number. They generally have special forms for the feminine singular and for the plural. The plural is always the same for both genders.

Some adjectives are immutable, *i.e.* they do not change for gender or number. Such are the following :—

ārat, wide (252, 13).
ghandz, bad (Nos. 129, 131, in List of Words).
khiṛ, drab-coloured (31, 12).
landẓ, short (31, 13).
plam, wide (31, 14).
stiṛ, weary (239, 12).
tōk, hot (31, 14).

Thus, *khiṛ saṛai*, a drab-coloured man ; *khiṛ zark*ª, a drab-coloured woman ; *landẓ saṛai*, a short man ; *landẓ zark*ª, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in ª. Thus, *spīw*, white, fem. *spīw*ª (31, 4) : *zwandai*, alive, fem. *zwandīẓ*ª (242, 12, 13).

14. The plural is formed in one of two ways.

(1) With some adjectives, the plural is the same as the feminine singular. Thus :—

Masculine Singular.	Feminine Singular.	Plural.
ghūn, hidden,	*ghūn*ª,	*ghūn*ª (178, 8 ; 241, 10).
shīn, green,	*shīn*ª,	*shīn*ª (171, 8).
spīw, white,	*spīw*ª,	*spīw*ª (31, 4).
sir, good,	*sir*ª (256, 8), or (usually) *sir*ª, *sr*ª (257, 9). *sr*ª (257, 11),	
sūṣḷr, red,	*sūṣḷr*ª,	*sūṣḷr*ª (31, 5).
ziyaṛ, yellow,	*ziyaṛ*ª,	*ziyaṛ*ª (41, 12 ; 260, 4).

(2) Other adjectives form their plurals according to the rules for forming the plurals of substantives. Thus :—

Masculine Singular.	Feminine Singular.	Plural.
bragai, spotted,	*bragīẓ*ª,	*bragaī* (31, 9).
ghrās, black,	*ghrās*ª,	*ghrēsī* (31, 8).
hōnd, blind,	*hōnd*ª,	*hōndī* (241, 6, 7).
razghūn, green,	*razghūn*ª,	*razghūnī* (31, 9).
zāl, old,	*zāl*ª (49, 10 ; 253, 14),	*zēlī* (226, 10).

Irregular is :—

huṣḥyār, clever,	*huṣḥyarrī* (240, 1),	*huṣḥyarrī* (144, 1).

The above rules do not apply to past participles. These will be dealt with under the proper head. Here it will suffice to say that their feminines are formed under entirely different rules, and that the plural is the same as the feminine singular.

15. **Comparison.**—The adjective has no comparative or superlative degree. Comparison is made as in India with the help of the postposition *lāstᵃ* or *lāstᵃ dī*, meaning 'from.' Thus :—

ustād aī i-piē lāstᵃ ziyāṭ giṇᵃu, consider (*i.e.* honour) a teacher more than a father (139, 1).

hō dī i-fᵃ lāstᵃ plaw hā, this is wider than that (252, 1).

i-ṣḳustak lāstᵃ dī a-ṣabr sir hā, patience is better than weeping (139, 4).

For the superlative we have :—

i-harrᵃ lāstᵃ dī sir hā, it is better than all, *i.e.* it is the best (34, 4).

Or we may use *inar*, in, among, instead of *lāstᵃ*, as in :—

hā giyōy aī i-harrᵃ inar ghwaṭᵃ hā, this cow is fat among all, *i.e.* is the fattest of all (250, 6).

i-sirᵃ inar aī sir hā, amongst good (things) it is good, *i.e.* it is the best (34, 5).

Or we may use *dzut*, very, as in *dzut sir hā*, it is very good, *i.e.* it is the best (34, 3).

16. **Numerals.**—The following are the numerals. The ordinals are given up to the twelfth. The cardinals are more complete.

Cardinals (pp. 36ff.).	Ordinals (p. 38).
1. *sō* or *sᵃ* (263, 10; 241, 1) (often—*e.g.* 151, 13—written ﺳ), fem. *syī* (? *saī*, see next page).	*awwal* or *i-mukhᵃ*.
2. *dyō*.	*dīm* (265, 9).
3. *ṣḥrē*.	*ṣḥraim*.
4. *tsār*.	*tsārᵃm*.
5. *pēndz*.	*pandzam*.
6. *ṣḥᵃh*.	*ṣḥᵃham*.
7. *hō*.	*hōm*.
8. *hānsht*.	*hashtam*.
9. *nᵃh*.	*nᵃham*.
10. *das*.	*dasam*.
11. *sandas*.	*sandasam*.
12. *dwās*.	*dwāsam*, and so on.
13. *ṣḥrēs*.	
14. *tsarēs*.	
15. *pandzēs*.	
16. *ṣḥuwēs*.	
17. *awēs*.	
18. *ashtēs*.	
19. *unēs*.	
20. *jīstū*.	
21. *sō-jīstū*.	
22. *dū-jīstū*.	
23. *ṣḥrīw-jīstū*.	
24. *tsarī-jīstū*.	
25. *panjī-jīstū*.	

Cardinals—*continued*.

26. *ṣḥō-jīstū*.	
27. *hō-jīstū*.	
28. *hashtī-jīstū*.	
29. *nō-jīstū*.	
30. *ṣḥīstū*.	
40. *tsāṣḥtū*.	
50. *pandzāṣḥtū*.	
60. *ṣḥwaiṣḥtī*.	
70. *awāī*.	
80. *hashtaī*.	

Cardinals—*continued.*

90. *nawē.*	300. *ṣḫē sōh.*
100. *sū.*	400. *tsār sōh*, and so on.
200. *dū sōh.*	1000. *zār.*

The only cardinal that changes for gender is *sō* (37, 7), one. Thus, *sō saṛai*, one man (37, 8); *syī*[1] *zarkᵃ*, one woman (37, 8); but *ṣḫᵃh saṛaī*, six men (37, 10); *ṣḫᵃh zēlī*, six women (37, 10). *Sō* is often used as an indefinite article, see § 6. It has a plural, *syī*,[1] used with *isōn*, some, to mean 'several,' like the Hindī *kaī ēk* (30, 5).

The ordinals do not change for gender (38, 7).

The syllable *gaḍ* added to a cardinal numeral makes it definite (37, 11). Thus, *dyō-gaḍ* or *dū-gaḍ*, the two, both; *ṣḫē-gaḍ*, the three; *pēndz-gaḍ*, the five; *sū-gaḍ*, the hundred; *zār-gaḍ*, the thousand.

The only fractional number is *nīm*, half (37, 5). Other fractions are indicated by the word *bakhrᵃ*, a share. Thus, *ṣḫaim bakhrᵃ*, a third (38, 8).

A half added is indicated by suffixing *nīm* (38, 10), before which *wa* is generally, but not necessarily, added to a numeral ending in a vowel or *h*. Thus, *sō nīm*, one and a half; *dyō wa nīm*, or *dyō nīm* (List, No. 215), two and a half; *ṣḫē wa nīm*, three and a half; *tsār nīm*, four and a half; *ṣḫᵃh wa nīm*, six and a half, and so on.

[1] This word is nowhere clearly written in Ghulām Muḥammad Khān's book. It should perhaps be read *saī*. What is written is either سیٔی or سیُی. On p. 20, he apparently has also سئی with سیٔی or سیُی a few lines lower down.

CHAPTER IV.

PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *az* (sometimes found as *haz*), I, and *tū*, thou. The plural of *az* is *mākh*, we, and of *tū* is *tyūs* or *tyūz*, ye. As these pronouns refer only to persons, they always employ the preposition *kū* or *ku*, instead of *i*, to form the locative (see § 10) (130, 8). Moreover, whenever *az* is governed by a preposition it is changed to *mun* in the singular (20, 9). It does not change in the plural nor does *tū* change in either number. The usual preposition of the genitive is *ta*, but with these two pronouns it is *tar*. Thus, *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your (20, 12; 147, 6). The following, therefore, is the declension of these two pronouns:—

Sing.		
Nom.	*az* or *haz* (No. 14 in List of Words), I.	*tū*, thou.
Instr.	*pa-mun*, by me.	*pa-tū*, by thee.
Gen.	*tar-mun*, of me, my.	*tar-tū*, of thee, thy.
Loc.	*kū-mun*, on me.	*kū-tū*, on thee.
Plur.		
Nom.	*mākh*, we.	*tyūs* or *tyūz*, ye.
Instr.	*pa-mākh*, by us.	*pa-tyūs*, *pa-tyūz*, by you.
Gen.	*tar-mākh*, of us, our.	*tar-tyūs*, *tar-tyūz*, of you, your.
Loc.	*kū-mākh*, on us.	*kū-tyūs*, *kū-tyūz*, on you.

18. For the pronoun of the third person (16, 10ff.), the demonstrative pronoun *hafō*, *afō*, *haf*^{a}, or *af*^{a}, is used to mean 'he,' 'she,' or 'it.' When referring to a woman or to a feminine thing, *hafō* and *afō* are not used, so that the feminine is *haf*^{a} or *af*^{a}, she or it (fem.). The plural is *hafaī*, or *afaī*, which is of common gender. When governed by a preposition, this pronoun drops the initial *ha* or *a*, as in *pa f*^{a}, by him or by her; *pa faī*, by them (19, 6; 129, 9). In the case of this pronoun the preposition of the genitive is the usual *ta*, not the *tar* used with the first and second persons. The preposition of the locative is *kū* or *ku* when referring to persons, and *i* when not referring to persons.

The following therefore is the declension of this pronoun when referring to persons (pp. 16ff.):—

	Masculine.	Feminine.
Sing.		
Nom.	*hafō*, *afō*, *haf*^{a} (24, 2; 157, 6; 175, 2; 180, 14; 254, 6), or *af*^{a} (177, 5), he.	*haf*^{a} or *af*^{a}, she.
Instr.	*pa-fō* or *pa-f*^{a}, by him.	*pa-f*^{a}, by her.
Gen.	*ta-fō* (238, 7), *ta-f*^{a} (244, 3), of him, his.	*ta-f*^{a} (238, 5, 6), of her, hers.
Loc.	*kū-fō*, *kū-f*^{a}, on him.	*kū-f*^{a}, on her.

Common gender.

Plur.

Nom.	*haſaī* or *afaī*, they.
Instr.	*pa-faī*, by them.
Gen.	*ta-faī*, of them.
Loc.	*kē-faī*, on them.

When this pronoun does not refer to a person, it is thus declined. The only difference is in the locative. Thus :—

	Masculine.	Feminine.
Sing.		
Nom.	*haſō, afō, haſᵉ*, or *afᵉ*, it.	*haſᵉ* or *afᵉ*, it.
Instr.	*pa-fō, ta-fᵉ*, by it.	*pa-fᵉ*, by it.
Gen.	*ta-fō, ta-fᵉ*, of it.	*ta-fᵉ*, of it.
Loc.	*i-fō, i-fᵉ*, on it.	*i-fᵉ*, on it.

Common gender.

Plur.

Nom.	*haſaī* or *afaī*, they.
Instr.	*pa-faī*, by them.
Gen.	*ta-faī*, of them.
Loc.	*i-faī*, on them.

In the plural, instead of *haſaī, afaī*, and *faī*, we sometimes have *haſāī, afāī*, or *fāī*. With all these pronouns, the ordinary postpositions can, of course, be used. Thus, *kū-mūn lāstᵉ*, from me.

19. **Contracted Pronouns.**—As in Paṣhtō, there is a series of contracted forms of the Personal Pronouns (124, 2ff.; 132, 2ff.). They represent the dative and locative cases, and also, in the third person, the ablative. Each is both singular and plural. They are as follows :—

	First Person.	Second Person.	Third Person.
Dat.	*hir* or *rī*, to me, to us.	*dal*, to thee, to you.	*hal*, to him, to her, to it, to them.
Loc.	*dē* or *da* (133, 10), in or on me, in or on us.	*dē* or *da* (133, 10), in or on thee, in or on you.	*wē* or *wa* (133, 11) or (often after a consonant) *a*, in or on him, her, it, or them.
Abl.	...	...	*dā*, from him, her, it, or them.

Of the above, *rī* and *dal* correspond to the Paṣhtō *rā* and *dar*, respectively. When *hir* or *hal* is not the first word in a sentence, it drops the *h* and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *tsᵉn hir*, today to me, becomes *tsᵉnn-ir*, and *tsᵉn hal*, today to him, becomes *tsᵉnn-al*. After a word ending in a vowel, not only is the *h* dropped, but also the vowel of *hir* and *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-ḍēr*ᵉ *lāstᵉ hal*, from the camp to him, becomes *i-ḍēr*ᵉ *lāstᵉ-l* (135, 12). The locative form *wa*, in or on him, etc., drops the *w* after a consonant. Thus, *tū-wa* (134, 9), thou in him, but *az-a* (134, 10), I in him. The other contracted pronouns do not change.

These pronouns are used in many idiomatic senses, which will be explained in the section dealing with syntax. As examples of the simplest method of their use, we have :—

hir ghwats or *rz ghwats*, say to me (124, 10).
dal bū ghwatsᵊm, I say to thee (*id.*).
hal ghwats, say to him (*id.*).
dź hā, it is on me, or on thee (133, 7).
wź byōk, it was on him (133, 2).
hir dź dzōk, he came to me from him (136, 2).

20. **Pronominal Suffixes.**—Ōrmuṛī employs pronominal suffixes as freely as Pashtō. There are four sets, which are used as follows :—

(*a*) Those used to indicate the subject of an intransitive verb in a tense formed from the past participle. They are by origin suffixes of the nominative. They are as follows (17, 8) :—

am or (after a vowel) *m*, I.	*yēn*, we.
a or *ē*, thou.	*aź*, ye.
..., he, she, it.	*in* or *ēn*, they.

There is no suffix for the third person singular. Thus, to take the past tense *byōk*, was, plural *buk*, were, we get (105, 6) :—

byōk-am, I was.	*buk-yēn*, we were.
byōk-a or *byōk-ē*, thou wast.	*buk-aź*, ye were.
byōk, he was.	*buk-in* or *buk-ēn*, they were.

The same suffixes are also used to indicate the **object** of a **transitive** verb in a tense formed from the past participle. The object in such a case is, of course, by origin a nominative, thus, *khwalak-am*, ate me, is literally 'I was eaten.' But in Ōrmuṛī, as has been explained in § 12, *Note*, it is most convenient to omit consideration of the original meaning, and to treat the subject, in the agent case, as a nominative, and the object as an accusative. The following are examples of this use of this group of suffixes. The verb used is *khwalak*, ate, plural *khwālk*, and it agrees in gender and number with the object. The examples are all in the masculine (17, 10 ; 77, 8ff.) :—

khwalak-am, ate me.	*khwālk-yēn*, ate us.
khwalak-a or *khwalak-ē*, ate thee.	*khwālk-aź*, ate you.
khwalak, ate him.	*khwālk-in* or *khwālk-ēn*, ate them.

(*b*) The suffixes used to indicate the object of a transitive verb in a tense not formed from the past participle. These, on the other hand, represent an original accusative. They are as follows (18, 3, 5 ; 111, 12) :—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *n*, us.
at or (after a vowel) *t*, thee.	*an* or (after a vowel) *n*, you.
wa or (after a consonant) *a*, him, her, it.	*wa* or (after a consonant) *a*, them.

The following are examples of these suffixes :—

From *khura*, he may eat, *khura m*, he may eat me ; *khura-n*, he may eat us or you. From *khurᵊm*, I may eat, *khurᵊm-an*, I may eat you ; *khurᵊm-a*, I may eat him or them. From *khurō*, thou mayst eat, *khurō-wa*, thou mayst eat him or them. Occasionally we find *wa* or *awa* used after a consonant (18, 11 ; 137, 10), e.g. *khurᵊm-wa* or *khurᵊm-awa* instead of *khurᵊm-a*.

(*c*) The suffixes used to indicate the subject of a transitive verb in a tense formed from the past participle. These are by origin suffixes of the agent case, but are here treated as suffixes of the nominative. They are as follows (18, 3; 111, 9) :—

am or (after a vowel) *m*, I.
at or (after a vowel) *t*, thou.
wa or (after a consonant) *a* or (after a consonant and before a vowel) *ʿw*, he, she, it.
an or (after a vowel) *ə*, we.
an or (after a vowel) *n*, you.
an or (after a vowel) *n*, they.

It will be noted that this differs from set (*b*) only in the third person plural. Examples are :—

khwalak-am, I ate.
khwalak-an, we ate, you ate, or they ate.
khwalak-at, thou atest.
khwalak-a, he ate.

Occasionally we find *wa* used after a consonant, as in *khwalak-wa* instead of *khwalak-a* (18, 8).

Note.—In all the above examples, the suffixes are appended to the verb, but their connexion with the verb is very loose, and we often find them attached to some other member of the sentence. Thus, in *pa tur*ʿ*-wa sū wazu* (137, 8), thou wilt slay him with the sword, the *wa*, meaning 'him,' is suffixed to the word *tūrʿ*, sword, and not to the verb *sū wazu*, thou wilt slay. This will be fully dealt with in the syntax.

Note also that there are no suffixes used to indicate the subject of any verb in any tense not formed from the past participle. In such cases, the termination of the verb is of itself sufficient to indicate the person.

If in the case of a transitive verb in one of the tenses formed from the past participle, it is desired to indicate both the subject and the object, both suffixes may be used at the same time. A suffix of group (*c*) is first added to indicate the subject, and then a suffix of group (*a*) to indicate the object. A few examples of this are here given. A more complete paradigm will be given under the head of verbs (§ 47). Examples are :—

khwalak-at, thou atest; *khwalak-at-am*, thou atest me.
khwalak-am, I ate; *khwalak-am-a* or *khwalak-am-ē*, I ate thee.
khwalak-a, he ate; *khwalak-ʿw-am*, he ate me.
khwālk-a, he ate (with a plural object); *khwālk-ʿw-in* or *khwālk-ʿw-ēn*, he ate them.

In the last two examples, note that the suffix *a* becomes *ʿw* after a consonant and before a vowel.

(*d*) The suffixes used to indicate the genitive case. These are added to nouns substantive, not to verbs. They are the same as those given under head (*c*) (18, 11; 148, 7). Examples are :—

a-kitāb, the book; *a-kitāb-am*, the book of me, *i.e.* my book; *a-kitab-at*, thy book; *a-kitāb-a*, his book; *a-kitāb-an*, our book, your book, or their book.
a-kitabbī, the books; *a-kitabbī-m*, my books, *a-kitabbī-t*, thy books; *a-kitabbī-wa*, his books; *a-kitabbī-n*, our, your, or their books.

When a word ends in a long *ī*, as in the above plurals and also occasionally in the singular, the *ī* may optionally be shortened to *i* before these suffixes, so that we may

also have *a-kitabbi-m*, *a-kitabbi-t* (247, 3), *a-kitabbi-wa*, and *a-kitabbi-n*. Similarly, from *zlī*, the heart, we have *zli-m*, my heart (253, 10).

Occasionally the suffix represents some case other than the genitive, as in *khwaṣh-am*, pleasing to me (249, 15), where it represents the dative.

21. **The Reflexive Pronoun.**—The reflexive pronoun is *khwaī*, own, equivalent to the Hindī *apnā* (21, 1). It does not change in declension. Thus, *khwai yānsp*, one's own horse (147, 11), *tar mun khwai ūṣk byōk*, it was my own camel (250, 5); *hō kulanak a-khwaī sabaq yād dōk hā*, this boy has remembered his lesson (254, 12) From the last example we see that *khwai*, like the Hindōstānī *apnā*, refers to the subject of the sentence. For 'self' (Hindī *āp*), the expression *a-khwai dzān*, one's own soul, is employed, as in *a-khwaī dzān-a khalāṣ dōk*, his own soul-he (-*a*) released made, *i.e.* he released himself (256, 15). Or *khwai* may be omitted, as in *a-dzān a lāṭ dōk*, he robbed himself (252, 6). Equivalent to the Hindī *āpas-mẽ*, we have *i khwai inar*, mutually (21, 5; 141, 9). The phrase (*ha*)*l ts*ēk* means 'he went away,' and *pa khwaī-t ts*ēk* is 'he went away of his own accord,' 'he went himself' (21, 3).

22. **Demonstrative Pronouns.**—There are two demonstrative pronouns, viz. *hafō*, *afō*, *haf*ᵃ*, or *af*ᵃ*, that, and *hō*, *ō*, or *hā*, this (21, 7).

The declension of *hafō*, etc. has already been given under the head of personal pronouns (see § 18). As examples of its use as an adjectival demonstrative pronoun we can give *hafō saṛai*, that man; *haf*ᵃ *zark*ᵃ, that woman; *hafaī saṛaā*, those men, *hafaī zēlī*, those women; *i fō yānsp inar*, on that horse; *ta f*ᵃ *zark*ᵃ, of that woman, and so on. When used as a substantive demonstrative pronoun, there is no difference between it and the personal pronoun of the third person.

23. The pronoun *hō*, *hā*, or *ō*, this, has only *hā* or *ā* in the feminine singular. Its nominative plural *haī* or *hāī* is of common gender. It has two forms of declension (22, 6; 130, 6), (*a*) when it is used as a substantive referring to an animate being, and (*b*) when it is used as an adjective (whether referring to an animate being or not) or as a substantive referring to an inanimate being. In the former case its oblique form, used after prepositions, is *r*ᵃ, plural *r*ᵃ*ī*, both being of common gender (22, 6; 130, 6). In the second case, the oblique form is *p*ᵃ instead of *r*ᵃ (22, 3; 130, 2). The following is therefore the declension of *hō*, when used as a substantive and referring to an animate being:—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (242, 10), *hā* (162, 7; 176, 1; 244, 11; 249, 6), or *ō*; fem. *hā* (244, 7, 11; 250, 6), *ā*, this.	*haī* (21, 8) or *hāī*, these.
Instr.	*pa r*ᵃ, by this.	*pa r*ᵃ*ī*, these.
Gen.	*iar*ᵃ, of this.	*taraī*, of these.
Loc.	*i r*ᵃ, on this.	*i raī*, on these.

The genitive is usually written as one word, as above, instead of *ta r*ᵃ (131, 5; 147, 9; 238, 8; 244, 11; 250, 4), *taraī* (238, 9). In the locative, if the animate being referred to is a person, then *ku* or *kū* must, as usual, be employed instead of *i*. Thus, *kū r*ᵃ, *kū raī* (22, 10; 130, 9).

When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension :—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	*hō* (21, 8), *hā*, or *ō* ; fem. *hā*, *ā*, this.	*haī* or *hāī*, these.
Instr.	*pa pᵃ*, by this.	*pa paī*, by these.
Gen.	*ta pᵃ*, of this (147, 8 ; 148, 1 ; 238, 10).	*tə paī*, of these (147, 9 ; 238, 11).
Loc.	*i pᵃ*, on this.	*i paī*, on these.

Note.—In his grammar, Ghulām Muḥammad Khān does not mention *hā* as a masculine. He there confines it to the feminine. But his examples contain numerous examples of *hā* used as a masculine adjective. Thus :—

nāmī-m hā kār nak dōk hā, I have not done this deed at all (162, 7).

hā tarᵃ ākhṣḥai hā, this is his brother-in-law (244, 11).

hā māl aī tar-kuk hā, whose is this property ? (249, 6).

kār and *māl* are certainly masculine.

The use of *hā* as a masculine substantive is doubtful. See Vocabulary s.v. *hō* 1.

24. **Relative Pronoun.**—The relative pronoun is *ka*, who, which, what. It does not change for gender, number, or case (23, 11). Thus :—

hafᵗ saṛai, ka-r dzōk, byōk mullak, that man who came, had died, *i.e.* he died (24, 2).

afᵃ, ka pōī bū awasa, bad kār aī bū nak ka, he, who understands, does not do a bad action (24, 3).

In the above, *rī*, or *hīr* (see § 19), *dzōk* means 'he came,' and *pōī bū awasa* is the present of *pōī aghōk*, to understand.

hafᵗ, bū ka sir ba, tᵃl bū sir ba ; hafᵃ, bū ka bad ba, tᵃl bū bad ba, he, who is (by nature) good, is always good ; he, who is (by nature) bad, is always bad (151, 8, 9).

hā aī, ka srᵃ buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

With *kuk*, anyone, or *kar kuk*, everyone, *ka* means 'whoever' ; and with *tsᵃ*, anything, or *kar tsᵃ*, everything, it means 'whatever.' Thus :—

kū kukk-ir dī dza, wazn-a, whoever comes, slay him (24, 2).

kar kuk aī bū ka nēk ba, i durust khalq izar aī bū sir awasa, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

tsᵃ r dī bū ka wᵃrra, lagawī-wa bū, or *kar tsᵃ-r dī bū ka wᵃrra, lagawī-wa bū*, whatever he brings, he spends it, *i.e.* he spends whatever he brings (24, 5, 6).

The interrogative pronoun *tsēn*, what, is sometimes used as a relative, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e* I spoke to him when he came (151, 5). Here the *ka* is not the relative pronoun, but is the conjunction 'that.'

25. **Interrogative Pronouns.**—The usual interrogative pronouns are *kuk*, who ?, which refers only to persons, and *tsᵃ*, what ?, which refers to things and irrational beings.

As *kuk* refers only to persons, it takes *ku* or *kū*, instead of *i*, in the locative. As in the case of the pronouns of the first and second persons, the preposition of the genitive is *tar*, not *ta*. Thus :—

kū-kuk likī bū ghwēk sa, to whom is it being said? (143, 8).

afō dī tū kū-kuk lāstᵃ ghrīyēk hā, from whom hast thou bought that? (No. 240 of List of Words).

kū-kuk lāstᵃ-wa dī wriyōk, from whom did he take? (138, 9).

tar-kuk a-kwalān bū tar-tū i-pētsᵃ tsawa, whose son comes behind thee? (List, No. 239).

The neuter interrogative pronoun *tsᵃ* calls for no remarks. As an example we have :—

nām-at aī tsᵃ hā, what is thy name? (248, 2).

Another word for 'what' is *kwas*. The following are examples of its use :—

Zaid kwas syōk, what has happened to Zaid? (Hindī *Zaid kyā huā*) (29, 2).

kwas-a bū kēwī, what art thou doing to him? (29, 4).

kitāb-at kwas dok, what didst thou do with the book? (256, 4).

The word *tsēn* is also used adjectively to mean 'what?' or 'what sort of?'. Thus :—

ta-tsēn kᵃlai mayā aī hā, of what village is it the flock? (259, 5).

tsēn palau, in what direction? whither? (29, 9; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *tsᵃ saṛai hā*, what a man he is! which may mean either how big a man he is! or what a little fellow he is! *i.e.* he is of no account (30, 9).

Tsōn is 'how much?', 'how many?' (29, 7).

26. **Indefinite Pronouns.**—Interrogative pronouns are also used as indefinite pronouns. The only difference is the inflexion of the voice with which they are uttered (30, 2). Thus :—

kuk aī byōk, there was someone.

tsᵃ byōk, there was something.

tsōn aī byōk, there was some quantity.

tsōn dī buk-in, there were some.

tsōn ryūz pēts, after some days (165, 10).

In the last examples, when the reference is to number, *syī*,[1] the plural of the numeral *sō*, one, may be added, as in *syī tsōn wa dī buk-in*, there were several (Hindī *kaī ēk thē*) (30, 5). In such cases, if human beings are referred to, the word *malᵃ* may be added, as in *syī tsōn mālᵃ*, several men (30, 7); *tsōn mālᵃ bī*, some other persons (248, 12).

Other indefinite pronominal forms are the following :—

bī, plur. *byī* (156, 4), other. *Bī kuk*, anyone else, as in :—

kū-Zaid gaḍ dī bī makhlūq gaḍ buk-in, khō bī kukk-ir dī nak dzōk; Zaid aī ri dzōk, there were other people collected with Zaid, but anyone else did not come; Zaid alone came (Supplement, 2, 8).

az aī bū sakhkhal bē-parwā gīrzᵃm; bī kuk dī nak hā, I alone wander about so unconcerned; there is no one else (Suppl. 3, 5).

[1] Or *sai*. See note [1] on p. 141.

az aī bū tū zayᵃm ; bī kuk dī bū nak zayᵃm, I long for thee alone ; for no one else do I long (Suppl. 3, 13).

hīts, anything, something (62, 8). *Hits kuk*, anyone (62, 9). Thus :—

hīts dī nak ha, there is nothing (62, 8).

hīts aī bū nak kēwī, thou doest nothing (252, 4).

kū-hīts kuk lāstᵃ dī krik mak kēwᵃn, do not make loathing from anyone, *i.e.* do not hate anyone (139, 5).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

kar, every, as in :—

i-har saṛai kī-m ghwēk, I spoke to every man (61, 13).

kū-har kuk likī aī rasᵃēk, it (news) arrived to everyone (61, 14).

kar kuk aī bū, ka sakhkhal kārᵃ kawī, bad-nām sa, everyone who, or whoever, does such a deed, becomes of bad reputation (62, 5).

a-nēkī aī kū-har kuk giraḍ sirᵃ hā, virtue is good with (*i.e.* in the opinion of) everyone (256, 7).

kar tsᵃ mak khrōn, do not eat everything (62, 1).

kar sō saṛai, each man. *Sō* is the numeral 'one.' Cf. Hindī *kar ēk ādmī* (62, 2).

kar kān, at every time, each time (62, 3).

kar gudā, everywhere (62, 4).

While *kar* means 'every,' *harrᵃ* means 'all,' as in *harrᵃ saṛai*, all men (62, 6). So :—

i-harrᵃ ḍūmi lāstᵃ-wa dī pushtᵃnᵃ dāk, he made inquiry from all the singers (138, 7).

bē kū-tū harrᵃ rī dzāk-in, except thee, all came (158, 12).

27. **Pronominal Adjectives and Adverbs.**—The following are the more important pronominal adjectives and adverbs :—

Quantity.—

Adjectives :—*hōn* or *ōn* (I, 19), this much, that much, this many, that many (22, 14) ; *tsōn*, how much, how many ? (29, 7). According to sentence No. 221 in the List of Words and Sentences, *hō yānsp aī tar-tsōn 'umr hā*, how old is this horse ?, the genitive of *tsōn* is *tarᵃ tsōn*, not *ta tsōn*.

Manner.—

Adjectives :—*sakhkhal* or *sakhal*[1], such (22, 14) ; *tsᵃkkal*, of what kind ? (29, 7 ; 251, 11) ; *sakhal...tsakᵃ*, such...as (245, 13).

Adverbs :—*pa-pᵃ rang*, in this manner (22, 14) ; *pa-fᵃ rang*, in that manner (22, 14) ; *tsᵃ rang*, how ? (29, 7).

Cause or Reason.—

Adverbs :—*dzikᵃ*, for this reason, because (23, 1) ; *ta-pᵃ pārᵃ*, for this reason (23, 3) ; *ta-fᵃ pārᵃ*, for that reason, therefore (23, 3) ; *ta-tsᵃ pārᵃ*, for what reason ?, why ? (29, 14 ; 248, 8) ; *kī* or *kiyē*, why ? (29, 10).

[1] Ghulām Muhammad Khān spells this word both ways. It is evidently a compound, and it and *tsᵃkkal* should perhaps be spelt *sᵃ-kkal* and *tsᵃ-kkal*, respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, تسکل

Place.—

Adverbs:—*i-d*ᵃ, here (23, 1); *pa-p*ᵃ, here (23, 6); *i-w*ᵃ, there (23, 1); *pa-f*ᵃ, there (23, 7); *guda*, where? (29, 7).

Time.—

Adverbs:—*hō waqt*, now (23, 1); *haf*ᵃ *waqt*, then (23, 1); *is*ᵃ *waqt*, when? (29, 7); *kān* or (I, 19) *gān*, when? (29, 8).

Direction.—

Adverbs:—*i-d*ᵃ, hither (257, 13); *i-p*ᵃ *palau*, in this direction (23, 3); *i-w*ᵃ, thither; *i-f*ᵃ *palau*, in that direction (23, 3); *tsōn palau*, in what direction?, whither? (29, 9; 30, 1).

CHAPTER V.

THE VERB.

28. In the general system of tense-formation, the Ōrmuṛī verb closely agrees with that of Paṣhtō. Each verb has two stems,—a past and a present. The past stem is the **Past Participle,** which is usually the same in form as the **Infinitive.** The **Past** tense is formed by adding pronominal suffixes to the past participle. An **Imperfect** is formed by adding the particle *bū* to the past, and, similarly, a **Future Perfect,** by adding *sū* instead of *bū*. It will be observed that in Ōrmuṛī it is the imperfect which takes *bū*, while the past does not. In Paṣhtō, the reverse is the case. There it is the past that takes *wu*, while the imperfect does not. A **Perfect** is formed by conjugating the present tense of the verb substantive, and a **Pluperfect** by adding the past tense of the same, to the past participle. Other tenses, a **Past Potential,** a **Conditional Present,** and a **Conditional Past** are also formed from the past participle, according to rules that will be given subsequently.

From the present stem is first of all formed the **Aorist** tense, generally translatable as a present subjunctive, but sometimes as a simple present. Closely allied to the aorist is the **Imperative.** A **Present** is formed by adding the particle *bū* to the aorist, and a **Future** by adding *sū*. In regard to the aorist and the present, we again see the Paṣhtō system reversed. In that language, it is the aorist that takes *wu*, while the present does not.

The particles corresponding to the Ōrmuṛī *bū* and *sū* are the Paṣhtō *wu* and *ba*, and the Persian *mī* and *bī*, respectively.

29. **Derivative Verbs.**—As will be seen hereafter, the infinitive of a verb ends in *ēk*, *ōk*, or *ak*. Verbs are quoted in their infinitive forms. Three verbs will be frequently quoted in the following pages, and they are mentioned here to enable them to be recognized when they occur. They are :—

byōk, to be, to become.
syōk, to become.
kayēk, to do, to make.

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as *spīw syōk*, to become white ; *spīw kayēk*, to make white, or else a true derivative may be formed.

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding *ʷēk* to the noun.[1] Thus, from *spīw*, white, we get *spīwʷēk*, to become white (66, 6). Transitive derivative verbs are formed by adding *awʷēk* or *ayēk* to the noun. Thus, from *ābād*, inhabited, we get *ābādawʷēk* or *ābādayēk*, to make inhabited (66, 14).

We shall see that the past tense of these verbs in the third person singular is the same as the infinitive, and that the ordinary imperfect tense is formed by adding the particle *bū* to the past tense. But in the imperfect of these true derivative verbs the *bū*

[1] The meaning of the small *ʷ* in *ʷēk* will be explained under the head of the infinitive (§ 32).

of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spīw'ēk* or *spīw'ēk bū* means 'he was becoming white,' while *spīw'ēk* may also have its proper meaning 'he became white' (66, 9).

30. **Formation of Transitive Verbs from Intransitives, and of Causals from Transitives** (67, 5; 107, 8). In order to form transitive verbs from transitives, or causal verbs from transitives, it is generally sufficient to change the termination *'ēk* of the infinitive to *aw'ēk* or *ayēk*. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose infinitives end in *ōk* and in *ak*. It is therefore most convenient to make the necessary changes according to the following rule, which involves a knowledge of the formation of the aorist tense:—

Take the third person singular of the aorist of the verb to be operated on, and reject the final letter. Then:—

A. If the letter which now becomes the last is *w*, add the syllable *'ēk*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
ki-ts'ēk, to call,	*kī-tsawī*,	*ki-tsaw'ēk*.
mukhayēk, to knead,	*mukhawī*,	*mukhaw'ēk*.
ṣḵī-ts'ēk, to send,	*ṣḵī-tsawī*,	*ṣḵī-tsaw'ēk*.
wuzmayēk, to test,	*wuzmawī*,	*wuzmaw'ēk*.

B. If the letter which now becomes last is not *w*, add the syllables *aw'ēk* or *ayēk*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
amar'ēk, to hear,	*amara*,	*amaraw'ēk* or *amarayēk*.
baṣḥ'ēk, to grant,	*baṣḥī*,	*baṣḥaw'ēk*, *baṣḥayēk*.
ghaf'ēk, to weave,	*ghafī*,	*ghafaw'ēk*, *ghafayēk*.
gaṭ'ēk, to defeat,	*gaṭī*,	*gaṭaw'ēk*, *gaṭayēk*.
hanyēk, to remain,	*hanyī*,	*hanyaw'ēk*, *hanyayēk*.
nastak, to sit,	*na*,	*naw'ēk*, *nayēk*.
na-w'lak, to put out,	*na-w'ra*,	*na-w'raw'ēk*, *na-w'rayēk*.
parghūn'ēk, to dress oneself,	*parghūnī*,	*parghūnaw'ēk*, *parghūnayēk*.
tsal'ēk, to take away,	*tsalī*,	*tsalaw'ēk*, *tsalayēk*.
wriyōk, to take,	*w'rī*,	*w'raw'ēk*, *w'rayēk*.
yas'ēk, to boil (intransitive),	*yasa*,	*yasaw'ēk*, *yasayēk*.

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *baṣḥ'ēk*, *na-w'lak*, and *wriyōk* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pa-fulānai-m na-w'lak*, by means of so and so I put him out, *i.e.* I caused so and so to turn him out.

We occasionally meet double causals, as in *chig'ēk*, to rise; causal *chigaw'ēk* or *chigayēk*, to raise; double causal *chigwaw'ēk* or *chigwayēk*, to cause to raise (195, 5, 6).

31. **The Passive Voice** (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb *syōk*, to become. Thus, from *khwalak*, to eat, or eaten, we get *khwalak syōk*, to be eaten, or he was eaten. The participle agrees in gender and

number with the subject, but is not otherwise changed. Thus, *khwālk suk*, she was eaten; *khwālk suk-in*, they were eaten. The verb *syōk* is conjugated throughout. Its forms will be found in § 41.

Some verbs, whose infinitives end in *ayēk*, form their passives by dropping the letter *a* of this termination. Thus, from *hinlayek*, to grind, we have *hinlʸēk*, to be ground. This is only a reverse way of putting the rule for the formation of transitive verbs from intransitives given in § 30.

32. **VERBAL NOUNS AND ADJECTIVES** (63, 2).—**The Infinitive or Verbal Noun.**—The infinitive always ends in *k* (64, 15). It is also used as a verbal noun. Thus, *khwalak*, to eat, or the act of eating. The majority of infinitives end in *yēk*, which is added to the root direct. Thus, *ka-yēk*, to do, to make. Most roots end in a consonant, and after this the *y* of *yēk* is very lightly pronounced, so as to be hardly audible (184, 6). In the Persian character, this *y* is as often as not omitted, so that, e.g. *brushʸēk*, to glitter, is written either برشیدك or برشدك. As shown in this example, in the Roman character I represent this half-pronounced *y* by a small ʸ above the line.

These verbs, with infinitives ending in *yēk* or *ʸēk*, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in *ōk*, and about twenty verbs whose infinitives end in *ak*. Examples of verbs of the first conjugation are *ghafʸēk*, to weave; *wuzmayēk*, to test; *kayēk*, to do, to make; and *hanyēk*, to remain. In the last named verb the *n* is a mere nasal sound, so that it might be written *hāyēk*, and therefore the *y* is fully pronounced.[1] Examples of the second conjugation are *syōk* or *siyōk*, to become, and *khwalak*, to eat.

33. **The Verbal Noun of Agency** (p. 42ff.)—There is no present participle, but, as in Pashtô, some of the functions of the present participle are performed by this noun of agency. Its termination is *wunkai*. The rules for the addition of this termination are somewhat complicated, and require a knowledge of the formation of the aorist tense. Thus:—

A. Take the third person singular of the aorist, and, after dropping the final vowel, add *wunkai*. Thus, *ghafʸēk*, to weave, aorist 3 sing., *ghafī*, noun of agency, *ghafiwunkai*, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been rejected, the remainder ends in *w*, then *unkai*, not *wunkai*, is added. Thus, *ṣkwī-tsʸēk*, to send, aor. 3 sing., *ṣkī-tsawī*, noun of agency, *ṣkī-tsawunkai*, a sender.

C. Sometimes the termination is *awunkai* or *awūnkai*, as in *iʸēk*, to stand still, aor. 3 sing., *it*, noun of agency, *tawunkai* or *tawūnkai*, one who stands still.

D. Sometimes the termination is added to the feminine of the past participle, instead of to the aorist. (We shall see, under the head of the aorist, that the most convenient method of forming the aorist is to make it up from this feminine.) Thus, *prawak*, to sell, past participle feminine, *prāk*, noun of agency, *prākawunkai*, a seller.

E. Sometimes, again, it is added to the second person singular of the imperative. (This, also, is closely connected with the aorist.) Thus, *hałak*, to abandon, aor. 3 sing., *zhā*, imperative 2 sing., *zhōn*, noun of agency, *zhōnawunkai*.

[1] No doubt this nasal, or *ghunna*, *n* occurs in many words in Ormuṛi, and if it could be identified in Ghulām Muḥammad Khān's writings, I should throughout have indicated it by the sign ˜ as in *hāyēk*. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every *ن*, whether *ghunna* or not, by *n*. It happens that regarding the word *hāyēk*, I have special information as to its pronunciation.

These forms are seldom used (43, 15), it is much more common to borrow the corresponding Paṣhtō words in *ūnkai* or *dūnkai*. Such are the Paṣhtō words :—

khartsawūnkai, a spender.
rā-nīwūnkai, a buyer.
lēẓhadūnai or *āwrēdūnai*, a sender.
āwrēdūnai or *āwrēdūnkai*, a hearer.

34. **Gerund, or Adverbial Participle** (45, 11).—There is no adverbial participle equivalent to the Hindī *jātē jātē*, while going, or *jātē-hī*, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus :—

i-tsᵛēk inar mullak, he died in going, *i.e.* while going.
pa-khanī bū tsᵛēk, by means of laughters he was going, *i.e.* he was going along laughing.
i-fᵃ murghān aī i-wstᵛēk inar-wi gōlīyᵃ aghak, on that bird, in flying up, a bullet hit in it, *i.e.* a bullet hit it as it flew away.

Or we may say :—

afᵃ murghān bū wustᵛēk, ka gōlīyᵃ wi aghak, that bird was flying up, when a bullet hit on it.

35. **Conjunctive Participle** (114, 6).—There is nothing in Ōrmuṛī corresponding to the conjunctive participle (*khā-kē*, having eaten) of Hindī. The verbs are treated as independent, and are connected by the conjunction *wa*, and. Thus, *hafō kār dōk wa tsᵛēkk-al*, he did work and went away, equivalent to the Hindī *woh kām kar-kē chalā-gayā*, he, having done work, went away.

36. **The Past Participle** (45, 1; 68, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs *kayēk*, to do, to make, of which the past participle is *dōk* (71, 4), and *pakhᵛēk*, to cook, which has *pakhak* (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, *khwalak*, the past participle of *khwalak*, to eat, properly means 'eaten,' and, if used as a past tense, we should have to express the phrase 'he ate' by 'eaten by him,' in which the subject 'he' or 'by him' would have to be put, as in Hindī or Paṣhtō, into the agent case, and the participle would have to agree with the object, or thing eaten. But we have seen that Ōrmuṛī has lost the agent case, and uses the nominative instead, so that in the present work it has been found most convenient to omit consideration of the fact that the past participle of a transitive verb is passive, although, when used as a past tense, it still agrees with the object in gender and number.

The plural of a past participle is of common gender, and is always the same as the feminine singular. Thus, the feminine of *khwalak* is *khwālk*, and this, also, is the masculine and feminine plural.

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (*ante*, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in *ēk*, and the second of those whose infinitives end in *ōk* or *ak*.

In the first conjugation, the feminine of the past participle is formed by changing the final *ʸēk* of the past participle to *ak* (69, 7). Thus:—

Masculine.	Feminine.
tʸēk, stood up,	*tak*.
wustʸēk, risen,	*wustak*.
yasʸēk, boiled,	*yasak*.
zishtʸēk, rejected,	*zishtak*.

If the past participle ends in *awʸēk* or *ayēk*, the feminine ends in *awak* or *ayak*. Thus:—

amarawʸēk or *amarayēk*, to cause to hear,	*amarawak* or *amarayak* (70, 8).
yasawʸēk or *yasayēk*, to cause to boil,	*yasawak* or *yasayak* (70, 9).

Of these two forms of the feminine, that in *awak* is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in *ayak*. To this group also belong *hanyēk*, to remain, which we have seen (§ 32 *n.*) is really *hāyēk*, *nāmyēk*, to name, contracted from *nāmayēk*, and *paṛyēk*. Thus:—

hanyēk, to remain,	*hanyak* (214, 8).
nāmyēk, to name,	*nāmyak* (213, 3).
paṛyēk, to fry,	*paṛyak* (190, 8).
payēk, to pasture,	*payak* (70, 13).
trayēk, to fear,	*trayak* (70, 14).
rayēk, to tear (transitive),	*rayak* (71, 1).

Similarly other monosyllabic roots ending in vowels:—

pāyēk, to be durable,	*pāyak* (70, 14).
piyēk, to string,	*piyak* (70, 13).

The following are irregular:—

Infinitive.	Past Participle. Masculine.	Feminine.
bʸēk, to give,	*bʸēk*,	*bayak* (186, 8).
dūsʸēk, to milk,	*dūsʸēk*,	*dūsak* or *dūk* (197, 4).
dʸēk, to see,	*dʸēk*,	*dʸēk* (71, 3; 76, 6).
ghwēk, to say,	*ghwēk*,	*ghwēk* (75, 11).
kayēk, to do,	*dōk*,	*dōk* (71, 4; 76, 4; 252, 12; 253, 15).
likʸēk, to ascend,	*likʸēk*,	*likayak* (210, 4).
pakhʸēk, to cook,	*pakhak*,	*pyūkhk* (71, 2; 76, 5).
prayēk, to beat,	*prayēk*,	*prawak* (190, 10).
rīyēk, to shave,	*rīyēk*,	*rīyēk* (71, 5).
rʸēk, to be torn,	*rʸēk*,	*ryak* (198, 3).
ṣka-syēk, to swell,	*ṣka-syēk*,	*ṣka-suk* (204, 5).
ṣkīyēk, to buy,	*ṣkīyēk*,	*ṣkīyēk* (204, 4).
sparayēk, to blink,	*sparayēk*,	*sparak* (201, 8).
tsʸēk, to move,	*tsʸēk*,	*tsawak* (69, 13).

38. All verbs of the second conjugation are more or less irregular, and the formation of the feminine of the past participle cannot be brought under any general rules. As the irregularities are carried through to the aorist and the imperative, I give the following table, which includes all the verbs of this conjugation, with the feminines of their past participles, the third persons and second persons singular of their aorists, and the second persons singular of their imperatives (73, 11ff.). They are arranged in groups according to the formation of the feminine of the past participle :—

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
aghōk, to reach (74, 11), to be born (185, 3),	*aghak*,	*awasa*,	*awas*,	*awas*.
na-ghōk, to come out (74, 10),	*na-ghak*,	*nisā*,	*nis*,	*nis*.
waghyōk, to enter (75, 10),	*waghak*,	*wēsa*,	*wēs*,	*wēs*.
dzōk, to propel (201, 2),	*dzak*,	*da*,	*dī*,	*dōn* (247, 14).
dzōk or *zōk*, to strike (75, 12),	*dzak*, *zak*,	*dzana*, *zana*,	*dzan*, *zan*,	*dzan*, *zan*.
nōk, to seize (75, 9),	*nak*,	*nisa*,	*nis*,	*nis*.
dzōk, to arrive (74, 8),	*dzāk*,	*dza*,	*dzai*,	*dzai*.
nyōk or *niyōk*, to place (73, 13),	*nāk*,	*niwī*,	*niw*,	*niw*.
wōk, to get (75, 6),	*wāk*,	*wawī*,	*wāw*,	*wāw*.
byōk or *biyōk*, to be, to become (187, 6),	*buh*,	*ba*,	*bī*,	*bī*.
hanayōk or *handayōk*, to remain over (76, 7),	*hanauk* or *handauk*,	*hanī*,	*han*,	*han*.
wa-ayōk, to slay (75, 14),	*wa-auk* or *waauk*,	*waana*,	*waan*,	*waan*.
ayōk or *niyōk*, to become (74, 13),	*auk*,	*aa*,	*ai* or *aū*,	*aū* or *aun* (167, 3).
ṛhriyōk, to give (74, 9),	*ṛhrāk*,	*ṛhawi* or *ṛhrawwī*,	*ṛhrī* (205, 6),	*ṛhra* or *ṛhrī*.
wriyōk, to take (74, 6),	*wrāk*,	*wᵉri*, *wᵉrrī*,	*wᵉr*,	*wᵉr*.
wᵉlak, to bring (74, 4),	*wᵉlk*,	*wᵉra*, *wᵉrra* (24, 5, 6),	*wᵉr*,	*wᵉr*.
na-wᵉlak, to take out (74, 7),	*na-wᵉlk*,	*na-wᵉra*,	*na-wᵉr*,	*na-wᵉr*.
khwalak, to eat (74, 3),	*khwālk*,	*khwa*,[1] *khra*,	*khwī*,[1] *khrī*,	*khrōn*.
khanak, to laugh (265, 7),	?	*khana* (265, 8),	*khan* (264, 2),	*khan*.
dranak, to keep, to own (75, 5),	*drānk*,	*darī*,	*dārī*,	*dār*.
hatak, to abandon (73, 13),	*hōtk*,	*ẓha*,	*ẓhī*,	*ẓhōn*.
tatak, to drink (74, 2),	*ītk*,	*trī*,	*trī*,	*trōn*.
dālak, to reap (74, 5),	*dalk*,	*dirī*,	*dir*,	*dir*.
gastak or *glastak*, to carry off (75, 13),	*gāsk*,	*glī*,	*glī*,	*glōn*.

[1] The *a* is *wawa'i-na'dāla*, and is not pronounced (92, 7).

Infinite and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
ghwaṣ̌tak, to fall (75, 15),	*ghwāṣ̌k*,	*ghwasa*,	*ghwaz*,	*ghwas*.
maṣ̌tak, to break (transitive) (75, 7),	*wāṣ̌k*,	*nasī*,	*naz*,	*nas*.
nastak, to sit (75, 4),	*nāsk*,	*na*,	*naī*,	*naī*.
nwastak, to go to sleep (76, 3),	*nwāsk*,	*nwī*,	*nwī*,	*nwōn*.
braṣ̌tak, to burn (intr.) (76, 2),	*brāṣ̌k*,	*brazī*,	*braz*,	*bras*.
braṣ̌tak, to burn (trans.) (76, 2),	*brāṣ̌k*,	*brazī*, *brazī*,	*brāzī*,	*brāz*, *brāz*ⁿ*n*.
pṣ̌tak, to write (75, 2),	*pīṣ̌k*,	*pizī*,	*piz*,	*piz*, *piz*ⁿ*n*.
hīṣ̌tak, to read (75, 3),	*hīṣ̌k*,	*hawa*,	*wiw*,	*wiw*.
kwalak, to copulate (74, 15),	*kwalak*,	*kīna*,	*kīnī*,	*kīn*.
mulak or *mullak*, to die (75, 8),	*malk*,	*mrī*,	*mrī*,	*mrī*.
prawak, to sell (73, 14),	*prāk*,	*prā*, *pra*,	*prā*, *pra*,	*prā*, *pra*.
ṣ̌ustak, to weep (74, 12),	*ṣ̌ustak*,	*ṣ̌kawa*,	*ṣ̌kīw*,	*ṣ̌kīw*.
rashtak or *rōshak*, to cause to spin,[1]	?	?	?	?

39. **VERBS SUBSTANTIVE AND AUXILIARY VERBS.**—Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

The first is the verb substantive (172, 10). This verb is used as an auxiliary and also as a copula (as in 'Zaid is sick'). If it is used to postulate existence, as in 'Zaid is (*i.e.* exists),' then certain pronominal suffixes must be added to the subject. This will be explained under the head of syntax (§ 125). It is conjugated as follows in the present tense (173, 1). It does not change for gender :—

Singular	Plural.
1. *az hᵊm*,[2] I am.	*mākh hyēn*, we are.
2. *tū hai*, thou art (79, 2).	*iyūs haī*, ye are.
3. *hafō hā* or *hafō ha* (78, 8), he is.	*kafaī hin*, they are.

In the Parable the initial *h* is sometimes dropped, as in *dāk ā*, for *dāk hā*, (I) have done (I, 8), and *nak ᵊm*, I am not (I, 9).

This verb has no past tense. For 'I was,' etc. the past tense of *byōk*, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulām Muḥammad Khān (p. 176, l. 13) calls '*nāqis*,' or 'defective' (176, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called 'copulative verbs' in Latin grammar, and are *byōk* or *biyōk*, to be, to become, and *syōk* or *siyōk*, to become. As stated above, the past tense of *byōk* is used as the past tense of the verb substantive.

[1] This verb is mentioned by Ghulām Muḥammad Khān (198, 6) as the causal of *rasyōk*, to spin, but he does not give any of the principal parts.

[2] Often written *ham* (79, 13) or *hum* (239, 12). See § 4.

These two verbs are conjugated as follows in the past, aorist, and imperative tenses :—

byōk or *biyōk*, to be, to become (105ff.).

Past participle, *byok* or *biyōk*, feminine and plural, *buk*.

Past, I was, I became, etc.

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine and Feminine.
1.	*az byok-am.*[1]	*az buk-am.*	*mākh buk-yēn.*
2.	*tū byōk-a*, or *byōk-ē.*	*tū buk-a.*	*tyūs buk-aī.*
3.	*hafō byok.*	*haf*ᵉ *buk.*	*hafaī buk-in*, or *buk-ēn.*

In this tense the terminations are the pronominal suffixes of the nominative, given under head (*a*) in § 20.

Aorist, I may be, I may become, etc.

	Singular.	Plural.
1.	*az b*ᵉ*m.*[2]	*mākh byēn* (84, 4).
2.	*tū bī.*	*tyūs baī.*
3.	*hafō*, or *haf*ᵉ, *ba* (254, 7).	*hafaī bin.*

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

Imperative, Let me be, let me become, etc.

	Singular.	Plural.
1.	*az b*ᵉ*m.*[3]	*mākh byēn.*
2.	*tū bī.*	*tyūs baī.*
3.	*hafō*, or *haf*ᵉ, *bōn.*	*hafaī bōn.*

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is *byōkanᵉ*, fem. and plur., *bukanᵉ*, (if) (I, etc.) should be (105, 12).

As usual, the present of this verb is formed by adding *bē* to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, *sir bū ba*, he is habitually well, he keeps well; *kayfī bū ba*, he is habitually drunk, he is a drunkard.

41. The conjugation of *syōk* or *siyōk*, to become, is nearly the same as that of *byōk* (104). This verb is used to form the passive voice (§ 31) and also, with an adjective, to form a nominal compound verb, as in *narm syōk*, to become soft (see § 29).

Past participle, *syōk* or *siyōk*, feminine and plural, *suk*.

Past, I became, etc.

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine and Feminine.
1.	*az syōk-am.*[3]	*az suk-am.*	*mākh suk-yēn.*
2.	*tū syok-a, syōk-ē.*	*tū suk-a, suk-ē.*	*tyūs suk-aī.*
3.	*hafō syōk.*	*haf*ᵉ *suk* (255, 6).	*hafaī suk-in.*

[1] Or *biyōk-am*, and so throughout the masculine singular.
[2] Often written *bim* or *bum*. See § 4.
[3] Or *siyōk-am*, and so throughout the masculine singular.

Aorist, I may become, etc.

Singular.	Plural.
1. *az s*m.*[1]	*mākh syēn.*
2. *tū sī* (151, 15) or *tū sū* (202, 5).	*tyūs saī.*
3. *hafō*, or *haf*ᵃ, *sa* (254, 9).	*hafāī sin.*

Imperative, Let me become, etc.

Singular.	Plural.
1. *az s*m.*[1]	*mākh syēn.*
2. *tū sū* or *tū sun* (251, 2; 261, 8).	*tyūs saī.*
3. *hafō*, or *haf*ᵃ, *sōn* (259, 9).	*hafar sōn.*

Note the forms of the second person singular of the Aorist and Imperative. Here the model of *byōk* is departed from.

42. The verb *kayēk*, to do, to make, is frequently used to make transitive nominal compound verbs. Its past is irregular, and so are some forms of the aorist and imperative (106; 107).

Past participle, *dāk*, feminine and plural, *dāk*.

Past, Made me, etc. (107, 5).

	Singular. Masculine.	Singular. Feminine.	Plural. Masculine and Feminine.
1.	*dōk-am.*	*dāk-am.*	*dāk-yēn.*
2.	*dōk-a.*	*dāk-a.*	*dāk-aī.*
3.	*dōk.*	*dāk.*	*dāk-in.*

Aorist, I may do, I may make, etc.

Singular.	Plural.
1. *az kaw*m* (107, 6), *kay*m* (149, 13), or *k*m.*	*mākh kawyēn* (107, 6) or *kayēn.*
2. *tū kēwī* (107, 6; 162, 1; 207, 8) or *ka.*	*tyūs kawaī* (107, 6) or *kaī* (161, 7).
3. *hafō*, or *hāf*ᵃ, *kawī* (100, 6; 107, 6; 248, 10; 207, 8), *ka* (24, 4), or *ki* (100, 7).	*hafaī kawin* or *kin.*

Imperative, Let me do, let me make, etc.

1. *az kaw*m* or *k*m.*	*mākh kawyēn* (107, 7) or *kyēn.*
2. *tū kēw, kēw*n* (100, 6, 7; 107, 7), or *ka.*	*tyūs kawaī* (107, 7) or *kaī.*
3 *hafō*, or *haf*ᵃ, *kawun* or *kawōn* (107, 7).	*hafaī kawun* or *kawōn* (107, 7).

43. **THE FINITE VERB.**—As stated in § 28, the Ormuṛī verb has two stems,—a past and a present. From each is formed a group of tenses. The past stem is identical with the past participle. There are several ways of forming the present stem, which will be explained in the proper place.

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[1] Often written *-sim* or *sum*. *Cf.* § 4.

From the past stem are formed the following tenses :—

(1) The Past.
(2) The Imperfect.
(3) The Perfect.
(4) The Pluperfect.
(5) The Future Imperfect.
(6) The Future Perfect.
(7) The Present Conditional.
(8) The Past Conditional.

From the present stem are formed :—

(1) The Aorist.
(2) The Present.
(3) The Future.
(4) The Imperative.

44. **TENSES FORMED FROM THE PAST STEM OR PAST PARTICIPLE.**—The conjugation of the tenses formed from the past participle differs according to whether the verb is intransitive or transitive In the case of intransitive verbs, the verb in these tenses agrees with the **subject** in gender, number, and person. In the case of a transitive verb in a past tense, it agrees with the **object** in gender, number, and person. For these tenses I shall therefore, throughout, give paradigms of two verbs, one intransitive, viz. *wustʷēk*, to rise, and the other transitive, viz. *khwalak*, to eat.

45. **The Past Tense** (77).—The past participle is used for the past tense. The persons are formed by the addition of the pronominal suffixes given in § 20 (*a*) (17). These indicate the subject of an intransitive verb and the object of a transitive verb (77, 6). They are repeated here for ready reference. It will be observed that there is no suffix for the third person singular, and here the past participle is used by itself :—

am or (after a vowel) *m*, I.	*yēn*, we.
a or *ē*, thou.	*aī*, ye.
..., he, she, it.	*in* or *ēn*, they.

With transitive verbs, of course, these mean 'me,' 'us,' etc., not 'I,' 'we,' etc.

The following therefore is the paradigm of the past tense of the intransitive verb *wustʷēk*, to rise. Its past participle is *wustʷēk*, feminine and plural, *wustak*.

Singular.

Masculine.	Feminine.
1. *wustʷēk-am*, I arose.	*wustak-am*, I arose.
2. *wustʷēk-a* or *wustʷēk-ē*, thou arosest.	*wustak-a* or *wustak-ē*, thou arosest.
3. *wustʷēk*, he arose.	*wustak*, she arose.

Plural.

Common Gender.

1. *wustak-yēn*, we arose.
2. *wustak-aī*, ye arose.
3. *wustak-in* or *wustak-ēn*, they arose

46. The following is the paradigm of the past tense of the transitive verb *khwalak*, to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is *khwalak*, feminine and plural, *khwālk*.

Singular.

Masculine.	Feminine.
1. *khwalak-am*, ate me.	*khwālk-am*, ate me.
2. *khwalak-a* or *khwalak-ē*, ate thee.	*khwālk-a* or *khwālk-ē*, ate thee.
3. *khwalak*, ate him.	*khwālk*, ate her.

Plural
Common Gender.

1. *khwalk-yēn*, ate us.
2. *khwālk-aī*, ate you.
3. *khwālk-in* or *khwālk-ēn*,[1] ate them.

47. In the above paradigm, the subject is not mentioned. It is not stated who did the eating. If the subject is mentioned in the sentence, this gives rise to no difficulty. For instance, if it was Zaid who did the eating, it is only necessary to say *Zaid khwalak-am*, for 'Zaid ate me,' if I am a man, or *Zaid khwālk-am*, if I am a woman. It is often, however, desired to indicate the subject also, by a pronominal suffix. For such a purpose, the suffixes mentioned in § 20 (*o*) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference :—

am or (after a vowel) *m*, I.	*an* or (after a vowel) *n*, we.
ai or ,, ,, *t*, thou.	*an* or ,, ,, *n*, you.
a or ,, ,, *wa* or (after a consonant and before a vowel or *y*) *ʿw*, he, she, it.	*an* or ,, ,, *n*, they.

To use these suffixes, we take, first, the past participle *khwalak*, and add to it the case of the subject, say, *ai*, and we get *khwalak-ai*, thou atest. Then we add the suffix of the object, say, *am*, me, and we finally get *khwalak-ai-am*, thou atest me. As before, the participle agrees with the object in gender and number. We thus get the following paradigm of the past tense with double suffixes, when the object is singular and masculine (112) :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwalak-am, ate me	*khwalak-am-am*	*khwalak-ai-am*	*khwalak-ʿw-am*	*khwalak-an-am*.
khwalak-a or *khwalak-ē*, ate thee	*khwalak-am-a*	*khwalak-ai-a*	*khwalak-ʿw-a*	*khwalak-an-a*.
	khwalak-am-ē	*khwalak-ai-ē*	*khwalak-ʿw-ē*	*khwalak-an-ē*.
khwalak, ate him	*khwalak-am*	*khwalak-ai*	*khwalak-a*	*khwalak-an*.

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, *khwālk-am*, ate me (a woman),

[1] This word is a good example for Ghulām Muḥammad Khān's system of spelling. On p. 77, l. 13, he says that the vowel of the last syllable is *mayhūl*, but in the example given on p. 78, l. 2, he writes distinctly وٹ ٹ ٹ

khwālk-aī-am, thou atest me (a woman). So *khwālk-am-ē*, I ate thee (a woman), *khwālk-am*, I ate her. If the object is plural, in either gender, we get :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
khwālk-yēn, ate us	*khwālk-am yēn*	*khwālk-at-yēn*	*khwālk-ᵃw-yēn*	*khwālk-an-yēn*.
khwālk-aī, ate ye	*khwālk-am-aī*	*khwālk-at-aī*	*khwālk-ᵃw-aī*	*khwālk-an-aī*.
khwālk-in, ate them	*khwālk-am-in*	*khwālk-at-in*	*khwālk-ᵃw-in*	*khwālk-an-in*.

It must be remembered that the terminations in all the above paradigms are pronominal suffixes, and do not really form part of the verb. Hence they are readily detachable, and are often found attached to some other word in a sentence. Thus, the *a*, which is the pronominal suffix of the subject, in *khwalak-a*, means 'he,' in 'he ate him' (or something masculine). The word *panḍūk*, a pomegranate, is masculine. *A-panḍūk* means 'the pomegranate,' and 'he ate the pomegranate' would not be *a-panḍūk khwalak-a*, but *a-panḍūk-a khwalak*, in which the pronominal suffix of the subject, *a*, is not suffixed to the verb, but to *panḍūk*. Similarly *a-panḍūk-am khwalak*, I ate the pomegranate; *a-panḍūk-at khwalak*, thou atest the pomegranate, and so on. We shall see in the syntax (§ 98, 3), where all this will be explained at length, that the noun to which these suffixes are attached is thereby shown to be the object. *A-panḍūk* in these sentences is known to be the object, because the suffix of the subject is attached to it. If none were attached, then *panḍūk* itself would be the subject, and *a-panḍuk khwalak* would mean 'the pomegranate ate' (something masculine).

When the subject and the object are both already mentioned in the sentence, then it is not necessary to repeat them by adding suffixes to the verb or elsewhere. Thus, it is sufficient to say *a-gap a-gōu mashtak*, the stone broke the stick, without the use of any pronominal suffix at all.

48. **The Imperfect** (81, 6).—The imperfect is formed by adding the particle *bū* to the past. The *bū* sometimes precedes, and sometimes follows (see § 139), the verb. When it precedes, there is no change from the conjugation of the past. Thus : –

bū wustʲēk-am, I (masc.) was arising; *bū wustak-am*, I (fem.) was arising; *bū wustʲek-a*, thou (masc.) wast arising, and so on for an intransitive verb : *bū khwalak-am*, was eating me (masc.); *bū khwālk-am*, was eating me (fem.); *bū khwalak-a*, was eating thee (masc.), and so on for a transitive verb.

But when the *bū* follows the verb, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (81, 14). Thus we get for an intransitive verb the following paradigm :—

Singular.

Masculine.	Feminine.
1. *wustʲēk bam*, I was arising.	*wustak bam*, I was arising.
2. *wustʲēk ba*, or *bē*, thou wast arising.	*wustak ba*, or *bē*, thou wast arising.
3. *wustʲēk bū*, he was arising.	*wustak bū*, she was arising.

Plural.

Common Gender.

1. *wustak byēn*, we were arising.
2. *wustak baī*, ye were arising.
3. *wustak bin*, or *bēn*, they were arising.

Similarly for a transitive verb we have:—

Singular.

Masculine.	Feminine.
1. *khwalak bam*, was, or were, eating me.	*khwālk bam*, was, or were, eating me.
2. *khwalak ba*, or *bē*, was, or were, eating thee.	*khwālk ba*, or *bē*, was, or were, eating thee.
3. *khwalak bū*, was, or were, eating him.	*khwālk bū*, was, or were, eating her.

Plural.

Common Gender.

1. *khwālk byēn*, was, or were, eating us.
2. *khwālk baī*, was, or were, eating you.
3. *khwālk bin*, or *bēn*, was, or were, eating them.

49. **The Perfect** (78, 5)—The perfect is formed by conjugating the present tense of the verb substantive (see § 39) with the past participle. The participle changes only for gender and number. Thus, for an intransitive verb we have:—

Singular.

Masculine.	Feminine.
1. *wust'ēk h'm*, I have arisen.	*wustak h'm*, I have arisen.
2. *wust'ēk haī*, thou hast arisen.	*wustak haī*, thou hast arisen.
3. *wust'ēk hō*, or *ha*, he has arisen.	*wustak hā*, or *ha*, she has arisen.

Plural.

Common Gender.

1. *wustak hyēn*, we have arisen.
2. *wustak haī*, ye have arisen.
3. *wustak hin*, they have arisen.

For a transitive verb, we have:—

Singular.

Masculine.	Feminine.
1. *khwalak h'm*, has, or have, eaten me.	*khwalk h'm*, has, or have, eaten me.
2. *khwalak hai*, has, or have, eaten thee.	*khwālk haī*, has, or have, eaten thee.
3. *khwalak ha*, or *ha*, has, or have, eaten him.	*khwālk hā*, or *ha*, has, or have, eaten her.

Plural.

Common Gender.

1. *khwālk hyēn*, has, or have, eaten us.
2. *khwālk haī*, has, or have, eaten you.
3. *khwālk hin*, has, or have, eaten them.

50. **The Pluperfect** (80, 1)—The Pluperfect is formed by conjugating the past tense of the verb substantive (see § 39 and § 40) with the past participle, which,

as in the perfect, changes only for gender and number. Thus, for an intransitive verb :—

Singular.

Masculine.	Feminine.
1. *wust'ēk byok-am*, I had arisen.	*wustak buk-am*, I had arisen.
2. *wustyēk byōk-a*, or *byōk-ē*, thou hadst arisen.	*wustak buk-a*, or *buk-ē*, thou hadst arisen.
3. *wust'ēk byok*, he had arisen.	*wustak buk*, she had arisen.

Plural.

Common Gender.

1. *wustak buk-yēn*, we had arisen.
2. *wustak buk-aī*, ye had arisen.
3. *wustak buk-ōn*, they had arisen.

For a transitive verb, we have :—

Singular.

Masculine.	Feminine.
1. *khwalak byōk-am*, had eaten me.	*khwālk buk-am*, had eaten me.
2. *khwalak byōk-a*, or *byōk-ē*, had eaten thee.	*khwālk buk-a*, or *buk-ē*, had eaten thee.
3. *khwalak byōk*, had eaten him.	*khwālk buk*, had eaten her.

Plural.

Common Gender.

1. *khwālk buk-yēn*, had eaten us.
2. *khwālk buk-aī*, had eaten you.
3. *khwālk buk-in*, or *buk-ēn*, had eaten them.

51. **The Future Imperfect** (84, 5).—The future imperfect corresponds to the Hindī *maĩ khātā hũgā*, I shall be eating, or I may be eating, but, in Ormurī, it is formed with the past tense, not with the present participle. To this past tense the particle *sū* is added, in exactly the same way as that in which *bū* is added to form the imperfect. The *sū* sometimes precedes, and sometimes follows, the verb (see § 139). When it precedes, there is no change in the conjugation of the past tense. Thus :—

sū wust'ēk-am, I (masc.) shall be arising, or I (masc.) may be arising ; *sū wustak-am*, I (fem.) shall be arising, or I (fem.) may be arising ; *sū wust'ēk-a*, thou (masc.) wilt be arising, or thou (masc.) may be arising : *sū khwalak-am*, will be eating me (masc.), or may be eating me (masc.) ; *sū khwālk-am*, will be eating me (fem.), or may be eating me (fem.) ; *sū khwalak-a*, will be eating thee (masc.), or may be eating thee (masc.), and so on.

When the *sū* follows the verb, then, as in the case of *bū*, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (84, 3). We thus get the following paradigm for the intransitive verb. To save space, I have given only one meaning to each person, and therefore 'may' may be substituted throughout for 'shall' or 'will.'

Singular.

Masculine.	Feminine.
1. *wust'ēk sam*, I shall be arising.	*wustak sam*, I shall be arising.
2. *wust'ēk sa*, or *sē*, thou wilt be arising.	*wustak sa*, or *sē*, thou wilt be arising.
3. *wust'ēk sū*, he will be arising.	*wustak sū*, she will be arising.

Plural.

Common Gender.

1. *wustak syēn*, we shall be arising.
2. *wustak saī*, ye will be arising.
3. *wustak sīn*, or *sēn*, they will be arising.

So also in the following paradigm of a transitive verb 'may' may throughout be substituted for 'shall' or 'will':—

Singular.

Masculine.	Feminine.
1. *khwalak sam*, shall, or will, be eating me.	*khwālk sam*, shall, or will, be eating me.
2. *khwalak sa*, or *sē*, shall, or will, be eating thee.	*khwālk sa*, or *sē*, shall, or will, be eating thee.
3. *khwalak sū*, shall, or will, be eating him.	*khwālk sū*, shall, or will, be eating her.

Plural.

Common Gender.

1. *khwālk syēn*, shall, or will, be eating us.
2. *khwālk saī*, shall, or will, be eating you.
3. *khwālk sīn*, or *sēn*, shall, or will, be eating them.

52. **Future Perfect** (84, 14). This tense corresponds to the Hindī *maĩ-nē khāyā hōgā*, I shall have eaten, or, with the signification of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb *byōk*, to be, with the past participle of the main verb. The past participle changes only for gender and number The future of *byōk* is formed by adding the particle *sū* to the aorist. The latter is conjugated in full in § 40. In the case of the future tense, we shall see (§ 63) that the *sū* remains unchanged, and does not take the verbal terminations when it follows the verb, as it does in the case of the future imperfect (see § 51). The following is the paradigm for the intransitive verb :—

Singular.

Masculine.	Feminine.
1. *wust'ēk sū b'm*, I shall have arisen.	*wustak sū b'm*, I shall have arisen
2. *wust'ēk sū bi*, thou wilt have arisen.	*wustak sū bi*, thou wilt have arisen.
3. *wust'ēk sū ba*, he will have arisen.	*wustak sū ba*, she will have arisen.

Plural.

Common Gender.

1. *wustak sū byēn*, we shall have arisen.
2. *wustak sū baī*, you will have arisen.
3. *wustak sū bēn*, they will have arisen.

In the above, 'may' may be substituted for 'shall' or 'will.'

For a transitive verb, we have :—

Singular.

Masculine.	Feminine.
1. *khwalak sū b'm*, shall, or will, have eaten me.	*khwālk sū b'm*, shall, or will, have eaten me.
2. *khwalak sū bī*, shall, or will, have eaten thee.	*khwālk sū bī*, shall, or will, have eaten thee.
3. *khwalak sū ba*, shall, or will, have eaten him.	*khwālk sū ba*, shall, or will, have eaten her.

Plural.

Common Gender.

1. *khwālk sū byēn*, shall, or will, have eaten us.

2. *khwālk sū bai*, shall, or will, have eaten you.

3. *khwālk sū bin*, shall, or will, have eaten them.

In the above, 'may' may be substituted for 'shall' or 'will.'

53. **Present Conditional** (85, 8).—The present conditional is formed by adding *an*ª to the past participle. The latter changes for gender and number, but not for person. Thus, *wust'ēkan*ª, (if) I (masc.), thou (masc.), or he should arise; *wustakan*ª, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwalakan*ª, (if) so and so should eat me (masc.), thee (masc.), or him; *khwālkan*ª, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a present or future optative, as in *khwalakan*ª, would that so and so would eat me (masc.), etc.

54. **Past Conditional** (87, 4).—Similarly, the past conditional is formed by adding *an*ª to the base of the pluperfect, as in *wust'ēk byōkan*ª, (if) I (masc.), thou (masc.), or he had arisen; *wustak bukan*ª, (if) I (fem.), thou (fem.), she, we, you, or they had arisen, *khwalak byōkan*ª, (if) so and so had eaten me (masc.), thee (masc.), or him; *khwālk bukan*ª, (if) so and so had eaten me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a past optative, as in *khwalak byōkan*ª, would that so and so had eaten me (masc.), thee (masc.), or him, and so on; *armān ka azz-al ts'ēk byōkan*ª, would that I had gone (164, 8).

55. **TENSES FORMED FROM THE PRESENT STEM.**—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bū* and *sū*. The Imperative, in its forms, agrees closely with the aorist.

The present stem occurs in its simplest form in the aorist tense, and it will be convenient to take the third person singular of that tense as the basis from which all the other forms are derived.

56. **The Aorist.**—The aorist is by origin an old present, and is, in fact, sometimes used in that sense. Thus:—

a-k'sū sarª hanyin, the Wazīrs are seated together (137, 5).
'aql aī nak dērī, thou hast no sense (253, 1).
'arz aī darªm, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindī, while in Paṣhtō the corresponding tense has the force of a present.

In all the tenses derived from the present stem the personal terminations are true terminations (71, 8ff.), not pronominal suffixes, as is the case with tenses formed from the past participle. They hence cannot be detached from the verb to be attached to other words in the sentence. Moreover, none of these tenses change for gender. The only changes are those for person and number.

The aorist presents many irregularities in its formation and conjugation. It has two main types, in which the third persons singular end in *ī* or *a*, respectively. The following are examples of typical conjugation :—

(1) *ī*-type. Verb *ghaf'ʸēk*, to weave.

	Singular.	Plural.
1.	*ghaf'm*,[1] I may weave (136, 11 ; 141, 3 ; suppl. 3, 13).	*ghafyēn*, we may weave.
2.	*ghéf'ī*, thou mayst weave.	*ghafaī*, ye may weave.
3.	*ghafī*, he may weave.	*ghafin*, they may weave.

(2) *a*-type. Verb *amarʸēk*, to hear.

1.	*amar'm*,[1] I may hear.	*amaryēn*, we may hear.
2	*amār*, thou mayst hear.	*amarai*, ye may hear.
3.	*amara*, he may hear.	*amarin*, they may hear.

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final *ī* or *a* of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows :—

	Singular	Plural.
1.	*-ʸm*.[2]	*-yēn*.
2.	... ..	*-aī*.
3.	.....	*-in*.

57. **Formation of the third person singular** (71, 8ff.).—It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, *i.e.* for those whose infinitives end in *'ēk*. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final *-ak* of the feminine of the past participle to *-ī* (71, 8). Thus :—

Infinitive.	Past Part. Fem.	Aorist sg. 3
ghaf'ʸēk, to weave.	*ghafak*.	*ghafī* (72, 4).
hanyēk, to remain, to be seated.	*hanyak*.	*hanyī* (id.).
nikīv'ēk, to throw.	*nikīzak*.	*nikīzī* (id.).
plaṭ'ēk, to be upset.	*plaṭak*.	*plaṭī* (72, 5).
ṣkī-tʸēk, to send.	*ṣkī-tsawak*.	*ṣkī-tsawī* (71, 11).
mukhawʸēk, to knead.	*mukhawak*.	*mukhawī* (72, 4).
wuzmayēk, to test.	*wuzmawak*.	*wuzmawī* (72, 4).
chigayēk, to raise.	*chigawak*.	*chigawī* (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in *a* instead of in *ī*. Those of the first conjugation are the following :—

Infinitive.	Past Part. Fem.	Aorist sg. 3
amarʸēk, to hear.	*amarak*.	*amara* (72, 8).
ashtʸēk, to remain upright.	*ashtak*.	*ashta* (id.).

[1] We often find forms corresponding to *ghafam* (152, 4 ; 248, 5), *ghafim* (249, 3), *ghafem* (248, 9), or even *ghafim* (120, 6) written instead of *ghaf'm*, and so *amarim amarum*, or even *amarin* written for *amar'm*. These are probably mere matters of spelling. See § 4.

[2] Also written *-im*, *-um*, or *-im*.

Infinitive.	Past Part. Fem.	Aorist sg. 3.
chal'ēk, to proceed.	*chalak.*	*chala* (195, 7).
dzaur'ēk, to fret.	*dzaurak.*	*dzaura* (72, 12).
ghap'ēk, to bark.	*ghapak.*	*ghapa* (205, 11).
ghaṛ'ēk, to have open eyes.	*ghaṛak.*	*ghaṛa* (205, 9) or *ghaṛṛa.*
but *ghiṛ'ēk*, to be concealed.	*ghiṛak.*	*ghiṛī* (205, 10).
ghōr'ēk, to rain.	*ghōrak.*	*ghōra* (206, 4).
ghwaṣḥ'ēk, to fear.	*ghwaṣḥak.*	*ghwaṣḥa* (205, 6) or *ghwaṣḥī.*
gwāṣḥ'ēk, to chide.	*gwāṣḥak.*	*gwāṣḥa* (208, 8).
hiṇ'ēk, to bray.	*hiṇak.*	*hiṇa* (214, 12).
lag'ēk, to be applied.	*lagak.*	*laga* (253, 4).
lal'ēk, to hang.	*lalak.*	*lala* (210, 7).
naṛ'ēk, to low (of a cow).	*naṛak.*	*naṛa* (212, 10).
pakhs'ēk, to pine.	*pakhsak.*	*pakhsa* (72, 11).
pāyēk, to last long.	*pāyak.*	*pāya* (72, 12).
ragh'ēk, to amend.	*raghak.*	*ragha* (72, 12).
rap'ēk, to tremble.	*rapak.*	*rapa* (198, 10).
ṛap'ēk, to make a splashing noise.	*ṛapak.*	*ṛapa* (72, 12).
ras'ēk, to arrive.	*rasak.*	*rasa* (198, 7).
but *ras'ēk*, to spin.	*rasak.*	*rasī* (198, 6).
sharm'ēk, to be ashamed.	*sharmak.*	*sharma* (72, 9).
ṣḥar'ēk, to turn round.	*ṣḥarak.*	*ṣḥara* or *ṣḥarra* (203, 9).
ṣḥkār'ēk, to become manifest.	*ṣḥkārak.*	*ṣḥkāra* (203, 6).
trayēk, to fear.	*trayak.*	*traya* (192, 3).
ts'ēk, to move.	*tsawak.*	*tsawa* (69, 14; 70, 1) or *tsa* (III).
yas'ēk, to boil.	*yasak.*	*yasa* (215, 5).
zang'ēk, to swing.	*zangak.*	*zanga* (199, 6).
ẓhagh'ēk, to converse.	*ẓhaghak.*	*ẓhagha* (201, 7).

Note the forms *ghaṛṛa* and *sharra*, with doubled *ṛ* and *r*.

59. The following verbs of the first conjugation are irregular:—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
b'ēk, to distribute.	*bayak.*	*baṣḥī* (73, 1).
d'ēk, to see.	*d'ēk.*	*dzūna* (73, 2).
ghamayēk, to be heavy.	*ghamawak.*	*ghama* (205, 8).
ghwēk, to say.	*ghwēk.*	*ghwatsī* (206, 7).
kayēk, to do, to make.	*dāk.*	*kawī* (100, 6; 248, 10), *ki* (100, 7), or *ka* (24, 4).
nāmyēk, to name.	*nāmyak.*	*nāma* (213, 3).
pakh'ēk, to cook.	*pṛūkhk.*	*bizī* or *bizzī* (72, 15).
prayēk, to beat.	*prawak.*	*praī* (190, 10).
riyēk, to shave.	*rīyēk.*	*rīna* (198, 5).
ṣḥṛīyēk, to buy.	*ṣḥṛīyēk.*	*ṣḥṛīna* (73, 5).

The verbs *ābād'ēk*, to be inhabited (185, 6), *hinl'ēk* (214, 9), to be ground, and *r'ēk*, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb *syōk*, to become. Thus:—

ābād sū, thou mayst be inhabited.
ābād sa, he or she may be inhabited.

In the case of *ābād'ēk*, the word *ābād* remains unchanged throughout. In the case of *hinl'ēk* and *r'ēk* it is the past participle that is conjugated with the aorist of *syōk*. This participle, being an adjective, agrees with the subject in gender and number. Thus:—

hinl'ēk sa, he may be ground.
hinlak sa, she may be ground.
hinlak sin, they may be ground.
Similarly for *r'ēk* (fem. *ryak*).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in *a* or *ā*. This is *prawak*, to sell, 3rd sing. aorist *pra* or *prā*. For all other verbs the third person singular ends either in *ī* or in *a*.

61. **Formation of the second person singular** (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in *ī* or in *a*, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in *ī*, the second person is formed in one way, and if it ends in *a*, the second person is formed in another.

A. **When the third person singular ends in *ī*.**—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb *ghaf'ēk*, to weave, is *ghaf*. The third person singular aorist is *ghafī*, and the second person singular is formed by strengthening the stem *ghaf* to *ghāf*, so that we get *ghēfī*. We thus get the following rules:—

(1) If the penultimate vowel of the third person singular is *a*, the second person singular is generally formed by changing this *a* to *ē*. Thus (93, 6):—

Infinitive.	Aorist. Third Person Sing.	Second Person Sing.
gal'ēk, to defeat.	*gaṭī*.	*gēṭī*.
ghaf'ēk, to weave.	*ghafī*.	*ghēfī*.
hanyēk, to remain.	*hanyī*.	*hēnyī*.
kī-ts'ēk, to summon.	*kī-tsawī*.	*kī-tsēwī*.
kayēk, to do, to make.	*kawī*, *ka*.	*kēwī*, *ka*.

Infinitive.	Aorist. Third Person Sing.	Aorist. Second Person Sing.
mukhaw^{y}ēk, to knead.	*mukhawī.*	*mukhēwī.*
ṣkī-ṭ^{s}ēk, to send.	*ṣkī-ṭsawī.*	*ṣkī-ṭsēwī.*
ṭsal^{y}ēk, to take.	*ṭsalī.*	*ṭsēlī.*
wuzmayēk, to test.	*wuzmawī.*	*wuzmēwī.*

(2) Sometimes, also a penultimate *ā* or *ī* is similarly changed to *ē* (94, 1). Thus:—

sāt^{s}ēk, to keep.	*sālī.*	*sētī.*
spar^{s}ēk, to consign.	*spārī.*	*spērī.*
pakh^{s}ēk, to cook.	*ṭizī* or *bizī.*	*bēzī* (188, 8).

(3) Sometimes the final *ī* is dropped, and no other change is made (94, 3). Thus:—

ghwēk, to say.	*ghwatī.*	*ghwats.*
nim^{s}ēk, to descend.	*nimī.*	*nim.*
n^{y}ōk, to place.	*nīwī.*	*nīw.*
wust^{y}ēk, to fly.	*wustī.*	*wust.*

To these we may add the following, in which the stem-vowel has been lengthened. *Cf.* B. 2.

baṣḫ^{y}ēk, to give.	*baṣḫī.*	*bāṣḫ* (95, 5).
wōk, to obtain.	*wawī.*	*wāw* (96, 4).
zbuṣḫ^{y}ēk, to suck.	*zbuṣḫī.*	*zbūṣḫ* (199, 7).

and the following, in which it has been shortened:—

sūl^{s}ēk, to become abraded.	*sūlī.*	*sul* (201, 10).

(4) When the final *ī* of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus:—

gastak or *glastak*, to take away.	*glī.*	*glī.*
tatak, to drink.	*trī.*	*trī.*
mullak, to die.	*mr^{s}ī.*	*mr^{s}ī.*

So also:—

ṭ^{y}ēk, to stand still.	*tī.*	*tī.*

(5) The following are irregular:—

kayēk, to do, to make.	*ka* or *kī* (also regular).	*ka* (also regular).
lik^{s}ēk, to ascend.	*likayī* (pp. f. *likayak*, § 37).	*likaī.*
prayēk, to beat.	*praī.*	*prīw.*
ṣkriyōk, to give.	*ṣkawī* or *ṣkrawī.*	*ṣkērī*[1] (96, 4).
ṭumb^{y}ēk, to thrust into.	*ṭumbī.*	*ṭūmbēwī.*
wakhayēk, to dig.	*wakhayī.*	*wakhaī* (213, 10).

[1] We should expect *ṣkēwī* for the Aorist 2nd Singular, and Imperative 2nd Singular, but wherever the word occurs (*e.g.* p. 145, l. 5; 204, l. 6) Ghulām Muḥammad Khān has quite clearly ورکړي not ورکوي. But in specimen II, he gives a 2nd person plural imperative *ṣkawaī*. *Ṣkērī* is evidently *ṣkē-rī*, *i.e.* thou mayst give to me, for *ṭkēwī-rī*; but the indirect object need not be in the first person, *e.g.* in *sazā-l ē guzāk gaḍ barābar ṣkērī*, give to him punishment corresponding to the fault (145, 5), it is in the third person.

B. When the third person singular ends in *a*.—

(1) The final *a* is often simply dropped (94, 12). *Cf.* A. 3. Thus:—

Infinitive.	Aorist. Third Person Sing.	Second Person Sing.
na-wᵊlak, to take out.	*na-wᵊra.*	*na-wᵊr.*
yasᵊēk, to be boiled.	*yasa.*	*yas.*

(2) In such cases, the penultimate vowel is sometimes strengthened by changing it to *ā* or *ē* (95, 2). Cf. *baṣḥᵊēk* and *wōk* under head A. 3. Thus:—

amarᵊōk, to hear.	*amara.*	*amār.*
ashtᵊēk, to remain upright.	*aṣhta.*	*ēsht.*
ṣḥusiak, to weep.	*ṣḥawa.*	*ṣḥāw.*
tsᵊēk, to go.	*tsawa.*	*tsāw.*

(3) Sometimes *ī* is substituted for the final *a* (95, 12). Thus:—

byōk, to become, to be.	*ba.*	*bī.*
hatak, to abandon.	*zha.*	*zhī* (99, 2)
khwalak, to eat,	*khura, khra.*	*khurī, khrī.*
riyēk, to shave.	*rīna.*	*rīnī.*
ṣḥīyēk, to buy.	*ṣḥīna.*	*ṣḥīnī.*
but *syōk*, to become.	*sa.*	*sī* or *sū* (95, 8).

(4) In two cases the vowel substituted is *ai*, not *ī*, viz.:—

dzōk, to arrive.	*dza.*	*dzaī* (96, 1).
nastak, to sit.	*na.*	*naī* (96, 1).

(5) The following are altogether irregular:—

hīshtak, to read.	*hawa.*	*wīw* (96, 4).
prawak, to sell.	*pra* or *prā.*	*pra* or *prā* (95, 11).
paṛyēk, to fry (§ 37).	*paṛyī.*	*paṛṛaī* (190, 8).
ghwaṣḥᵊēk, to fear.	*ghwaṣḥa* or *ghwaṣḥī.*	*ghwaṣḥ* (205, 6) or *ghwāṣḥī* (Suppl. 3, 8).

Aorist, second conjugation.

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb *khwalak*, to eat (92), is here given, so as to make all plain:—

Singular.	Plural.
1. *khurᵃm* or *khrᵃm.*	*khuryēn* or *khryēn.*
2. *khurī* or *khrī.*	*khuraī* or *khraī.*
3. *khura* or *khra.*	*khurin* or *khrin.*

In the following table are given, first, those verbs whose third persons singular end in *ī*, and then those whose third persons end in *a*. In each group the verbs are arranged in alphabetical order.

A. **Verbs whose third persons singular aorist end in *ī*.—**

Infinitive.	Aorist Singular. First Person.	Second Person.	Third Person.
braṣḥtak, to burn (intransitive).	*bras^{e}m.*	*bras.*	*brasī.*
braṣḥtak, to burn (transitive).	*braz^{e}m.*	*brēzī.*	*brazī* or *brazzā.*
dūlak, to reap.	*dir^{e}m.*	*dir.*	*dirī.*
dranak, to keep, own.	*dar^{e}m.*	*dērī.*	*darī.*
gastak or *glastak*, to carry off.	*gl^{e}m* or *g^{e}l^{e}m.*	*glī.*	*glī.*
hanzyōk or *handzyōk*, to remain over.	*hazz^{e}m.*	*hazn.*	*haznī.*
maṣḥtak, to break.	*maz^{e}m.*	*maz.*	*mazī.*
mullak, to die.	*mr^{e}m.*	*mrī.*	*mrī.*
na-ghōk, to come out.	*nis^{e}m.*	*nis.*	*nisī.*
nwastak, to go to sleep.	*nw^{e}m.*	*nwī.*	*nwī.*
nyōk, to place.	*nīw^{e}m.*	*nīw.*	*nīwī.*
piṣḥtak, to write.	*pis^{e}m.*	*pīs.*	*pisī.*
ṣḥriyōk, to give.	*ṣḥraw^{e}m.*	*ṣḥērī.*	*ṣḥawī* or *ṣḥrawī.*
tatak, to drink.	*tr^{e}m.*	*trī.*	*trī.*
wōk, to get.	*waw^{e}m.*	*wōw.*	*wawī.*
wriyōk, to take.	*w^{e}r^{e}m.*	*w^{e}r.*	*w^{e}rī* or *w^{e}rrī.*

B. **Verbs whose third persons singular aorist end in *a*.—**

Infinitive.	Aorist Singular. First Person.	Second Person.	Third Person.
aghōk, to reach, to be born.	*awas^{e}m.*	*awra.*	*awasa.*
byōk, to be, to become.	*b^{e}m.*	*bī.*	*ba.*
dzōk, to arrive.	*dz^{e}m* or *dzaw^{e}m* (152, 4).	*dzai.*	*dza.*
dzōk, to propel.	*d^{e}m.*	*di.*	*da.*
dzōk or *zōk*, to strike.	*dzan^{e}m, zan^{e}m.*	*dzan, zan.*	*dzana, zana.*
ghwaṣḥtak, to fall.	*ghwaz^{e}m.*	*ghwaz.*	*ghwaza.*
hatak, to abandon.	*zh^{e}m* or *zhay^{e}m,*	*zhī.*	*zha.*
hishtak, to read.	*haw^{e}m.*	*wīw.*	*hawa.*
khanak, to laugh (265, 7).	*khan^{e}m* (264, 2).	*khan* (264, 2).	*khana* (265, 8).
khwalak, to eat.	*khur^{e}m* or *khr^{e}m.*	*khurī* or *khrī.*	*khura* or *khra.*
kwulak, to copulate.	*kir^{e}m.*	*kinī.*	*kīna.*
nastak, to sit.	*n^{e}m.*	*naī.*	*na.*
na-w^{e}lak, to take out.	*na-w^{e}r^{e}m.*	*na-w^{e}r.*	*na-w^{e}ra.*
nōk, to seize.	*nis^{e}m.*	*nis.*	*nisa.*
prawak, to sell.	*prāw^{e}m.*	*pra* or *prā.*	*pra* or *prā.*
ṣḥustak, to weep.	*ṣḥraw^{e}m.*	*ṣḥīw.*	*ṣḥawa.*
syōk, to become.	*s^{e}m.*	*sī* or *sū.*	*sa.*
waghyōk, to enter.	*wēs^{e}m.*	*wēs.*	*wēsa.*
w^{e}lak, to bring.	*w^{e}r^{e}m.*	*w^{e}r.*	*w^{e}ra* or *w^{e}rra.*
wa-zyōk, to slay.	*wazn^{e}m.*	*wazn.*	*wazna.*

Tenses formed from the Aorist.

63. Omitting, for the present, the consideration of the imperative, two other tenses are formed from the aorist. These are the present and the future. The former is made by adding the particle *bū*, and the latter by adding the particle *sū*, to the aorist.

It will be remembered that these particles are also used with the past participle to form the imperfect and the future perfect, respectively. The various persons of the past tense are formed by the addition of pronominal suffixes to the past participle. These suffixes are moveable, and are attached, not to the past participle, but to *bū* or *sū*, when either of these follows the verb (see § 48 and § 51).

With the tenses formed from the aorist this is not the case. The persons of the aorist are indicated by real verbal terminations, and not by pronominal suffixes. These terminations are not detachable, and hence are never added to *bū* or *sū*, when either of these follows the aorist (82, 13; 84, 12).

The *bū* or *sū* may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 139.

64. **The Present.**—The present is formed by prefixing or suffixing *bū* to the aorist (100, 10). Thus :—

Singular.	Plural.
1. *bū ghafᵉm*, I weave.	*bū ghafyēn*, we weave.
2. *bū ghēfᵉi*, thou weavest.	*bū ghafaī*, ye weave.
3. *bū ghafᵉi*, he weaves.	*bū ghafin*, they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (83, 1; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in *afᵉ saṛai bū kamēsha gākᵃ khura*, that man habitually eats meat. If the verb is a nominal compound, formed with a copulative verb and a noun, then the present tense of the verb *byōk*, to be, to become, is used as the copula, to give the force of a habitual present. Thus, *afᵉ saṛai bū kamēsha randzūr ba*, that man is habitually sick.

65. **The Future.**—The future is formed by prefixing or suffixing *sū* to the aorist (101, 6). Thus :—

Singular.	Plural.
1. *sū ghafᵉm*, I shall weave.	*sū ghafyēn*, we shall weave.
2. *sū ghēfᵉi*, thou wilt weave.	*sū ghafaī*, ye will weave.
3. *sū ghafᵉi*, he will weave.	*sū ghafin*, they will weave.

66. **Aorist with Pronominal Suffixes.**—The aorist of a transitive verb may take pronominal suffixes to indicate the object, and *must* take one if the object itself is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (*b*), and are here repeated for ready reference :—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *n*, us.
at or (after a vowel) *t*, thee.	*an* or (after a vowel) *n*, you.
a (after a consonant) or *wa*, him, her, it.	*a* or (after a vowel) *wa*, them.

The following table gives all the forms of the aorist of the verb *ghaf*ᵊ*ēk*, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *bē* or *sē*, respectively.

	me.	thee.	him, her, it, or them.	us, you.
ghafᵊm, I may weave.	*ghafᵊm-am.*	*ghafᵊm-at.*	*ghafᵊm-a*, or *ghafᵊm-wa.*	*ghafᵊm-an.*
ghāfi, thou mayst weave.	*ghēfi-m.*	*ghēfi-t.*	*ghēfi-wa.*	*ghēfi-n.*
ghafi, he may weave.	*ghafi-m.*	*ghafi-t.*	*ghafi-wa.*	*ghafi-n.*
ghafyēn, we may weave.	*ghafyēn-am.*	*ghafyēn-at.*	*ghafyēn-a*, or *ghafyēn-wa.*	*ghafyēn-an.*
ghafaī, ye may weave.	*ghafaiy-am.*	*ghafaiy-at.*	*ghafaī-wa*, or *ghafaiy-a.*	*ghafaiy-an.*
ghafin, they may weave.	*ghafin-am.*	*ghafin-at.*	*ghafin-wa.*	*ghafin-an.*

The second person plural should be noted, as the forms are slightly irregular.

Imperative.

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative. The verb taken is *ghafᵊēk*, to weave :—

Singular.	Plural
1. *ghafᵊm*, let me weave.	*ghafyēn*, let us weave.
2. *ghēf* or *ghēfᵊn*, weave thou.	*ghafaī*, weave ye.
3. *ghafun* or *ghafōn*, let him weave.	*ghafun* or *ghafōn*, let them weave.

The only forms that present difficulties are the second person singular and the third person.

68. A. **Formation of the second person singular** (96, 9).—

(1) When the second person singular of the aorist ends in *i* preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the *i*. Thus, from *ghēfi*, thou mayst weave, we get *ghēf*. To this the letters *ᵊn* may be added (96, 13), as in *ghēfᵊn*. This form with *ᵊn* is the more usual of the two, and with some verbs appears to be the only one used. The following are examples :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
manᵊēk, to obey.	*mēnī.*	*mēn*, *mēnᵊn* (249, 2).
mukhawᵊēk, to knead.	*mukhēwī.*	*mukhēw*, *mukhewᵊn* (97, 3).
wuzmayēk, to test.	*wuzmēwī.*	*wuzmēw*, *wuzmēwᵊn* (97, 4).
pakhᵊēk, to cook.	*bēzī.*	*bēzᵊn* (97, 5).
kayēk, to do, to make.	*kēwī* or *ka.*	*kēw* (97, 6), *kēwᵊn* (97, 6; 100, 6; 162, 6; 248, 4; 252, 15; 253, 11), or *ka.* (See No. 3, below.)
dᵊēk, to see.	*dzūnī.*	*dzūnᵊn* (76, 6).

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
Irregular is :—		
ṣḥriyōk, to give.	*ṣḥēri*.	*ṣḥa* (246, 15; 261, 6), or *ṣḥēri* (145, 5).

(2) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting *ōn* or *un* for the final vowel. Thus :—

dzōk, to propel.	*dī*.	*dōn* (247, 14).
gastak or *glastak*, to carry off.	*glī*.	*glōn* (99, 5).
hatak, to abandon.	*zhī*.	*zhōn* (99, 5).
khwalak, to eat.	*khurī* or *khrī*.	*khurōn* (166, 9) or *khrōn* (99, 5).
mullak, to die.	*mrī*.	*mrōn* (99, 5) or *mrī* (75, 8).
tatak, to drink.	*trī*.	*trōn* (99, 5).
syōk, to become.	*sū*.	*sun* (251, 2).
But :—		
byōk, to be, to become.	*bī*.	*bī* (105, 8).

In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the aorist (97, 7). Thus :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
dilak, to reap.	*dir*.	*dir*.
ghwēk, to say.	*ghwets*.	*ghwats*.
kayēk, to do, to make.	*ka*.	*ka* (100, 7; 248, 4; 250, 8). (See, also, No. 1.)
nastak, to sit.	*naī*.	*naī* (100, 3).
nyōk, to place.	*nīw*.	*nīw*.
prawak, to sell.	*prā*.	*prā*.
rī-dzōk, to come.	*rī-dzaī*.	*rī-dzaī* (100, 3).
w°lak, to bring.	*w°r*.	*w°r*.
wriyōk, to take.	*w°r*.	*w°r*.

69. B. **Formation of the third person singular and plural** (98, 2).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable *un* or *ōn* for the final *i* or *a*. Thus :—

Infinitive.	Aorist, sing. 3.	Imperative, sing. and plur. 3.
amav°ēk, to hear.	*amara*.	*amerun* or *amarōn*.
kayēk, to do, to make.	*kawī*.	*kawun* or *kawōn*.
khwalak, to eat.	*khra*.	*khrun* or *khrōn* (62, 1).
mukhaw°ēk, to knead.	*mukhawī*.	*mukhawun* or *mukhawōn*.
nyōk, to place.	*nīwī*.	*nīwun* or *nīwōn*.
w°lak, to bring.	*w°ra*.	*w°run* or *w°rōn*.
wuzmayōk, to feat.	*wuzmawī*.	*wuzmawun* or *wuzmawōn*.
For *prawak*, to sell, we have :—		
prawak, to sell.	*pra* or *prā*.	*prāwun* or *prāwōn*.

70. **Other persons of the Imperative.**—As already stated, the other persons follow the aorist. There are a few exceptions. *Viz.*:—

The verbs *dzōk*, to arrive, and *nastak*, to sit, form the second person plural either regularly, as in *dzaī* and *naī*, which happen to be the same in form as the second person singular, or else optionally lengthen the *a*, so that we get *dzāī* and *nāī*, so as to distinguish them from the singular (100, 4).

The verb *kayēk*, to do, to make, has a polite second singular imperative *kī*, as in *ghūn kī*, please make hidden, *i.e.* please hide (100, 9).

Imperative, second conjugation.

71. As the formation of the imperative of the verbs of the second conjugations presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb *khwalak*, to eat, is here given, so as to make all plain:—

Singular.	Plural.
1. *khur^{a}n* or *khr^{a}n*.	*khuryēn* or *khryēn*.
2. *khurōn* or *khrōn*.	*khuraī* or *khraī*.
3. *khurun*, *khurōn*, *khrun*, or *khrōn*.	*khurun*, *khurōn*, *khrun*, or *khrōn*.

In the following table, in the column for the third person, only the form in *ōn* is given. The form in *un* can be obtained by substituting *u* for *ō*.

Infinitive.	Imperative singular.		
	First Person.	Second Person.	Third Person.
aghōk, to reach, to be born.	*awas^{a}n*.	*awas*.	*awasōn*.
braṣhtak, to burn (intransitive).	*bras^{a}n*.	*bras*.	*brasōn*.
braṣhtak, to burn (transitive).	*bras^{a}n*.	*brēz*, *brēz^{a}n*.	*brazōn*.
byōk, to be, become.	*b^{a}n*.	*bī*.	*bōn*.
dilak, to reap.	*dir^{a}n*.	*dir*.	*dirōn*.
dranak, to keep, own.	*dar^{a}n*.	*dēr*.	*darōn*.
dzōk, to arrive.	*dz^{a}n* or *dzaz^{a}n*.	*dzaī* (plural *dzaī* or *dzāī*).	*dzōn*.
dzōk, to propel.	*d^{a}n*.	*dōn*.	*dōn*.
drōk or *zōk*, to strike.	*dzan^{a}n* or *zan^{a}n*.	*dzan*, *zan*.	*dzanōn*, *zanōn*.
gastak or *glastak*, to carry off.	*gl^{a}n* or *g^{a}l^{a}n*.	*glōn*.	*glōn*.
ghwaṣhtak, to fall.	*ghwaz^{a}n*.	*ghwas*.	*ghwasōn*.
hanzyōk or *hondzyōk*, to remain over.	*hazn^{a}n*.	*hazn*.	*hanōn*.
hatak, to abandon.	*zh^{a}n* or *zhay^{a}n*.	*zhōn*.	*zhōn*.

Infinitive.	Imperative Singular.		
	First Person.	Second Person.	Third Person.
ḥshtak, to read.	*ḥaw*ᵃ*m*.	*wiw*.	*ḥawōn*.
khawak, to laugh (265, 7).	*khan*ᵃ*m* (264, 2).	*khan* (264, 2).	*khaunn*.
khwalak, to eat.	*khur*ᵃ*m* or *khr*ᵃ*m*.	*khurōn*, *khrōn*.	*khwrōn*, *khrōn*.
lawulak, to copulate.	*kīw*ᵃ*m*.	*kīn*.	*kimōn*.
maṣḫtak, to break.	*maz*ᵃ*m*.	*maz*.	*mazōn*.
mullak, to die.	*mr*ᵃ*m*.	*mrš*.	*mrōn*.
na-ghōk, to come out.	*nis*ᵃ*m*.	*nis*.	*nisōn*.
nastak, to sit.	*n*ᵃ*m*.	*naš* (plural *naš* or *nāi*).	*nōn*.
na-wᵃlak, to take out.	*na-w*ᵃ*r*ᵃ*m*.	*na-w*ᵃ*r*.	*na-w*ᵃ*rōn*.
nōk, to seize.	*nis*ᵃ*m*.	*nis*.	*nisōn*.
nwastak, to go to sleep.	*nw*ᵃ*m*.	*nwōn*.	*nwōn*.
nyōk, to place.	*nīw*ᵃ*m*.	*niw*.	*niwōn*.
pisḫtak, to write.	*pis*ᵃ*m*.	*pis*, *pir*ᵃ*n*.	*pisōn*.
prawak, to sell.	*prāw*ᵃ*m*.	*pra* or *prā*	*prāwōn*.
ṣḥustak, to weep.	*ṣḥaw*ᵃ*m*.	*ṣḥīw*.	*ṣḥawōn*.
ṣḥiyōk, to give.	*ṣḥaw*ᵃ*m*.	*ṣḥa* or *ṣḥōrī*.[1]	*ṣḥawōn*.
syōk, to become.	*s*ᵃ*m*.	*sū* or *sun*.	*sōn*.
tatak, to drink.	*tr*ᵃ*m*.	*trōn*.	*trōn*.
waghyōk, to enter.	*wēs*ᵃ*m*.	*wēs*.	*wēsōn*.
wᵃlak, to bring.	*wᵃr*ᵃ*m*.	*wᵃr*.	*wᵃrōn*.
wa-zyōk, to slay.	*wazn*ᵃ*m*.	*wazn*.	*waznōn*.
wōk, to get.	*waw*ᵃ*m*.	*wōw*.	*wawōn*.
wriyōk, to take.	*wᵃr*ᵃ*m*.	*wᵃr*.	*wᵃrōn*.

[1] 2nd pers. pl. *ṣḥawaī* (II). *Ṣḥōrī* is literally 'give to me.' See § 81 *note*. *Ṣḥa* is spelt *ra* in the List of Words, Nos. 84 and 234. See the remarks on the letter *ṣḥ* in § 2.

72. **Imperative with pronominal suffixes.**—As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (*b*), and also in § 66 dealing with the aorist with suffixes. Thus, *ghēf*, weave thou; *ghēf-a*, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.

CHAPTER VI.

INDECLINABLES.

Adverbs.

73. The following are **Adverbs of Manner:—**

pa p^a rang, in this manner, thus (22, 14).
pa f^a rang, in that manner (*id.*).
ts^a rang, how? (29, 7).
kundak, perhaps (164, 5).
kaska, perhaps (164, 5).
har ka, God knows (164, 10).
har kēw^on, God knows (164, 10).
wār ka, God knows (164, 10).
gudz, only (162, 9).
sa, for no particular reason (166, 11).
gōyā, as though (163, 7).
tsak^a, as (163, 13).

Of the above, *kundak* and *kaska* indicate hope or uncertainty (164, 2), as in:—

kundak (or *kaska*) *rī Māshk dza*, perhaps Māshk may come, or there is a hope that he may come (164, 6).

The words *har ka*, *har kēw^on*, and *wār ka* indicate doubt or ignorance, as in:—

har ka ka ṣāḥib-ir sū dzōk ba ka nakk-ir sū dzōk ba, God knows whether the Sāhib will have come or whether he will not have come (164, 12).

har kēw^on ka ts^a rī sū ghwatsī, God knows what he will say to me (165, 1).

Similarly *wār ka*.

Gudz is employed to particularize a condition. Thus, *bū nastak ba*, he is (*bū ba*) seated, but *gudz bū nastak ba* (162, 11), he remains seated and does nothing else (Hindi, *baṭhā-hī raktā hai*). So, *gudzdz-al bū dzaī* (162, 12), it is thou who must go (and not anyone else), Hindī *tū-hī jā*.

Sa is used like the Hindī *aisē-hī*, *yū̃-hī*. Thus, *sa nastak-am*, I just sat down (166, 13), *i.e.* I did not sit for any particular purpose, but sat doing nothing=Hindī *yū̃-hī baiṭhā*. *Sa hany^m* (167, 1), I am just sitting, Hindī *yū̃-hī baiṭhā-hū̃*.

Gōyā comes at the beginning of a sentence, as in *gōyā hīts-at nak dōk*, as though thou didst nothing (164, 2).

An example of *tsak^a* used as an adverb is *tsak^a mzarai aī ba*, as is a tiger (163, 13).

Tsak^a is also used as a preposition, see § 80.

74. The following are **Adverbs of Place:—**

i-d^a, here (23, 1; 55, 11), hither (257, 13).
i-d^a-l, here to it, in this direction, hither (257, 12).
pa-p^a, here (23, 6).
i-w^a, there (23, 1; 55, 11), thither.
i-w^a-l, there to it, in that direction, thither (160, 10).

*pa-f*ᵃ, there (23, 7).
gudā, where? (29, 7; 55, 13).
i-nar, at home, inside (55, 7).
winar, inside (56, 5).
i-bēẓḥ, up, above, outside (*id.*).
*pa-bēẓḥ*ᵃ, upwards, to above, to outside (*id.*).
i-nīshtᵃ, outside (*id.*).
pa-nīshtᵃ, to the outside (56, 7).
i-mukhᵃ, in front (*id.*).
pa-mukhᵃ, to the front (*id.*).
i-pētsᵃ, behind (56, 9).
pa-pētsᵃ, to behind (56, 7).
i-dzēmᵃ, below (56, 9).
pa-dzēmᵃ, to below, downwards (*id.*).
palau, in the direction of (*id.*).
i-pᵃ palau, in this direction (23, 3).
i-fᵃ palau, in that direction (*id.*).
tsēn palau, in what direction? (29, 9; 30, 1).
pa-tsaṭ, afterwards, behind (56, 11).
i-tsangᵃ, near (*id.*).
bōē, near (56, 13).
pēts, far (*id.*).
inēlᵃ, in possession (56, 11).
pa-sa, hither (56, 11), in this direction (167, 2), behind (167, 2).
mukh pa-mukh, face to face, facing (56, 13).
i-khwarintsᵃ, on the right (*id.*).
pa-khwarintsᵃ, towards the right (57, 1).
i-tsēlᵃ, on the left (*id.*).
pa-tsēlᵃ, towards the left (*id.*).
i-mandz inar, in the middle (57, 3).
pa-pōrkai, with, together with (*id.*).
sarᵃ, together, in one place (137, 4).

Of the above, *pa sa* is used in sentences such as *pa-sa sun*, come up here, or go behind and follow me (167, 2), equivalent to the Hindī *pīchhē hō* or *idhar hō*. *Pa sa* is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions *i* or *pa* respectively. Without the prepositions, these are nouns of place. Thus, *bēẓḥ*, the place above; *nīshtᵃ*, the place outside. So, *bēẓḥ sir hā*, the place above is good; but *hafᵃ saṛai i-bēẓḥ sir hā*, that man is good on the top, *i.e.* is good externally (57, 10).

As examples of the use of *sarᵃ*, we can quote *a-hᵃai sarᵃ hangin*, the Wazīrs are sitting together (137, 5).

75. The following are **Adverbs of Time**:—

hō waqt, now (23, 1).
pārī, now (58, 11).

haf^a waqt, then (23, 1).
is^a waqt, when? (29, 7).
ka, when, *ka haf^a nōṛē khwālk, mun azz-al dzōk-am*, when he ate, then I went to him (88, 11). Also used in conditional sentences.
kān, when? (29, 9).
ta, then (59, 1). Also used in conditional sentences.
ts^an, today (58, 2), *ts^an-a nōṛē khwālk*, he ate bread today (178, 10).
prūn, yesterday (58, 2).
indzūn, the day before yesterday (*id.*).
indzūn ta-mīn lē ryūz, two days before yesterday (*id.*).
ṣabā, tomorrow (58, 4).
bē ṣabā, the day after tomorrow (*id.*).
mīn ṣabā, two days after tomorrow, in future (*id.*).
For 'night,' the word *shīw* is added to the foregoing. Thus,—
ts^an shīw, tonight (58, 6).
prān shīw, yesterday night, last night, and so on (*id.*).
wēga, tonight (58, 7).
pa-ryūz, by day (58, 9).
pa-shīw, by night (*id.*).
asal, this year (*id.*).
parsal, next year (*id.*).
indza sal, next year but one (58, 11).
ka sē, since (165, 4).
tsōn ka, as long as (165, 5).
mīn, yet, yet more, still more (58, 11; 165, 13).
t^al, always (151, 8).

Examples of the use of the last four are:—
ka sē tū bādshāh syōk-a, i-mund ghal inar aī ghwaṛ nak handzyōk hā, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6; 264, 3).
tsōn ka az b^am, tū ga bē, as long as I remain, do thou also remain (165, 7).
mīnu-ir nak dzōk hā, he is not yet come (166, 1).
mīn wīrān syōk, nay, he became still more sick (166, 2).
haf^a bū ka sir ba, t^al bū sir ba, he who is (by nature) good, is always good (151, 8).
haf^a saṛai naukar nak syōk, mīn jurmana ga syōk, that man did not become a servant (*i.e.* get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are **Adverbs of Cause or Reason**:—
dzik^a, for this reason, because (23, 1; 248, 9).
ta-p^a pār^a, for this reason (23, 3).
ta-f^a pār^a, for that reason (*id.*).
ta-ts^a pār^a, for what reason?, why? (29, 14; 248, 3).
kī or *kiyē*, why? (29, 10).

77. The following are **Adverbs of Negation and Affirmation**:—

nak, not (102, 3).
mak, not.
ma, not.
nahī, not (102, 8).
na . . *na*, neither . . . nor.
hā, yes.
hō ya, yes.
na, no.
na a, no.
sir, good.
bē-shaki, without doubt.
a-rākhᵉ, the truth, it's true.

Of these, *nak* is the ordinary negative (102, 4), as in *nak khwalak*, he did not eat; *nak lū khura*, he does not eat. With the imperative, *mak* is used instead of *nak*, as in *har tsᵉ mak khron*, do not eat everything (62, 1). *Ma* occurs only once instead of *mak*, viz. in *a-zbān ma khwurtōwᵉn*, do not wag (your) tongue (246, 2). It is borrowed from Pashtō. On p. 102, l. 8, Ghulām Muḥammad Khān states that *nahī* is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, *na* is only used when repeated, as in *na 'Amr rī dzōk, na Bakr*, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word *hargiz* or *nāmī*. Thus, *hargiz aī sakhal kār mak kēwᵉn*, on no account do such an action; *nāmī-m hā kārᵉ nak dōk hā*, I did not do this deed at all (162, 4).

The words for 'yes' and 'no' (160, 7) require no explanation. As an example, we have the question *tū-l ga ī-wᵉ-l dzōk byōk-a*, hadst thou also gone to it there, *i.e.* thither? The answer might be *ha* or *hō ya*, yes; or it might be *na* or *na a*, no (160, 10). *Sir* (160, 12), *bē-shaki* (161, 2), and *a-rākhᵉ* (161, 2), as their meanings shew, are emphatic affirmatives.

These words are often repeated, as in *hā hā*, yes, yes; *na na*, no, no; *sir sir*, very good, and so on (160, 13).

78. **Adverbs of Emphasis.**—The particles *aī* and *dī* are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 109) They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, *aī* is used. If the word is plural, *dī* is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus:—

kū-Zaid gaḍ dī bī makhlūq ga buk-ıu; khō bī kukk-ir dī nak dzōk, Zaid aī rī dzōk, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came; Zaid alone came (suppl. 2, 8). Here the plural noun *makhluq* (it is a borrowed word, already in the plural) is discriminated by the particle *dī*, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The

indefinite pronoun *bī kuk*, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes *dī*, which is here translated 'on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun *Zaid* is discriminated by the particle *aī*, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of *aī* or *dī* is not required. For instance, in the sentence, *Zaid wa az rī-dzāk-in; hafō nastak wa az rī-dzōk-am*, Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here *aī* is not used.

Other examples of this use are :—

haf^a s^a hā; hafō aī sir nak hā, she is good; on the other hand, he is not good (239, 10, 11).

hō aī tar-mun marzā hā; hā aī ta-f^a khwār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

marzawō-t tsōn hin? dyō-m marzā hin; s^a-m aī tarbūr hā, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).

ghrās aī hā, ka ziyaṛ aī hā? Sūṣḥ aī hā, is it black, or is it yellow? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindī *hī*. This, in fact, has already appeared in the last clause of the first sentence above quoted,—*Zaid aī rī dzōk*, it was only Zaid that came, or, in Hindī, *Zaid-hī āyā*. So we have :—

az aī bū sakhkhal bē-parwā girz^a m; bī kuk dī nak hā, I alone (Hindī *maĭ hī*) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).

tū aī bū sakhal ghwāṣḥī; ōī kuk-a aī bū spuk ga nak givī, thou alone fearest such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

mākh dī sakhkhal hyēn, ka kū-tū kī bū hits nak ghwatsyēn, we alone are such that we say nothing to thee (suppl. 3, 11).

az aī bū tū zay^a m; bī kuk dī bū nak zay^a m, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that *aī* and *dī* here refer to the objects of the two phrases.

saṛaī kī aī zark^a pakār hā, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

ka i-m^a ṣḥī izar aī ga ikhtiyār nak dērī, mun kū-tū lāst^a dī ts^a zay^a m, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

ta-randzūr pār^a aī a-pētsuf̣ ṣarūr hā, abstemiousness is necessary only for the sick (145, 11).

ka sē tū bādshāh syōk-a, i-mund-ghal inar aī ghwaṛ nak handzyōk hā, since thou becamest king, no fat has been left even on the tail of the fat-tailed sheep (165, 6; 264, 3).

az aī pa-khwai hā kār dōk, it was I who did this deed by myself (176, 1).

tū aī huṣhyār hai, it is thou who art intelligent (239, 15).

az aī khēla h^a m, it is I who am ignorant (240, 3); but

az stiṛ h^a m, I am weary (239, 12).

a-kulanni-t tsōn hin? s^a-m aī kulān hā; syi-m dūw^a hā, how many sons hast thou? I have only one son; I have a daughter (243, 6-8).

hā dūk^a aī tar-tū dūw^a hā, is this the girl that is thy daughter? (243, 9).

hō kulanak aī tar-tū kulān hā, is this the boy that is thy son? (243, 10).

Prepositions and Postpositions.

80. **Prepositions.**—The prepositions *pa*, *ta* (or *tar*), and *i* (or *kū*), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are :—

bē, without, except.
baghair, without, except.
tsak^a, like.

The preposition *bē* is generally prefixed to the governed noun direct. Thus :—

bē saṛai rī har^a dzāk-in, all came except the man (159, 11).

bē gap har ts^a di dā hin, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, *bē f^a*, without that; *bē p^a*, without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in—

bē kū-mun, without, or except, me (159, 5).
bē kū-mākh, without, or except, us (159, 6).
bē kū-r^a, without, or except, this (person) (*id.*).
bē kū-tu har^a rī dzak-in, all came except thee (158, 12).

The preposition *baghair* always governs the locative case (159, 1). Thus :—

baghair i-f^a, without, or except, that (159, 6).
baghair i-p^a, without, or except, this (*id.*).
baghair kū-tū, without, or except, thee (159, 7)
baghair kū-mun, without, or except, me (*id.*).
baghair i-saṛai, without a man (159, 1).
baghair i-gap, without a stone (159, 2).

The preposition *tsak^a*, like, governs the genitive (163, 7), as in *tsak^a ta-marzá*, like a brother (163, 12); *tsak^a ta-mēṛṣir*, like the sun (163, 12). *Tsak^a* is also used as an adverb, see § 73.

81. **Postpositions.**—The following postpositions govern the genitive :—

ghōndak, like (163, 7).
pa-rang, like (*id.*).
*par*ᵃ, for (145, 8).
*inēl*ᵃ, in possession of, equivalent to Hindī *pās*.
*i-tsang*ᵃ, near.

Thus :—

ta-marzā ghōndak, like a brother (163, 11).
ta-mérṣḥ pa-rang, like the sun (163, 11).
*ta-falānai pār*ᵃ *bū kay*ᵃ*m*, I make for so and so (145, 9).
*ta-randzūr pār*ᵃ *aī a-pētsuf ẓarūr hā*, abstemiousness is necessary only for an invalid (145, 11).
*kwalanak-am ta-adab pār*ᵃ *dzōk*, I beat the boy for the sake of politeness, *i.e.* to teach him manners (179, 4).

The word *inēl*ᵃ means 'from him,' 'from her,' 'from it,' or 'from them' (134, 15), and will be further discussed under the head of the syntax of pronouns (§§ 117, 120). It also means 'in his, her, or its possession,' as in *inēl*ᵃ *hā*, it is in his possession. From this is developed its use as a postposition, as in :—

*ta-saṛai inēl*ᵃ, in possession of the man.
*tar-mun inēl*ᵃ *hā*, it is in my possession (146, 1).
*tar-kuk inēl*ᵃ *hā*, to whom does it belong? (250, 3).
*tar*ᵃ *inēl*ᵃ *hā*, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (*d*)). Thus :—

*inel*ᵃ*-m hā*, it is in my possession (135, 7).
*inēl*ᵃ*-t hā*, it is in thy possession (135, 7).
*inēl*ᵃ*-wa hā*, it is in his possession (135, 5).

If the particle *dī*, used in ablatival sentences (see §§ 83, 126), is added, then these mean 'from me,' 'from thee,' 'from him,' etc. Thus :—

*inēl*ᵃ*-mm-al dī ts*ᵃ*ēk*, he went away (*kal ts*ᵃ*ēk*) from me (136, 4).
*inēl*ᵃ*-tt-ir dī dzōk*, he came (*hir dzōk*) from thee (136, 4).

For *i-tsang*ᵃ we have *hafō pishtak ka s*ᵃ *saṛai tar-mun i-tsang*ᵃ *hanyī*, he wrote that 'a man is sitting near me' (151, 13).

82. The following postpositions govern the locative :—

likī, to, into, for.
kī, to, into, for.
*lāst*ᵃ, from.
*i-rāst*ᵃ, beginning from.
ta-mīnak or *ta-mīnshak*ᵃ, up to.
inar, in.
izar, on.

gaḍ, *girad*, or *girgaḍ*, with, together with.

pa-sa, without, except.

Examples of the use of the above postpositions are the following:—

likī and *kī*.—In the following *kī* may be used throughout instead of *likī* and *vice versâ*:—

*i-ḍēr*ᵃ *likī-l* (or *ki-l*, 144, 9) *ts*ᵊ*ēk*, he went (*hal ts*ᵊ*ēk*) to the camp (143, 5; 179, 1).

i-jallād likī-wa ḥukm dōk, he made (*i.e.* gave) an order to the executioner (143, 9).

i-qāẓī likī-wa ḥāẓir dōk, he made him present to the Qāẓī, *i.e.* he brought him before the Qāẓī (143, 10).

kū-kuk likī bū ghwēk sa, to whom is it being said? (143, 8).

*kū-f*ᵃ *likī ghwats*, say to him (143, 7).

kū-mākh kī ghwats, say to us (144, 10).

ku-mun kī ṣḫa, give to me (144, 10; 177, 13).

i-kūwai likī-l ghwaṣḫtak, he fell into the well (179, 1).

*i-huṣḫyarrī likī a-bēdārī sr*ᵃ *hā*. *i-nādannī likī a-khwāw*, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

i-dindōr likī aī a-dīn sir hā. *i-bēdīn likī aī a-dunyā*, to the religious man, on the one hand, religion seems good; to the irreligious man, on the other hand, the world (seems good) (143, 10).

i-randzūr likī aī a-pētsuf ẓarūr hā, abstemiousness is necessary only for an invalid (144, 3). *Cf.* the similar example of the use of *pārᵃ* in the preceding section.

i-vōgā likī, at night (144, 6). *Cf.* Hindī *rāt-kō*.

With *kī*, sometimes *i*, the preposition of the locative, is omitted. Thus:—

saṛaī kī aī zarkᵃ pakār ha, it is a wife that is necessary to a man (suppl. 4, 1).

mihmān kī a-nōrī nuw, set the bread for the guest (261, 10).

83. *lāstᵃ*.—Whenever this postposition is used in a finite sentence, the particle *dī*, indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This *dī* is quite distinct from the emphatic particle described with *aī* in § 78, and should not be confused with it. As an example we may quote the words *i-ḍēr*ᵃ *lāstᵃ*, which mean by themselves 'from the camp' (129, 2). But if we have a finite sentence, such as 'he went (*hal ts*ᵊ*ēk*) from the camp,' we must say *i-ḍēr*ᵃ *lāstᵃ-l dī ts*ᵊ*ēk* (135, 12). The *dī* in such cases need not precede the verb immediately, but may come in some other place in the sentence, though it must appear somewhere. The word *dī* may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have *kū-Makālū Ṣaḥib lāstᵃ-r dī dzōk*, he came (*hir dzōk*) from Mr. Macaulay (135, 15). If we omit the words 'Mr. Macaulay,' we may say *hir dī dzōk*, he came from him (136, 2). *Lāstᵃ* is used with various shades of meaning, as will appear from the following examples:—

kū-mun lāstᵃ dī zēyᵊn, ask from me (138, 10).

hafō aī ga i-faī lāstᵃ hā, that also is from among them (139, 15).

i-harrᵃ ḍūmā lāstᵃ-wa dī puṣḫtᵃnᵃ dāk, he made inquiry from all the singers (128, 7).

*i-dzust gham lāst*ᵃ*-m dī a-zlī kaṛisl syōk*, my heart became torn from excessive grief (138, 4).

*a-zlī dī i-ḥirẓ lāst*ᵃ *khālī kēwᵃn*, make the heart empty from (*i.e.* of) greed (139, 7).

*a-ṭama'dī i-zlī lāst*ᵃ *i-pēts*ᵃ *kēwᵃn*, put away greed from the heart (139, 8).

*i-ḍēr*ᵃ *lāst*ᵃ *i-ghūnḍ ta-mīnak*, from the camp to the hill. This is not a finite sentence (139, 10).

*haf*ᵃ *saṛai-l dī i-ḥadd lāst*ᵃ *tar syōk*, that man has passed from (*i.e.* beyond) the boundary (140, 2).

*kū-hīts kuk lāst*ᵃ *dī krik mak kēwᵃn*, do not make aversion from anyone, *i.e.* do not hold anyone in aversion (139, 5).

*kū-tū lāst*ᵃ *dī maraxour hā*, he is angry with thee (260, 5).

*i-dzut fikr lāst*ᵃ *i-pēts*ᵃ, after much thought (138, 12). Not a finite sentence.

*i-f*ᵃ *lāst*ᵃ *rī mukh*ᵃ *dzōk*, he came (*rī dzōk*) before that (138, 13).

From the last example we see that words signifying 'after,' 'before,' or 'behind' govern a noun with *last*ᵃ, and that in such cases *dī* is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle *dī* is omitted, *viz.* in *ustād ai i-pēḍ lāst*ᵃ *ziyāt giyᵃn*, honour a teacher more than a father (139, 1), but all the other examples have *dī*.

84. *i-rāst*ᵃ.—This postposition signifies 'from,' in the sense of 'beginning from,' as in:—

*i-umā-ṣḥām i-rāst*ᵃ *i-soḥar ta-mīnak*, from evening to morning (139, 13).

ta-mīnak or *ta-mīnshak*ᵃ.—This is the complement of *i-rāst*ᵃ or of *lāst*ᵃ, more usually the former, and means 'up to.' Either *ta-mīnak* or *ta-mīnshak*ᵃ may be used without change of meaning. Examples are:—

*i-ḍēr*ᵃ *ta-mīnak*, up to the camp (140, 6).

*i-umā-ṣḥām i-rāst*ᵃ *i-soḥar ta-mīnak*, from evening up to morning (139, 13).

*i-ḍēr*ᵃ *lāst*ᵃ *i-ghunḍ ta-mīnak*, from the camp to the hill (139, 10).

85. *inar*.—This is by origin the locative of *nar*, a house, and means literally 'in the house.' It is still occasionally used in the sense of 'at home,' as in *haf*ᵃ *saṛai i-nar mullak*, that man died at home (55, 7). Compare the phrase *i-nar inar*, in the house (21, 5; 141, 9). Examples of its use are:—

i-Kābul inar hā, he is in Kābul (141, 6).

*haf*ᵃ *saṛai i-ḍēr*ᵃ *inar wīrān syōk*, that man became sick in the camp (180, 7).

i-nar inar ghūn syōk, he became (*i.e.* was) hidden in the house (178, 8).

As explained under the head of adjectives, *inar* is sometimes used to indicate the superlative degree, as in:—

hā giyôy aī i-harrᵃ inar ghwaṭᵃ hā, this cow is fat among all, *i.e.* is the fattest of all (250, 6).

i-sirᵃ inar sē sir hā, amongst good (things) it is good, *i.e.* it is the best (34, 5).

When this postposition, and also when *izar*, govern the pronoun of the third person, the contracted form of the locative *wi* or *wa* (see § 19) is generally used instead of the full

locatives (*kū-fō*, *kū fᵃ*, and *kū-fal*) (133). The *wi* or *wa* may then be compounded with the *inar* or *izar*, so as to form, respectively, one word; thus, *winar* or *wizar*. We shall here confine ourselves to the consideration of *winar*. *Wizar* will be considered under the head of *izar*.

It will be remembered that *wi* or *wa* stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' *Winar* therefore means, primarily, 'in him, her, it, or them.' Thus, *winar nastak kā*, he is seated in it (132, 14).

The next stage of the development of this form is that it has come to be used as an adverb, meaning simply 'inside.' Thus, *hafō winar kā* means not only 'he is in it,' but also, generally, 'he is within' (141, 8).

For the first and second persons, the contracted locatives are *di* or *da*, which means 'in or on me, us, thee, or you,' the same form being used for either the first or second person. When these are governed by *inar* they never coalesce with it, as is done by *wi* or *wa*. Instead of this, *winar* has further developed into a preposition itself, equivalent to *inar*, and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add *di* or *da*, as a suffix, to *winar*, and we get *winar-di* or *winar-da*.

So completely, in these two last instances, has *winar* lost its original meaning and become a mere preposition, that, under the influence of analogy, *wi* or *wa* may also be suffixed to *winar*, although it is there already in the first syllable. We thus get *winar-wi* or *winar-wa*, in him, her, it, or them.

To sum up, the following are the various forms taken by *wi* or *wa* in conjunction with *inar* :—

wi or *wa*, in him, her, it, or them.
winar, in him, her, it, or them.
winar-di or *winar-da*, in me or in us.
winar-di or *winar-da*, in thee or in you.
winar-wi or *winar-wa*, in him, her, it, or them.

Besides the above, *di* or *da*, and *wi* or *wa*, may be suffixed to the plain *inar*, instead of to *winar*, with the same respective meanings; so that we may have :—

inar-di or *inar-da*, in me or in us.
inar-di or *inar-da*, in thee or in you.
inar-wi or *inar-wa*, in him, her, it, or them.

Thus :—

i-fᵃ murghāw aī i-wustʸēk, inar-wi gōlīyᵃ aghak, on that bird, on flying up, a bullet hit on it, *i.e.* a bullet hit it as it flew away (46, 4).

Finally, it may be noted that, although the *di* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with *izar*.

86. *izar*.—This also is probably by origin a locative of the word *zar*, but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples :—

hafᵇ sarai i-iakht izar nastak, that man sat on the throne (180, 4).
i-grī izar nastak kā, he has sat down on the mountain (132, 9).

i-f^a izar lāzim hā, it is incumbent on it (140, 10).

i-ḥukmī izar 'amal kēw^an, do carrying out on orders, *i.e.* obey orders (140, 13).

i-lawanai izarr-al dzōk, he went (*hal dzōk*) on a madman, *i.e.* he came across a madman (141, 1).

ka i-m^aṣḥī izar aī ga ikhtiyār nak dērī, mun kū-tū lāst^a dī ts^a zay^am, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).

i-p^a ghuwāin izar ṭōp ka, jump over this canal (250, 8).

kū-kuk izar thumat mak ghwats, do not speak calumny against anyone (257, 8).

hō i-fāi dyō kullān izar a-khwai guzār^a bayak, he divided his property on (*i.e.* between) those two sons (I, 2).

i-f^a izar pa-qahr syōk, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as *wi* or *wa* is prefixed to *inar*, so it may be prefixed to *izar*, and we get *wizar*, meaning 'on him, her, it, or them.' So also the forms *dī* or *da* and *wi* or *wa* may be suffixed, exactly as in the case of *winar*. We thus get the following set of forms :—

wi or *wa*, on him, her, it, or them.

wizar, on him, her, it, or them.

wizar-dī or *wizar-da*, on me or on us.

wizar-dī or *wizar-da*, on thee or on you.

wizar-wi or *wizar-wa*, on him, her, it, or them.

So also, as in the case of *inar*, we have :—

izar-dī or *izar-da*, on me or on us.

izar-dī or *izar-da*, on thee or on you.

izar-wi or *izar-wa*, on him, her, it, or them.

Although the *dī* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, as above, it sometimes appears in another part of the sentence. Thus :—

a-khalq da sū ta-kōtwāl gumān wizar kawu, the people will make consideration of Koṭwāl on me (*da.. ...wizar*), *i.e.* they will take me for a Kōṭwāl (140, 11).

Wizar is also used to represent the instrumental case of a pronoun of the third person, and then means 'by him,' 'by her,' 'by it,' or 'by them.' Thus, the instrumental of *tūr^a*, sword, is *pa tūr^a*, and we have *pa-tūr^a-wa sū wazu*, thou wilt slay him with a sword; but with a pronoun of the third person we have *wizar-a-wa sū wazu*, thou wilt slay him (*-a-*) with it (*wizar-wa*) (137, 10).

Words indicating kindness, tyranny, or rage take *izar* after them, but in such cases the *izar* may govern the instrumental with *pa* instead of the locative with *i* or *kū*. Thus :—

kū-mun izar-a mihrbānī dāk, he showed kindness to me (178, 3).

pa-fō izar-a ẓulm dōk, he tyrannized over him (178, 4).

i-f^a izar pa-qahr syōk, he became angry with it (178, 5).

87. *gaḍ*, *giraḍ*, or *girgaḍ*.—The primary meaning of this postposition is 'together with,' but, as will be seen from the following examples, it has developed other shades of meaning. Any of the three words may be used in place of either of the other two :—

i-saṛai gaḍ, with the man (137, 2).

i-yār gaḍ aī muṣluḥī dāk, he made consultation (*i.e.* consulted) with (his) friend (145, 1).

i-dōst i-dushman giraḍ a-pᵉṭ rūṇ dērᵉn, keep the forehead bright before both friend and foe (145, 3).

sazō-l ai gunah gaḍ barabar ṣḥerī, give to him punishment equal with (*i.e.* corresponding to) the fault (145, 5). In this the preposition *i* of the locative has been dropped.

a-kharts i-khwai ḥāṣil giraḍ barābar kēwᵉn, make expenditure equal with (*i.e.* in accordance with) your own income (145, 6).

a-nēkī aī kū-har kuk giraḍ srᵉ kā, only virtue is good with every one (*i.e.* in everyone's opinion) (256, 7).

88 *pa-sa.*—This generally means 'except.' Thus, *i-saraī pa-sa,* except the man (159, 2); *i-gap pa-sa,* except, or without, a stone. It is often combined with the preposition *bē* (§ 80), as in *bē Khudāē pa-sa,* except God (159, 13); *bē kū-mun pa-sa,* except, or without me (159, 14).

CONJUNCTIONS.

89. The following are **Copulative Conjunctions**:—

wa, and.

ga, also, even.

bī, bihē, or *biyē,* in the second place, and also, moreover.

The following are examples of their use:—

wa.—*Zaid wa 'Amr aāsk-in,* Zaid and 'Amr sat down (154, 4).

Zaid wa 'Amr malk-in, Zaid and 'Amr died (153, 8).

Zaid mullak, wa 'Amr mullak, wa Bakr mullak, Zaid died, and 'Amr died, and Bakr died (155, 6).

Zaid mullak, wa 'Amr, wa Bakr, Zaid died, and 'Amr, and Bakr (155, 9).

Zaid mullak, wa 'Amr zakhmā syōk, Zaid died, and 'Amr was wounded (155, 6).

Zaidd-al tsᵉōk, wa 'Amr-ir dzōk, Zaid went away, and 'Amr came (153, 9).

Zaid-am dzōk, wa a-piē-wa ashṭᵉēk, I struck Zaid, and his father was standing, *i.e.* when I struck him, his father was standing at the time (158, 8).

Wa is employed idiomatically to indicate remoteness, as in *tū wa sakhal kār,* thou and such a deed! *i.e.* there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

ga.—*Zaid mullak, 'Amr ga mullak,* Zaid died, 'Amr also died (154, 8).

Zaid mullak, wa 'Amr ga mullak, Zaid died, and 'Amr also died (154, 9).

Zaid ga mullak, 'Amr ga mullak, Zaid also died, 'Amr also died (154, 11).

Zaid mullak, 'Amr ga, Zaid died, also 'Amr (154, 13).

'Amr ga mullak, 'Amr also died (155, 1).

ka i-mᵉṣḥī izar aī ga ikhtiyār nak dērī, mun kū-tū lāstᵉ dī tsᵉ zayᵉm, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

bī.—*Zaid rī-dzōk, bī 'Amr,* Zaid came, also 'Amr (155, 12).

sᵉ Zaid rī-dzōk, bī 'Amr, in the first place Zaid came, and in the second place 'Amr (156, 1).

hā bihē aē kkwāṣḳ^a hā, this too is sweet (251, 9).

mullak byōk, wa biyē zwandai aī syōk, he was dead, and again he became alive (I, 14).

90. The following are **Disjunctive Conjunctions**:—

yā, or.

yā khō, or.

yā . . . *yā*, either . . . or.

yā khō . . . *yā*, either . . . or.

ka, or.

ka . . . *ka*, whether . . . or.

ka naī, or otherwise.

The following are examples of their use:—

yā, yā khō.—Either of these may be used instead of the other. Thus:—
hā dal w^a^r, yā (or *yā khō*) *hā*, take this or this (157, 8).

yā . . . *yā, yā khō* . . . *yā*.—*yā haf^a^-l ts^a^ōk byōk, yā-l tū*, either he had gone, or thou (157, 6).

yā-r dī wak w^a^r, yā-r dī sharbat w^a^r, bring either water or sherbet (157, 9).

yā khō bū ts^a^ nak darī, yā-r dī nak ṣḳawī, either he does not own anything, or he does not give to me (157, 11).

ka.—This is principally used in questions. Thus:—
Zaidd-ir dzōk ka 'Amr, did Zaid come, or 'Amr? (158, 3).
ts^a^un-ir dzōk, ka prān, did he come today, or yesterday? (158, 4).
ghrās aī hā, ka ziyaṛ, is it black or yellow? (250, 13).
hō aī sir hā, ka hafō, is this good, or is that? (253, 8).

Note.—*Ka* is also used as a relative pronoun (see § 24), as an adverb of time (§ 75), and as a conditional or as a final conjunction (§§ 92, 94).

ka . . . *ka*.—*ka haf^a^ dal bū w^a^r, ka hā*, whether dost thou take that or this? (157, 13).

ka naī.—*hā dārū khurōn, ka naī pauḍūk dal aī sū nak ṣḳaw^a^m*, eat this medicine, or else I will not give thee a pomegranate (166, 9).

91. The following are **Adversative Conjunctions**:—

balki, nay rather, moreover; but, on the contrary.

lēkin, but.

magar, but.

khō, but.

The following are examples of their use:—

balki.—*dzōk-a nak hā, balki wazyōk-a hā*, he has not beaten him; nay rather he has killed him (156, 8).

Zaidd-ir nak dzōk, balki 'Amrr-ir dzōk, Zaid did not come, but (or on the contrary) 'Amr came (156, 9).

lēkin, magar, khō.—Any of these may be used for the others. Thus:—
harr^a^ rī-dzāk-in, lēkin (or *magar* or *khō*) *Zaidd-ir nak dzōk*, all came, but Zaid did not come (160, 5).

Khō is sometimes used like the Hindī *tō*, and is then hardly translatable into English. Thus:—

azz-al khō nak dzōk-am, as for me, I did not go = Hindī *maĩ tō nahĩ gayā* (162, 12).

92. The following are **Conditional Conjunctions**:—

ka, if; when.
hargāh ka, if.
mun ka, if.
agar ka, although.

The following are examples of their use:—

ka.—ka bārān aī syōk, mun ghwāsī dī sū sa, if it rained, then the grass will become (*i.e.* will grow) (150, 13).

ka haf' rī-dza, mun azz-al aō aū ṣḫaw'm, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

ka rī dza, mun ṣḫa-l-a, when he comes, then give it to him (151, 3).

Note that *ka* is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of *ka* in conditional sentences will be found under the head of syntax (§ 136).

Ka is also used with a relative pronoun, without materially affecting the sense, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Similarly, *har waqt ka rī dzok*, at every time that he came, *i.e.* whenever he came, or when he came (Hindī *jis waqt āyā* (151, 6)).

hargāh ka, mun ka.—Either of these may be used instead of *ka*, with the meaning of 'if.' Thus:—

hargāh (or *mun*) *ka i-m'ṣḫī izar ga ikkliyār nak dōrī, mun kū-tū lāsl' dī ts' zay'm*, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example *ka* alone may be used instead of *hargāh ka* or *mun ka*, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).

agar ka.—agar ka haf' saṛai zahr khwalak, khō nak mulak, although that man ate poison, nevertheless he did not die (152, 8).

agar ka hō-r dī ghandzī ghwēk-in, azz-al ts' nak ghwēk-in, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with *agar ka* is introduced by *khō*, and not by *mun* (152, 11).

93. The following are **Concessive Conjunctions**:—

mun, then.
khō, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. *Mun* is used if the conditional particle is *ka*, *hargāh ka*, or *mun ka*, and *khō* is used if the

conditional particle is *agar ka*. Examples of both of these particles will be found in the preceding paragraph (§ 92). The following are additional examples of the use of *mun* :—

ka hafᵘ rī dzōk, mun hō kār sū sa, if he came, then this work will be (done) (152, 3).

ka tū ghwats, mun azz-al sū dzawᵘm, if thou say (it), then I will go to him (152, 4).

94. The following is a **Final Conjunction** :—

ka, that, in order that.

The following are examples :—

'adl kēwᵘn, ka n ēknām sī, do justice, that thou mayst have a good name (151, 15).

tsᵉn khwarı kēwᵘn, ka ṣabō-t pakār sa, labour today, that it may be useful to thee tomorrow (254, 10).

hır tsīw, ka ḥisab kayēn, come here, that we may make an account (257, 15).

Ka is also used, in a **Consecutive** sense, to mean 'so that.' Thus :—

nōṛī dı nak buk, ka tū khwālk bukarᵘ, there was (*dı buk*) no bread, so that thou mightest have eaten, *i.e.* there was none for you to eat (88, 3).

In this meaning *ka* sometimes is used to give the force of the imperative, as in *ka nakk-al dzaī*, (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in :—

khūn aī nak kēwᵘn, ka 'umr-at sū landḍ sa, do not commit murder, as (or because) thy life will become short (thereby) (254, 8).

Ka is also used like the Greek ὅτι and the Persian *ki* to introduce a quotation in direct oration, instead of employing *oratio obliqua*. Thus :—

hafō piṣḥtak ka 'sᵉ saṛai tar-mun i-tsangᵘ hanyī,' he wrote that 'a man is sitting near me' (151, 13).

INTERJECTIONS.

95. The ordinary interjection used to call attention is *wō*, O! Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof** :—

wᵉh !

hᵉn !

As in :—

wᵉh tsᵉ-t dōk, Ah! what didst thou do? (161, 7).

hᵉn tsᵉ bū kaī, Ah! what are you doing? (*id.*).

These are sometimes repeated, so that we may say *hᵉn hᵉn tsᵉ bū kaī !*

Dzūṣḥ, the imperative of *dzūṣḥᵉōk*, to look, means 'take care!' as in *dzūṣḥ, hō kār nak kēwī*, beware! that thou do not this deed (161, 11). We see from this example that it is followed by the aorist.

Armān ka indicates regret, as in *armān ka azz-al tsᵉek byōkanᵘ*, would that I had gone! (164, 8).

haī haī and *ō hō hō*, alas! are used in grief, as in *haī haī pĕrī tsᵉ kayᵉm*, alas! what am I to do now! (149, 13); *ō kō hō tsᵉ bad kār syōk*, alas! what evil deed has occurred! (149, 13).

wā, wā, ah! indicates joy or surprise, as in *wā wā tsᵉ sir kār aī syōk*, ah! what a good deed has occurred! (150, 3).

wāē, wᵉē, or *wᵉē wᵉē*, alas! is used in time of trouble, in sickness, or among beggars, as in *wᵉē wᵉē mullak*, alas! he is dead! (150, 8).

ai, O! calls attention, as in *ai lawanai-a*, O madman (II).

ē, O! ditto, as in *ē piē*, O father (I, 2).

CHAPTER VII.

SYNTAX.

96. The following is not a complete syntax of Ormuṛī. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. **The Definite Article.**—As already explained (§ 5), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, *ta-pᵃ a-dist*, his hand; but *ta-pᵃ dist*, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles *aī* and *dī*. Here it should be mentioned that these particles cannot be employed to indicate any word which is preceded by the definite article (118, 8). Thus, *a-saṛai mulak*, the man died; but *saṛai aī mulak*, a man died. We cannot say *a-saṛai aī mulak*. In this way we see that *aī* and *dī* sometimes have the force of an indefinite article, for one or other of them almost always appears in a sentence, if the noun to which it would refer has not the definite article. Again, if there are two nouns in a sentence, one of which is the subject and the other the object of a transitive verb, then, if one noun has the definite article, and if there is also *aī* or *dī* in the sentence, we know at once that the noun with the definite article must be the subject; for, as we shall see, if the verb is transitive, the *aī* or *dī* must refer to the object, and as it cannot refer to a noun that has the definite article, that noun cannot be the object, and therefore must be the subject. Thus, in the sentence:—

a-saṛai	*aī*	*panḍūk*	*khwalak*,
the-man	(indicates object)	pomegranate	ate,

we know that *a-saṛai* is the subject, because *aī* cannot refer to it, and therefore must refer to *panḍūk*, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand *saṛai aī a-panḍūk khwalak* would mean 'the pomegranate ate a man.'

98. **The Subject and the Object** (114, 11ff.).—As stated in § 10, there is no distinction in form between the nominative (or agent) and accusative cases. Theoretically, the subject of a verb may be in some circumstances in the nominative, and in other circumstances in the agent case, but for practical purposes all consideration as to whether a noun is in the nominative, agent, or accusative case may be abandoned. In Ormuṛī, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, *a-saṛai a-panḍūk khwalak* means 'the man (*a-saṛai*) ate the pomegranate (*a-panḍúk*)' (174, 6), and does not mean 'the pomegranate ate the man.' If the sentence consists merely of two nouns united by a

copula, as 'Zaid is sick,' the order is subject, complement, copula (173, 12); thus, *Zaid* (subject) *bīmār* (complement) *hā* (copula). Here, from the order of the words we know that the subject is *Zaid*.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist-tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have *Zaid bū khura* meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have *bū khura*, he eats, or, if we wish to express the subject, we may say *hafō bū khura*, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If *hafō bū khura* is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject *may* be either *hafō* or it may be the 'he' of *khura*, he eats, but the only possible object is *hafō*. There is no object concealed in the *khura*. Hence, if *hafō bū khura* is a complete sentence, we must take *hafō* as representing the object, and the sentence must mean 'he eats (*bū khura*) him (*hafō*).'

We thus arrive at the following rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, *a-mzarai bū khura*, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronominal suffix. If the object is written in full, then the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronominal suffix, this must be a suffix of the accusative, *i.e.* one of those given in § 20 (*b*). They are here repeated for ready reference:—

am or (after a vowel) *m*, me.	*an* or (after a vowel) *n*, us.
at or (after a vowel) *t*, thee.	*on* or (after a vowel) *n*, you.
wa or (after a consonant) *a* or *awa*, him, her, it.	*wa* or (after a consonant) *a* or *awa*, them.

These are added to the noun that we wish to make the subject, so that we get, for instance, *a-mzarai-m bū khura*, the tiger eats me; *a-mzarai-wa bū khura*, the tiger eats him, and so on. We thus arrive at the following additional rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the **object** in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, *khwalak-am* means ate me (masc.);

khwālk-yēn, ate us; *khwalak*, ate him; and *khwālk-in*, ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, *a-panḍūk khwalak*, as a complete sentence, can only mean 'the pomegranate ate him.' If we wish to say 'he ate the pomegranate,' we must either say the 'he' in full, or else use a pronominal suffix. If we say the 'he' in full, we get *hafō a-panḍūk khwalak*, he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—this suffix must be one of those given in § 20 (*c*), *i.e.* one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:—

am or (after a vowel) *m*, I.
at or (after a vowel) *t*, thou.
wa, or (after a consonant) *a*, or (after a consonant and before a vowel) *ʿw*, he, she, it.
an or (after a vowel) *n*, we.
an or (after a vowel) *n*, you.
an or (after a vowel) *n*, they.

These are added to the noun that we wish to make the object, so that we get, for instance, *á-panḍūk-am khwalak*, I ate the pomegranate; *a-panḍūk-at khwalak*, thou atest the pomegranate; *a-panḍūk-a khwalak*, he ate the pomegranate; *a-panḍūk-an khwalak*, we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 4ff.).

99. **The Particles *aī* and *dī*.** In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.[1] This closely corresponds to the use of the Hindōstānī particle *hī*. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in *kū-Zaid gaḍ dī bī makhlūq ga buk-in; khō bī kukk-ir dī nak dzōk, Zaid aī rī dzōk*, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came, Zaid alone (=*Zaid-hī*) came (suppl. 2, 6).

In these cases, *aī* or *dī* always refers to some particular noun or pronoun. Thus, in the above example, *dī* is used to discriminate the words *makhlūq*, people, and *kuk*, anyone, and *aī* is used to discriminate the proper name *Zaid*. This leads us to the only point of difference between these two particles. When the noun referred to is singular, then *aī* is used, and when it is plural, *dī* is used. But if the noun indicates a species, or is a noun of multitude, or indicates a thing consisting of a number of particles or drops,—such as 'ashes,' 'sand,' 'wheat,' 'water,' or 'milk,'—then *dī* is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

[1] Ghulām Muḥammad Khān's account of these particles is contained in pp. 118-123 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in these cases applicable. I have therefore myself collected and examined every Ormuṛi sentence in his book, classifying and arranging them according to the presence or absence of *aī* and *dī*. From the facts so collated I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 219ff.

pronouns *bī kuk*, anyone else; *har kuk*, everyone; and *har tsᵉ*, everything, usually take *dī*, not *aī*. Thus, *dī* is used in the following sentences:—

gunum dī braṣḥiak syōk, wheat became burnt (123, 15).
sagᵉ dī khwā suk, sand (fem.) fell (123, 15).
shippī dī khwālk, he ate (*i.e.* drank) milk (fem.) (124, 1).
i-ghrai inar dī yānak dzut hā, in the fireplace there is much ash (257, 3).
gākᵉ dī bēzᵉn, cook flesh (259, 3).
yā-r dī wak wᵉr, yā-r dī sharbat wᵉr, either bring water, or bring sherbet (157, 9)
bī kukk-ir dī nak dzōk, no one else came (suppl. 2, 8).
bī kuk dī nak hā, there is no one else (suppl. 3, 5).
bī kuk dī bū nak zayᵉm, I long for no one else (suppl. 3, 13).
bē gap har tsᵉ dī dī hā, there is (*dī hā*) everything (*har tsᵉ dī*) except a stone (159, 11).

This *dī* must be distinguished from *dī*, the sign of the ablative (see § 83), and from *da* or *dī*, the contracted pronoun meaning 'in or on me, us, thee, or you' (§ 19).

100 So far, we have been dealing with *aī* and *dī* as marks of emphasis, and with the distinction between the two particles. But they have a much wider use than that of emphatic particles. In many cases they simply deny definiteness, whether the word is emphatic or not. Hence they are rarely used in reference to a noun with the definite article (see §§ 5, 97), or to a proper name, or to a personal or substantival demonstrative pronoun. As particles of emphasis they are freely employed with such words (see several examples in §§ 78, 79), but not in this wider use.

In the wider use they also indicate the subject or object of the sentence. If the verb is transitive, then they refer to and point out the object. The transitive verb may be in an aorist tense or in a past tense, but this makes no difference. In either case it is the object that is referred to. Thus:—

saṛai aī nōṛī khwālk, a man ate bread. Here, according to § 98, 1, *saṛai*, the first word in the sentence, is the subject, and therefore *nōṛī* is the object. The particle *aī* is used because *nōṛī* is singular, and because it is not definite. We cannot have *aī a-nōṛī*, the bread (119, 5).
saṛai dī panḍūchi khwalk-in, a man ate pomegranates (119, 6). Here, because *panḍūchi* is plural and is not definite, *dī* is used, not *aī*.
Similarly:—*az aī panḍūk khwalak*, I ate a pomegranate (122, 14).
az dī panḍūchī khwālk-in, I ate pomegranates (122, 14).
mākh aī panḍūk khwalak, we ate a pomegranate (122, 15)
hafō dī panḍūchī khwālk-in, he ate pomegranates.

In all these the subjects are personal pronouns, but *aī* and *dī* refer not to them, but to the objects *panḍūk* and *panḍūchī*, which are indefinite.

Even if the object of a transitive verb is not expressed, *aī* or *dī* may be used to indicate some thing or things that are referred to indefinitely. The *khurᵉm bū* means 'I eat,' and *khurᵉm aī bū* is 'I eat something indefinite' (120, 5), and *khurᵉm dī bū* is 'I eat some indefinite things.' Similarly *khuryēu dī bū*, we eat indefinite things (120, 14); and *khurin dī bū*, they eat indefinite things (120, 13); and so on. If the object is a personal pronoun expressed by a suffix, of course we cannot use *aī* or *dī*. Thus, *khurᵉm-aī bū* is

'I eat thee,' but we cannot say *khur^{a}m-at aī būī* with this meaning. Such a phrase would mean 'I eat something indefinite belonging to thee' (120, 8), and the pronominal suffix *at* would not be a suffix of the object, but would represent the genitive (§ 20 (*d*)). Similarly, with the past tenses, we have phrases such as *az aī khwalak*, I ate something indefinite (122, 5); *hafō aī khwalak*, he ate something indefinite (122, 5); *az dī khwālk-in*, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that *dī* is put after the verb in the past tense, we do not say *khwālk-in dī*. In such cases,—as in the case of *būī* of the imperfect (§ 48) or *sū* of the future perfect (§ 52),—the termination is transferred from the verb to the *dī*, so that we get, e.g. *az khwālk din*, I ate some indefinite things; *hafō khwālk din*, he ate some indefinite things (123, 7). This does not happen in the case of *aī*, or, of course, with the terminations of the aorist tenses, which are inseparable.

102. So far we have dealt only with transitive verbs. If the verb is not transitive, then *aī* and *dī* refer, not to the object, but to the subject. Thus, we have *saṛau aī nastak*, a man sat down (119, 4); *saṛaī dī nāsk-in*, men sat down (119, 5); but *a-saṛaī nastak*, the man sat down (117, 12); *a-saṛau nask-in*, the men sat down.

Further remarks on the use of these particles will be found in the Appendix on pp. 219ff.

103. **Verbs with two objects.**—Verbs relating to the senses take two objects, corresponding to the Latin double accusative after factitive verbs. Thus, with *giw^{v}ēk*, to consider, we have *az būī haf^{a} dānā giw^{v}ēk*, I was considering him wise (175, 1). *Cf.* Latin *puto te doctum et prudentem*. So *d^{v}ēk*, to see, in *az haf^{a} wīrān d^{v}ēk*, I saw him sick (175, 5).

104. **Instrumental.**—As stated in § 10 the instrumental is formed with the aid of the preposition *pa*, as in *pa-tūr^{a}-wa dzōk*, he struck (him) with a sword (129, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian *ba* and the Hindi *sē*. Thus:—

pa-j^{a} sā^{a}at-a wa-zyōk, he killed him there and then, lit. by that time (142, 1).
min^{a} pa-^{c}ibādat kēw^{a}n, feel affection for piety, *'ibādat-sē muhabbat rakh* (142, 3).
pa-j^{b} qiṣṣ^{a} khabar hai, art thou acquainted with that story? *tū us bāt-sē wāqif hai?* (142, 4).
pa-a-rākh^{a}, in the truth, truly (142, 6).
pa-mukhkh-al ghwaṣṭak, he fell on his face (142, 7).
pa-tsaṭṭ-al ghwaṣṭak, he fell flat on his back, lit. on the nape of his neck (142, 8).
pa-pēts pa-tsaṭ, backwards and forwards (142, 9).
pa-nisht^{a}-l tsawak-in, they went outside (142, 10).
pa-shiw, by night (178, 12).
shīw pa-shīw, night by night, every night (142, 12).
pa-ryūz, by day (178, 12).
ryūz pa-ryūz, day by day (142, 13).
pyūz pa-pyūz, face to face, face against face (142, 14).
sā^{a}at pa-sā^{a}at, at every moment (142, 14).

tū dī pa-kkabar haī, dost thou know about him? (249, 4)

az aī pa-kkwai hā kār dōk, it is I who did this deed by myself (176, 1).

i-fᵃ izar pa-qahr syōk, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition *izar* may govern the instrumental, instead of the locative. See § 86.

105. **Dative.**—The Dative is formed by the postpositions *kī* and *likī*, both of which govern the locative. For examples, see § 82.

106. **Ablative.**—The Ablative is formed by the postpositions *lāstᵃ* and *irāstᵃ*, both of which govern the locative. For examples, see §§ 83, 84.

107 **Genitive.**—As stated in § 10, the genitive is formed with the aid of the preposition *ta*, corresponding to the Paṣhtō *da*. Thus:—

ta-kūwai a-wak, the water of a well (238, 3). Cf. *ta-kūhai wak* (146, 10).

ta-panḍūk a-ufⁿᵃ, the tree of a pomegranate, a pomegranate tree (238, 1). Cf. *ta-panḍūk wᵒzᵃ* (146, 10).

ta-saṛai dist, a man's hand (146, 11).

ta-Zaid ta-yānsp ghilāmz, the bridle of Zaid's horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When *ta* forms the genitive of a pronoun of the first or second person, it is changed to *tar*. Thus, *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tu*, of thee, thy; *tar-tyūs*, of you, your. According to Ghulām Muḥammad Khān (130 1), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with *tsōn*, how much? and *kuk*, who? Thus:—

hō yānsp aī tar-tsōn 'umr hā, this horse is of how much age, *i.e.* how old is this horse? (No. 221).

tar-kuk a-kwalān bū tar-tū i-pēts tsawa, whose boy comes behind thee? (No. 239).

Ghulām Muḥammad Khān (see p. 131, 10) himself uses *tarᵃ* with *kuk*, who?, in:—

tar-kuk kulān aī hai, whose son art thou? (248, 3).

hā māl aī tar-kuk hā, whose is this property? (249, 6).

On the other hand he uses *ta* with *tsōn* in:

ta-tsōn tsān aī hā, of how many years (*i.e.* how old) is he? (249, 13).

When the postposition *inēlᵃ* is used with the genitive, it enforces the idea of possession, as in *ta-saṛai inēlᵃ*, in possession of a man. For further examples see § 81.

108. **Locative.**—As stated in § 10, the Locative is formed with the aid of the preposition *i*, meaning 'on.' Thus:—

i-bāmmᵃ nasiak, he sat on the ground (129, 7; 140, 10).

i-zlī-m nak hā, it is not on my heart, *i.e.* I do not remember (253, 10).

pagrīyᵃ i-sar tēṛᵃn, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as *izar*, on; *inar*, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as *i-nar*, in the house, at home, in; *i-bēẓḥ*, outside, *i-nūshtᵃ*, outside, and so on. Several examples will be found in § 74.

109. **Adjectives.**—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:—

shīn gōn, a green stick (171, 8).
shīnᵃ wᵃnᵃ, a green tree (171, 8; 239, 1).
shīnᵃ wᵃnᵃī, green trees (239, 2).
shin khit, a green sheet (238, 14).
shīnᵃ khitū, green sheets (238, 15).
ghrās saṛai, a black man (171, 11; 239, 3).
ghrāsᵃ zarkᵃ, a black woman (171, 11; 239, 4).
ghrēsī saṛaī, black men (171, 12; 239, 5).
ghrēsī zelī, black women (171, 12; 239, 5).
spīwᵃ saṛai, a white man (172, 1).
spīwᵃ zarkᵃ, a white woman (172, 1).
spīwᵃ saṛaī, white men (172, 1).
spīwᵃ zēlī, white women (172, 1).
sir yānsp, a good horse (238, 12).
tōk wak, hot water (238, 13).
drāgh gōn, a long stick (239, 7).
drāghᵃ qiṣṣᵃ, a long story (239, 8).
ta-sir yānsp, of the good horse.
i-dzut gham lāstᵃ, from excessive grief (138, 4).
i-harrᵃ ḍūmī lāstᵃ, from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb,[1] it agrees with the subject in gender and number. Thus:—

Zaid sir hā, Zaid is good (173, 8).
zarkᵃ sirᵃ hā, the woman is good (173, 8).
saṛaī sirᵃ hin, the men are good (173, 9).
a-saṛai wīrān syōk, the man became sick (177, 1).
hafᵇ zarkᵃ hōndᵃ suk, that woman became blind (241, 6).
hafaī hēndī suk-in, they (masc. or fem.) became blind (241, 8).

112. A numeral adjective may agree with a singular noun. Thus, the plural of *marzā*, a brother, is *marzawī*, and in the following sentence 'two brothers' is *dyō marzā*, not *dyō marzawī*:—

marzawī-t tsōn hā? dyō-m marzā hun, how many brothers hast thou? I have two brothers (242, 15; 243, 1).

113. **PRONOUNS.**—The following are examples of the use of the **Nominative** case of **Personal** and **Demonstrative** Pronouns:—

az stiṛ kᵃm, I am weary (239, 12).
mākh ḥairān hyēn, we are worried (240, 4).

[1] The copulative verbs are *ḥyōk*, to be or become, and *syōk*, to become.

tū st^r^r syōk-a, thou becamest great (241, 9).
tyūs ghūw^a^ suk-ai, you became hidden (241, 10).
hafō rī-dzōk, he came (241, 13).
haf^a^ rī-dzāk, she came (241, 14).
haṭai nask-in, they sat (241, 15).

114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 98ff.).

115 **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mun-a dzōk*, he struck by means of me (131, 6).

For the instrumental of the third person *wizar* is commonly used, as explained in § 86.

116. **Dative.** The following are examples of the dative :—

kū-mun kī ṣṛa, give to me (144, 9; 177, 13).
kū-makh kī ghwate, say to us (144, 10).
kū-f^a^ likī ghwate, say to him (143, 7).

117. **Ablative.**—Examples will be found in § 83.

The usual word for 'from him, her, it, or them' is *inēl^a^* (19, 9; 135, 2). Being an ablative form, *dī* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *inēl^a^-l dī ts^v^ēk*, he went from him (135, 13). In this, *l ts^v^ēk*, for *hal ts^v^ēk*, means 'he went' (see § 122). By itself, *inēl^a^* is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means 'in possession of,' and will be dealt with under the head of the genitive in the next section; but if *dī* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix *am*, my, we get *inēl^a^-m*, in my possession, but *inēl^a^-m dī*, from me. Similarly, *inēl^a^-t dī*, from thee. Thus :—

inēl^a^-tt-ir dī dzōk, he came from thee (135, 8).
inēl^a^ mm-al dī dzōk, he went from me (135, 8).

For 'from him' we already have *inēl^a^ dī* given above.

118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant *tar-mun*, of me, my; *tar-makh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your; *ta-fō* or *ta-f^a^*, of him, his; *ta-f^a^*, of her, her; *ta-fōī*, of them, their; and the various similar forms. Regarding the use of *tar* for *ta* in the first and second persons, see the remarks in § 107. The following are examples of the use of the pronominal genitives in their full forms :—

tar-mun a-dist, my hand (147, 10).
tar-mun a-yānsp, my horse (237, 14).
hō oī tar-mun marzā hā; hā aī ta-f^a^ khwār hā, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).
tar-tū a-dist, thy hand (147, 9).
tar-tū a-piē zwandai hā, is thy father alive? (242, 12).
hā dūk^a^ aī tar-tū dūw^a^ hā, is this the girl that is thy daughter? (243, 9).
hō kulanak aī tar-tū kulān hā, is this the boy that is thy son? (243, 10).
tar-tyūs a-nar, thy house (238, 4).

ta-fō a-dist, his hand (238, 7).
ta-f^a a-myāndēnī, his mare (237, 15).
ta-f^a a-nāk malk, his wife died (244, 3).
ta-f^a a-dist, her hand (147, 7).
ta-f^a a-kulān, her son (238, 2).
ta-f^a a-marzā, her brother (238, 5).
ta-f^a a-khwār, her sister (238, 6).
hā aī ta-f^a zark^a wan hā, it is she that is that woman's co-wife (244, 7).
ta-faz a-dist, their hand (147, 8).
tar^a a-kulān, his (this person's) son (238, 8).
hā tar^a ākhṣhai hā, this is his brother-in-law (244, 11).
taraī a-kār, their (these persons') work (238, 9).
ta-p^a a-rang, the colour of this (thing) (238, 10).
ta-paī a-bai, the price of these (things) (238, 11).
tar-kwk kulān aī hai, whose son art thou? (248, 3).
hā māl aī tar-kuk hā, whose is this property? (249, 6).

119. The governing noun of the genitive of a pronoun of the third person must have the article *a*. Thus, *ta-f^a a-gōn*, her stick; *ta-fō a-dist*, his hand. *ta-fō dist* would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but *khwār* in the third sentence above has no article.

120. **Genitive Suffixes.**—The pronominal suffixes of the genitive given in § 20 (*d*) are very frequently used instead of the full genitives. The following are examples of their use:—

a-piē-m mulak hā, a-māw^a-m zwandīy^a hā, my father has died, my mother is living (242, 13).
marzawī-t tsōn hin? dyō-m marzā hin, s^a-m aī tarlūr hā, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15; 243, 1).
a-zalpiē-m malk hin, my grandparents have died (243, 5).
a-kulanni-t tsōn hin? s^a-m aī kulān hā, syī-m duw^a hā, how many sons hast thou? I have only one son, I have a daughter (243, 6-8).
a-rāṣkai-m-al i-nar-kī ts^ēk, my brother's son went to the house (243, 13).
a-rāṣk^a-m i-nar hā, my brother's daughter is at home (243, 14).
hā-m aī ta-khwarkiyī nar hā, it is this that is my sister's daughter's house (243, 15).
ts^a n-am rī a-trōr dzāk hā, today my aunt has come (244, 1). Note here that the suffix is not added to the word for 'aunt,' but, as in the preceding example, to the first word in the sentence.
a-niyāk-am-al i-grī kī ts^ēk, my maternal uncle went to the mountain (244, 2).
a-windzōk-am rī dzōk, the son of my co-wife came (244, 8).
a-khṣhinī-m rī mēmnī dzāk hā, my wife's sister has come on a visit (244, 14).
a-sar-am bū dumī, my head aches (245, 1).
i-zli-m nak hā, it is not on my heart, *i.e.* I do not remember (253, 10). Here the *ī* of *zlī*, heart, has been shortened.
nwasai t dī hā, does a grandson exist of thee, *i.e.* hast thou a grandson? (243, 11).
a-khwarkai-t-al gudā-kī ts^ēk, whither did thy sister's son go? (243, 12).
a-nzhōr-at gudā hā, where is thy daughter-in-law? (244, 6).

a-syūgh-at bū tar-tyūs i-nar kanyī, thy mother-in-law dwells in your house (244, 9).

anguṣhti ṭ tsōn hin, how many fingers hast thou? (247, 3).

a-khsir-a zwandai hā, a-wrandēr-a bū mrī, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

a-syūgh-a handzuk, a-zūmm-al-a (for *zūm-a-l*) *tsᵊēk*, his mother-in-law remained, his son-in-law went away (244, 12, 13).

a-disti-wa tēṛᵃs, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either a noun of relationship or a part of the human body. Whether the use of these suffixes is confined to such nouns, I cannot say. We can certainly say *a-kitāb-am*, my book, see § 20 (*d*).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word *inelᵃ*, from him, etc. As explained in § 81, this word is also used as a postposition governing the genitive, and meaning 'in possession (of so and so).' By itself, it is used to mean 'in his possession,' and it is also freely used with pronominal suffixes of the genitive. Thus:—

inēlᵃ-m, in my possession (135, 7).

inēlᵃ-t, in thy possession (135, 7).

inēlᵃ-wa, in his possession (135, 5).

121. **Locative.**—The full forms of the locatives of the personal pronouns are not used so much as the contracted forms described in § 19. These latter will be further dealt with in § 123. As examples of the full locatives, we have:—

i-fᵃ izar lāzim hā, it is incumbent on him (140, 10).

i-fᵃ gurgaḍ rī dzōk-am, I came with him (144, 13).

122. **Contracted Pronouns.**—The contracted pronouns described in § 19 play a very important rôle in Ormuṛī, and their use should be thoroughly understood. Each person has different forms according as it represents the dative or the locative, and, in addition, the third person has a contracted form for the ablative. We shall take each case in order.

Contracted Pronouns of the Dative (124, 2ff.; 136, 6ff.).—These are:—

hir or *rī*, to me, to us.

dal, to thee, to you.

hal, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural. They are used only as substantives, never as adjectives (136, 6). In the first person, either *hir* or *rī* may be used without affecting the meaning, as in *hir ghwats* (124, 10) or *rī ghwats* (124, 12), say to me.

As stated in § 19, when *hir* or *hal* is not the first word in a sentence, it drops the initial *h*, and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *tsᵊn hir*, today to me, becomes *tsᵊnn-ir*, and *tsᵊn hal*, today to him, becomes *tsᵊnn-al*. After a vowel, not only is the *h* dropped, but also the vowel of the *hir* or *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-ḍērᵃ lāstᵃ hal*, from the camp to him, becomes *i-ḍērᵃ lastᵃ-l* (135, 12). *Rā* and *daḷ* are not used enclitically in this way.

These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with *dzōk*, to arrive, we have:—

hir dzōk or *rī dzōk*, to arrive to me, hence, to come.
dal dzōk, to arrive to thee, hence, to go to you.
hal dzōk, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.):—
tsᵊnn-ir dzōk or *tsᵊn rī dzōk*, he came today.
tsᵊn dal dzōk, today he went to you.
tsᵊnn-al dzōk, today he went to him, or today he went away

These datives are commonly used with the following verbs (125, 6):—
dzoyōk, to bring or to take away (something animate).
dzōk, to arrive (*pahŭchnā*).
dzūṣhᵛēk, to see, to look (at).
gastak or *glastak*, to bring or to take away (something inanimate)
ghwaṣhtak, to fall.
ghwēk, to say.
likᵛēk, to ascend.
naghōk, to come out.
nimᵛēk, to descend.
ṣkiyōk, to give.
tsalᵛēk, to bring or to take away (something animate).
tsᵊōk, to come or to go (*chalnā*).
waghyōk, to enter.
wᵊlak, to bring or to take away (something inanimate).
The verb *syōk*, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs:—
Baksh rī dzōk, Bakhsh came (242, 7).
tsīw, dzēwᵊn-a rī, go, bring him here (258, 15).
bōī rī dzai, come near (258, 12).
i-dᵊ rī dzai, come here (257, 13).
i-dᵊ-i rī dzaī, come here to it, *i.e.* in this direction (257, 12).
ka tū ghwets, mun azz-al sū dzawᵊm, if thou say (it), then I will go (152, 4).
khwāwow-al gastak-a, he has taken sleep away, *i.e.* he has fallen asleep (259, 12).
pa-mukhkh-al ghwaṣhtak, he fell on his face (142, 7).
i-kūwai likī-i ghwaṣhtak, he fell into the well (179, 1).
hafō dal bū duᵊā salām ghwēk-in, he was saying salutations to thee (259, 7).
mākhkh-al dī (from here) *bū nisyēn* (from *naghōk*), we are coming out from here (242, 4).
a-distt-ir ṣkra, give me the (*i.e.* your) hand (246, 15).
tsōn dal dī ṣkawᵊm, how many may I give to thee? (261, 5).
hōnn-ir dī ṣkra, give me so many (261, 6).
kūfᵊ likī-i-a ṣkra, give it to him (143, 8).
sazā-i aī gunāh gaḍ barābar ṣkērī, give him punishment corresponding to the fault (145, 5).

ku haf^a rī dza, mun azz-al aī sū ṣḫaw^a m, if he come, then I will give to him (150, 14).

az dal bū tsaw^a m, I am coming to thee (242, 3).

pa-nāsht^a-l tsawak-in, they went outside (142, 10).

hā rāi sikh i-k^a ṭai kī-l tsawak hā, this road has gone (*i.e.* leads) straight to the village (255, 1).

In the following five further examples of *dzōk* and *ts^a ēk* with these datives, *dī* is the ablative particle, and *inēl^a-m dī* means 'from me' and *inēl^a-t dī*, 'from thee.' See §§ 81, 126.

i-ḍēr^a lāst^a-l dī ts^a ēk, he went from the camp (135, 12).

kū-Makālī Sāḥib lāst^a-r dī dzok, he came from Mr. Macaulay (135, 15).

kū-tū lāst^a-r dī dzōk, he came from thee (135, 11).

inēl^a-it-ir dī dzōk, he came from thee (136, 4).

inēl^a-mun-al dī ts^a ēk, he went from me (136, 4).

123. **Contracted Pronouns, Locative.**—The locative forms of these contracted pronouns are as follows:—

di or *da*, in or on me, in or on us.

di or *da*, in or on thee, in or on you.

wi or *wa*, or (often after a consonant) *a*, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same. The forms ending in *i* (*di* and *wi*) are sometimes written with long *i*, thus, *dī*, *wī*.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.), *di hā* may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions, as in *gaḍ-da*, with me, with us, with thee, or with you, or *gaḍ-wa*, with him or with them (137, 2). This is especially common with *winar* and *wizar*, as in *winar-di* or *winar-da*, in me, in us, in thee, in you; *winar-wi* or *winar-wa*, in him, her, it, or them; *wizar-di* or *wizar-da*, on me, on us, on thee, on you; *wizar-wi* or *wizar-wa*, on him, her, it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to this union of these pronouns and a postposition are the adverbs *i-d^a*, here, and *i-w^a*, there, in which they are added to a preposition, and the final *a* is shortened. The word *i-d^a* means literally 'on me,' and *i-w^a*, 'on him.' With this change of meaning we may compare the use of *rī* and *hal* described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote:—

a-khalq da su kōṭwāl gumān wizar kawm, the people will make consideration of a kotwāl upon me (*da wizar*), *i.e.* they will take me for a kōṭwāl (140, 11).

So far for the use of *di* or *da* and *wi* or *wa* in a locative sense, but these words have also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject of a following verb (133, 14). Thus:—

i-ghūnḍ inar da hai, it is thou who art on the hill.

i-ghūnḍ inar wi hā, it is he who is on the hill.

125. The verb substantive in Ōrmuṛī is used only as a pure copula or as an auxiliary verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say

Zaid nā-jōṛai hā, Zaid is sick, but we cannot say *Zaid hā* for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then *di*, *wi*, or *wa* (but not *da* in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, *wa* often becomes *a* after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb 'to be' in the present tense (237, 2ff.) :—

Singular.	Plural.
1. *az-a h°m*, I am.	*mākh-a hyēn*, we are.
2. *tū-wa hai*, thou art.	*tyūs-a hai*, ye are.
3. *hafō-wa hā*, he is.	*hafai-wa* (or *hafai-a*) *hin*, they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics *wa* and *a* are not used. We have *az* (not *az a*) *ṡēir h°m*, I am weary (239, 12); *makh* (not *mākh-a*) *ḥavrān hyēn*, we are troubled (240, 4); *hafō* (not *hafō-wa*) *sir hā*, he is good (239, 9). Similarly, for the past, we have *az-a byōk-am*, I was, *i.e.* I existed (237, 6), and so on.

Similarly *di* (not *da*, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although *wa* and *wi* are also used with this shade of signification. Thus, *di hā* means 'there is,' and *di byōk*, 'there was.' They could be used in cases like the following:—Suppose a number of people are seated together. Someone might ask '*falānai sarai di hā*,' 'is so and so here (*di*)?' The answer would be '*hafō-wa hā*,' 'he is.' If a plural answer were required, the answer would be '*hafai-wa hin*,' 'they are;' or the answer might be in the second person, '*tū-wa hai*,' 'thou art,' *quasi*, 'there's you.' This use of *di* and *wa* to postulate existence frequently corresponds to the English indefinite verb substantive, 'there is,' 'there was.' Thus (134, 11ff.), while *hafō di byōk* means 'he was,' we may also have *sarai di hā*, there is a man; *sarai di byōk*, there was a man. In this use, indicating presence in a certain place, *da* is not used, but only *di* (134, 14). This *di*, although sometimes written *dī*, should not be confused with the plural emphatic particle *dī* (§§ 78, 99), or with *dī*, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are:—

hīṭs di (written *dī*) *nak hā*, there is nothing (62, 8).

hīts kuk di (*dī*) *nak hā*, there is no one (62, 9).

bē gap har ts° di dī (particle of emphasis) *hā*, except a stone there is everything, or everything is here (159, 11).

mwasai-t di hā, is there a grandson of thee? *i.e.* hast thou a grandson? (243, 11).

dist-am di nak hā, in my hand there is not, *i.e.* it is not in my power (251, 7).

i-nas-a di (written *dī*) *lik° hā*, there is a pain in his belly (255, 5).

syī tsōn-wa dī (emphatic particle) *buk-in*, there were several. Here the *w* of *wa* has been preserved after a consonant (30, 6). For *syī tsōn*, see § 26.

a-gunum tsōn sēr-a hā, how much seer (*i.e.* how many seers) is the wheat? (250, 11). This example is doubtful.[1]

[1] The *a* of *sēr-a* is perhaps the pronominal suffix of the genitive, 'how many seers *of it*?' In 252, 7, we have *a-kaf sēn mau hā*, how many maunds is the chaff? Here there is no *a* attached to the *mau*.

ta-spuk ghap-wa hā, there is the barking of a dog (252, 11). Here, again, the *w* of *wa* is preserved after a consonant.

126. **Contracted Pronoun, Ablative.**—This occurs only in the third person. The form is *dī*, meaning 'from him, her, it, or them.' Its independent use seems to be somewhat rare. We have *hir dī dzōk*, he came from him, in 136, 2. It corresponds to the Hindī *us-sē* in :—

tū dī pa-khabar hai, lit. art thou by knowledge regarding him? *i.e.* dost thou know anything about him? (249, 5); Hindī *tujhē us-sē wāqfīyat hai?*

az dī khabar nak kʷm, I do not know about him (249, 6). Hindī *maĩ us-sē wāqif nahĩ hũ*.

So, *mākkh-al dī bū nisyēn*, we go out from here (*yahã-sē*) (242, 4).

With this contracted pronoun, we may compare the Pashtō *dā*, *dē*, this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *dī* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given :—

kū-tū lāstᵃ-r dī dzōk, he came from thee (135, 11). Here, *dī* has altogether lost its pronominal force. All that it does is to reduplicate the force of *lāstᵃ*, from. We may put it this way, *hir dī dzōk* means 'he came from him.' Then who the 'him' is is explained by the ablative *kū-tū lāstᵃ* to be 'you,' so that the force of the third personal pronoun has disappeared from the *dī*, and it means only 'from.' Other examples are :—

i-ḍōrᵐ lāsiᵐ-ī dī tsʷēk, he went from the camp (135, 12).

kū-Makālī ṣahib lāstᵃ-r dī dzōk, he came from Mr. Macaulay (135, 15).

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *dī*. Thus, *inēlᵐ* means both 'from' and 'in possession (of).' If it has the former meaning, then *dī* must also appear in the sentence (see §§ 81, 117), as in :—

inēlᵐ-it-ir dī dzōk, he came from thee (135, 8).

inēlᵐ-mm-al dī dzōk, he went from me (135, 8).

In two passages, *dī* is used with the verb *kapʷēk*, to cut, in a manner which I am unable to explain. They are :—

martyᵃ-l-a dī kapak, he cut his (someone else's) throat (246, 7).

a-maghzai-l-a dī kapʷēk syōk, his neck (throat) was cut (246, 8).

This *dī* should be distinguished from the plural emphatic particle *dī* (§§ 78, 79), and from *di*, the contracted pronoun of the dative (§§ 123ff.).

127. **Pronominal Suffixes.**—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 98, and those referring to the genitive in § 120.

128. **Other Pronominal Forms.**—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

129. **Verb Substantive.**—The verb substantive (§ 39) is used only as a copula, as in *Zaid sir hē*, Zaid is good, or as an auxiliary verb to form the perfect (§ 49) and

pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to do this, one of the contracted pronouns of the locative must be added, as explained in § 125.

The present tense, *az hᵃm*, etc., agrees with the subject in number and person, and does not change for gender. The past tense, *byōk-am*, etc., is a participial tense, and agrees with its subject in gender also, as well as in number and person. Thus:—

hafō saṛai nā-joṛai byōk, that man was sick (240, 9).
hafᵃ zarkᵃ jōṛ buk, that woman was in good health (240, 11).
hafāī hēndī buk-in, they (masc. or fem.) were blind (240, 12). In the plural, of course, the masculine and the feminine are the same.

The following are examples of the use of the verb substantive as a copula. If the predicative complement is an adjective, it agrees with the subject in gender and number (§ 111). Examples of its use in predicating existence will be found in § 125.

hafō sir hā, he is good (239, 9).
hafᵃ srᵃ hā, she is good (*id.* 10).
hafō aī sir nak hā, it is he that is not good (*id.* 11).
az stiṛ hᵃm, I am weary (*id.* 12).
hafāī lawanāī hin, they (masc.) are mad men (*id.* 13).
hafāī lawanīyī hin, they (fem.) are mad women (*id.* 14).
tū aī huṣhyār hai, it is thou (masc.) who art intelligent (*id.* 15).
tū aī huṣhyarrī hai, it is thou (fem.) who art mad (240, 1).
tyūs huṣhyarri hai, ye (masc. or fem.) are intelligent (*id.* 2).
az aī khōla hᵃm, it is I who am ignorant (*id.* 3).
makk ḥairān hyēn, we are perplexed (*id.* 4).
hō aī sir hā, it is this (masc.) that is good (*id.* 5).
hā aī srᵃ hā, it is this (fem.) that is good (*id.* 6).
hāī (or *haī*) *srᵃ hin*, these are good (*id.* 7).
tū khafa byōk-ē, thou wast angry (*id.* 13).
tyūs khwaṣh buk-aī, ye were happy (240, 14).
az gōṣhai byōk-am, I was alone (*id.* 15).
mākh i-sᵃ ūzāk buk-yēn, we were in one place (141, 1).
tū aī tsālāk byōk-ē, it is thou who wast clever (*id.* 3).
tyūs grēnī buk-aī, ye were important (*id.* 4).
sakhal sūṣhᵃ sūndī-a buk-in, tsakᵃ ta-pēlᵃ ta-tār, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (245, 13).
angushtī-t tsōn hin, how many fingers hast thou? (247, 3).

In the sentences with *byōk*, the verb may mean 'became, as well as 'was.' It depends, in each case, on the context.

130. **Copulative Verbs.**—The copulative verbs *byōk*, to become (§ 40), and *syōk*, to become (§ 41), require a few remarks. The past tenses, being participial, agree with the subject in gender, as well as in number, and person. The past tense of *byōk* is also used as the past tense of the verb substantive. *Syōk* is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, *byōk* is used to

form the pluperfect (§ 50), the future perfect (§ 52), and the past conditional (§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees with the subject in gender and number. Thus :—

haf^a saṛai hōnd syōk, that man became (or was) blind (241, 7).

haf^a zark^a hōnd^a suk, that woman became (or was) blind (241, 6).

hafū hēndī suk-in, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that of the subject, then, if the copulative verb is in a past tense, it may agree with either the subject or the complement. Thus :—

af^a saṛai zark^a syōk or *af^a saṛai zark^a suk*, that man became a woman (177, 5).

Examples of the use of *byōk* will be found in the preceding section. The following are further examples of the use of *syōk* :—

tū st^ar syōk-a, thou becamest great (241, 9).

tgūs ghūn^a suk-aī, ye became hidden (241, 10).

az stir syōk-am, I became weary (241, 11).

mākh stir suk-yēn, we became weary (241, 12).

ta-sar a-drī-wa khwā suk-in, the hairs of his head became fallen (245, 6).

131. **The Active Verb.**—It will be convenient to take the tenses formed from the aorist first, and then to consider those formed from the past participle.

132. **The Aorist Tenses.**—Whether a verb is transitive or intransitive, these tenses follow the same rules. None of them change for gender, and in each case the verb agrees with its subject in number and person. For the method of distinguishing the object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2

The following are examples of the use of the tenses formed from the aorist, except the imperative :—

tyūs bū tsawaī, ye are going (242, 2).

mākhkh-al dī bu nisyēn, we are going out from here (242, 4). *Cf.* § 126.

az bū nōṛī khw^am, I am eating bread (242, 6).

ts^a bū ghwats, what art thou saying? (242, 8).

sakhal bū ghwats^am, I am saying this (lit. such) (242, 9).

tā aī dērī, dost thou own a paternal uncle? (243, 3).

zalpiē aī dērī, hast thou a grandfather? (243, 4).

a-wrandēr-a bū mrī, his sister-in-law is dying (244, 5).

a-syūgh-at bū tar-tyūs i-nar hangī, thy mother-in-law dwells in your house (244, 9).

a-sar-am bū dūnī, my head aches (245, 1).

a-gōy-am bū dūmī, my ear aches (245, 4).

a-puṇḍiy^-m bū dūmī, my heel aches (247, 15).

sar bū g^ol^m, I am arranging my hair (lit. head) (245, 8).

133. **Imperative.**—The following are examples of the use of the imperative :—

tsamī ghaṛēw^an, open (your) eyes (245, 2).

tsōm ghaṛēw^an, open (your) eye (245, 3).

kū-har kuk liki a-p^ṛ rūṇ dēr^an, for everyone keep (your) forehead shining, *i e.* before everyone preserve a cheerful countenance (245, 9).

a-nźnī sūṇ ka, blow (your) nose (245, 12).

a-zbān ma khwartēw^ᵊn, do not wag (your) tongue (246, 2).

ghūn kī, please make hidden (100, 9). See § 70.

134. **Past Tenses of Intransitive Verbs.**—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronominal suffixes described in § 20 (*a*). The following are examples :—

azz-al ts^ᵊn dzul pēts ts^ᵊēk byōk-am, I had walked a long way today (List of Words, No. 224).

tū lik^ᵊēk-a, thou didst ascend (242, 1).

hafō rī dzōk, he came (241, 13).

haf^ᵇ ri dzāk, she came (241, 14).

hafaī nāsk-in, they (masc. or fem.) sat (241, 15).

bakhsh rī dzōk, Bakhsh came (242, 7).

a-khwarkai-tt-ol gudā-kī ts^ᵊēk, whither did thy nephew (sister's son) go? (243, 12).

a-raṣḫar-mm-al î-nar kī ts^ᵊēk, my nephew (brother's son) went home (243, 13).

ts^ᵊa-am rī a-trōr dzāk kā, today my aunt has come (244, 1).

ta-f^ᵃ a-nāk malk, his wife died (244, 3).

a-syūgh-a haudzuk, a-zumm-al-a ts^ᵊēk, his mother-in-law remained, his son-in-law went away (244, 12).

a-gas-a māshk, his tooth (fem.) broke (246, 1).

135. **Past Tenses of Transitive Verbs** (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note ; 20 (*c*) ; 36 ; 46 ; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, *khwalak* means 'eaten,' not 'having eaten.' We should therefore expect that, as in Paṣḫtō or Hindostānī, the subject should be put into the case of the agent; but we have seen that, in Ōrmuṛī, there is no distinction in form between the agent and the nominative, so that we get, not only *Zaid mullak*, Zaid died, in which *Zaid* is in the nominative, but also *Zaid khwalak*, by-Zaid (something masculine) was-eaten, *i.e.* Zaid ate (something masculine), in which *Zaid* is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, *panḍūk*, a pomegranate, is masculine singular, and is in the third person, and if we wish to say 'Zaid ate a pomegranate,' we must put the verb into the third person masculine singular to agree with *panḍūk*, and say *Zaid aż panḍūk khwalak*, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as *panḍūchē*, pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say *Zaid dż panḍūchē khwālk-in*, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as *nōṛī*, bread, is feminine singular, and is in the third person, the verb must be in the third person singular feminine, and we must say *Zaid aż nōṛī khwālk*, lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in *panḍūchē khwālk-in*, where

the object was in the third person plural, and it is the same for the other persons. Thus, *khwalak-am* means 'ate me (a man),' and *khwālk-am* means 'ate me (a woman).' In neither case does it mean 'I ate.' So *Zaid khwalak-am* means 'Zaid ate me,' not 'I ate Zaid.'

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural :—

A. Object masculine singular :—

az aī panḍūk khwalak, I ate a pomegranate (122, 14).

hīts gudā-m nak dzōk hā, I have never beaten him (62, 10).

khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* have not slept (252, 3).

mākh aī panḍūk khwalak, we ate a pomegranate (122, 15).

tū aī khwalak, thou atest something indefinite (122, 5).

hafō aī panḍuk khwalak, he ate a pomegranate (122, 14).

agar ka hafᵗ saṛai zahr khwalak, khō nak mullak, although that man ate poison, still he did not die (152, 8).

a-khwai dzān-a wazyōk, he slew his own life, *i.e.* he killed himself (252, 2).

a-dzān-a lūt dōk, he robbed himself (252, 6).

a-khwai dzān-a khalāṣ dōk, he released himself (256, 15).

hō kulanak a-khwai sabaq yād dōk hā, this boy has remembered his lesson (254, 12).

B. Object feminine singular :—

nīyat-am dāk, I made a resolution (252, 12).

a-zōnī-wa i-zānṣhak izar nāk, he put (his) chin on (so-and-so's) knee (246, 3).

marīyᵃ-l-a dī kapak, he cut his (someone else's) throat (246, 7) (see § 126).

nyūwᵃ nar-a aī jōṛ dāk hā, he has built a new house (253, 14).

ishārai-a dāk, he made a sign (261, 4).

C. Object plural :—

az dī panḍūchī khwālk-in, I ate pomegranates (122, 14).

agar ka hō-r dī ghandzī ghwēk-in, azz-al tsᵃ nak ghwēk-in, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).

tsᵃkhal-a bū ghwēk-in? sukhal-a bū ghwēk-in, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).

hafai bū tsᵃ ghwēk-in, what (words) were they saying? (254, 14).

136. **Conditional Sentences.**—The usual conditional particle is *ka*, if, with *mun*, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences :—

A. Aorist, *i.e.* present subjunctive (see § 56), in the protasis :—

ka khura, if he eat (88, 8).

ka haf^a rī dza, mun azz-al aī sū ṣkaw^am, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

ka tū ghwats, mun azz-al sū dzaw^am, if thou say (it), then I will go to him (152, 4).

B. Present in protasis:—

ka bū khura, if he is eating (88, 9).

C. Past tense in protasis:—

ka haf^a khwalak, mun az sū khur^am, if he ate, then I shall eat (89, 10).

ka bārān aī syōk, mun ghwasī dī sū sa, if it rained, then the grass will grow (150, 13).

ka haf^a rī dzōk, mun hō kār sū sa, if he came, then this work will become (*i.e.* will be done) (152, 3).

Sometimes this tense is idiomatically used in the sense of the present subjunctive, as in:—

ka khwalak, mun sū mullak, if he ate, then he will have died, *i.e.* if he eat, then he will die (88, 14).

D. Imperfect in protasis:—

ka haf^a bu khwalak, mun khwalakan^a (or *mun khwalak byōkan^a*), if he was eating, then he would have been eating (or would have eaten) (with your permission) (87, 2, 13).

E. Perfect in protasis:—

The perfect (49) is formed by conjugating the past participle with the verb substantive; thus, *khwalak hā*, has eaten him. In the protasis of a conditional sentence, the aorist of *byōk* is substituted for the verb substantive. Thus:—

ka khwalak ba, if (he) has eaten him (89, 7).

F. Present conditional in protasis:—

ka khwalakan^a, if (he) should eat, or should have been eating him (89, 5).

ka haf^a jōṛ byōkan^a, mun ts^ēkk-al sū byōk, if he had been well, then he would have gone (89, 13).

In the above, the verb in the apodosis is in a kind of future of the pluperfect; but if the verb is itself *byōk*, then the future perfect tense is used, as in:—

ka tū byōkan^a, mun haf^a sū byōk, if thou hadst been, he would have been (90, 2). This is evidently done to avoid the repetition of *byōk*.

Sometimes the future perfect itself indicates a condition, without the use of *ka*. Thus:—

af^a sū i-w^a byōk, kī rī dzōk, had he been there, why did he come? (90, 3).

G. Past conditional in protasis:—

ka khwalak byōkan^a, if (he) had eaten, or been eating him (89, 5).

In this connexion, we may draw attention to phrases such as:—

nōṛī di nak buk, ka tū khwālk bukan^a, there was no bread, that thou mightest have eaten it, *i.e.* there was no bread for thee to eat (88, 3).

137. **Potential Compound Verbs.**—As in Paṣhtō, the only compound verbs are potential. The verb *hints^ēk* means 'to be able to do,' as in *af^a hints^ēk*, he could do; *af^a hintsak*, she could do; *af^a bū hintsī*, he can do (113, 11). With the past participle of

another verb, it means 'to be able to,' 'to can.' If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, *bū khwalak hintsī*, he can eat something masculine, *bū khwālk hintsī*, he can eat something feminine, or he can eat a number of things, either masculine or feminine (113, 14).

138. **Order of Words in a Sentence.** The order of words in a sentence is usually Subject, Object, Verb (173, 12; 175, 6). Thus, *Zaid sir hā*, Zaid is good (173, 9); *a-saṛai a-panḍūk khwalak*, the man ate the pomegranate (174, 6); *az kafᵘ wīrān dᵊēk*, I saw him sick (175, 5). Ghulām Muḥammad Khān gives no rules for the position of the indirect object, or other members of the sentence, nor have I been able to discover any special rule myself. Generally speaking, the order of Paṣhto and Hindōstānī seems to be followed.

The order of words in a sentence is also considered in § 98, 1.

139. **Order of Particles.**—The particles here dealt with are the following:—

A. Pronominal suffixes indicating either the subject or object of a verb, or the genitive of a personal pronoun, such as *am*, *at*, *wa*, etc. (§§ 20; 98, 2, 3; 120).

B. Contracted pronouns of the dative, *hir*, *dal*, *kal*, etc. (§§ 19; 122).

C. The particles *aī* and *dī* (§§ 78, 79; 99-102).

D The particles *bū* and *sū*. Of these, *bū* indicates the imperfect (§ 48) and present (§ 64), and *su* indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, *a-sar-am bu dūnī*, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together, after the same word, and this word must be one of the principal members of a sentence, —subject, object (direct or indirect), or verb (126, 9).

(3) The order amongst themselves, in which they occur, is that given above, *viz.* first one of the group A. Then one of group B. Then either *aī* or *dī*. And then either *bū* or *sū*. Thus:—

saṛai-m-al aī bū tsalᵊēk, I (*am*) was (*bū*) taking (*tsalᵊēk*) a man (*saṛai aī*) away (*hal*) (127, 13).

This rule of order is broken in one case. When the contracted pronoun *hal* follows a noun ending in a consonant, it becomes *al*. Thus, *a-zūmm-al*, the son-in-law to him. If it follows a vowel, it becomes *l*, as in *ṣḫa-l*, give to him. Now, if *a* is added first, and then *hal*, it is evident that, as *hal* will then become *l*, there will be no difference in sound between *a-zūmm-al*, the son-in-law to him, and *a-zūm-a-l*, the son-in-law of him to him. In such cases, therefore, the order is reversed for the sake of clearness, and we have *a-zumm-al-a* instead of *a-zūm-a-l*. Thus:—

a-zūmm-al-a tsᵊēk, his (*a*) son-in-law went away (*hal*) (244, 13)

kū-f^a likī l-a ṣḳa, give it (*a*) to him (*kū-f^a likī hal*) (143, 8).

ṣḳa-l-a, give it to him (151, 3).

marīy^a-l-a dī kapak, he (*a*) cut for him (*hal*) the throat, *i.e.* he cut his (someone else's) throat (246, 7). See § 126.

a-maghzai-l-a dī kap^ēk syōk, his (*a*) throat was cut for him (246, 8).

140. The question arises as to which member of the sentence these particles should follow. If one of the particles belongs to group A, then the question is at once solved by the rules laid down in 98, 2, 3. According to these rules, if the verb is a transitive verb in one of the aorist tenses, then the pronominal suffix represents the object, and is attached to the subject. But, if the verb is a transitive verb in one of the past tenses, then the pronominal suffix represents the subject, and is attached to the object. The other particles then fall into their regular places, as in *saṛai-n-al dī bū isal^ēk*, above quoted.

If there happen to be no pronominal suffix of the object or subject, then the particles usually follow the first main member of the sentence, which is usually the subject. Thus, to follow the fate of *bū* in the sentence *saṛai bu panḍuk khwalak*, a man was (*bū*) eating a pomegranate (126, 14). Here, *bū* follows the subject *saṛai*. But if the subject, *saṛai*, is omitted, the *bū* must follow the next principal member of the sentence, viz. *panḍūk*, the object, and we get, with the subject supplied by a pronominal suffix, *panḍūk-a bū khwalak*, he (*a*) was (*bū*) eating a pomegranate. Finally, if the object is also omitted, we must place the *bū* after the next principal member of the sentence,—the only word now left,—*viz.* the verb *khwalak*, indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have *khwalak-a bū*, he (*a*) was (*bū*) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the *bū*, as explained in § 48. Similarly for *sū* (§ 51).

Again with the particle *dī*, if in such cases we wish to use a suffix of the object, it is added to the *dī*. For instance, the suffix of the object in the third person plural is (§§ 20, 1; 47) *an*, and 'he ate certain indefinite things' is *khwālk-a dī-n*, in which the *a* represents the subject, and *n* represents the object (§ 101).

This adding of the suffixes to *bū*, *sū*, and *dī* occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence *kū-f^a likī-l-a ṣḳa*, give to him (143, 8). Here the subject is omitted, and the first principal member is the indirect object *kū-f^a likī*. Hence the particles *hal*, to him (repeating pleonastically the indirect object), and *a*, it, are appended to it. If we now omit the indirect object *kū-f^a likī*, these two particles must be appended to the next principal member, the verb *ṣḳa*, give, and we get *ṣḳa-l-a*, give it to him (151, 3), with identically the same meaning as *kū-f^a likī-l-a ṣḳa*. Regarding the order of the suffixes in these two phrases, see the preceding section.

APPENDIX TO CHAPTER VII.

On the use of *aī* and *dī* (see §§ 99ff.).

141. As explained in the footnote to § 99, Ghulām Muḥammad Khān's account of the use of the particles *aī* and *dī* is far from clear. Indeed, his main rule that, with certain specified exceptions, one or other must appear in every sentence involving the third person, is contradicted by numerous sentences from his own pen. I have therefore collected in the following pages every example in which, according to his rules, they should appear, as well as every other sentence in which they do appear, and have endeavoured, without much success, to discover the circumstances under which they are employed. As none of the sentences have any context, it is often quite impossible to discover the exact shade of meaning that each is intended to convey. After giving a few examples of the kinds of sentences in which *aī* and *dī* may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulām Muḥammad Khān's grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. *Aī* and *dī* may not be used to refer to a noun with the definite article, or to proper names, personal pronouns, or substantival demonstrative pronouns. Thus:—

(*a*) Nouns with the definite article:—

a-distī-ir ṣwa, give me the (*i.e.* thy) hand (246, 15). Here the object of the transitive verb is *a-dist*, with the definite article.

a-piō-m mulak hā, a-māw-m zwandīy hā, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive *hā*, viz. *a-piō* and *a-māw*, have each the definite article.

a-paṭṭī ziyar suk-in, the leaves became yellow (260, 4).

a-ṣḫwānn-al ta-ram i-pētsa tsēk hā, the shepherd has gone after the flock (260, 13).

But, in the following three cases, *aī* is used, apparently against the rule, with the definite article. I am unable to explain its presence:—

a-gōy-a aī kūn hā, his ear is deaf (251, 10).

tar-tū a-nar aī tang hā, thy house is confined (252, 14).

ta-Bragistā a-zbān aī grān hā, the language of Bragistā is difficult (258, 6). Here possibly the *aī* is a particle of emphasis, and we should translate 'It is the language (and only the language) of Bragistā that is difficult.'

(*b*) Proper Names:—

Bakhsh rī dzōk, Bakhsh came (242, 7).

Zaid, tar-tū marsā, rī dzōk, Zaid, thy brother, came (175, 14).

(*c*) Personal Pronouns:—

aī stiṛ h-m, I am weary (239, 12).

mākh ḥairān hyēn, we are perplexed (240, 4).

tū kkafa byōkē, thou becamest angry (240, 13).

tyūs huṣhgarrī kaī, you are intelligent (240, 2).
hafō rī dzōk, he came (241, 13).
kafaī hēndī buk-is, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus :—

pa-galgh-a w°r, carry him (or it) upon the shoulder (247, 8).
az-a bū nak man°m, I do not heed him (249, 3).
tsōw, dzōw°n-a rī, go, bring him here (258, 15).

(*d*) Substantival Demonstrative Pronoun :—

kō wa hā, this exists (237, 4).
haf° sr° hā, that (woman) (or she) is good (239, 10).
hā tsr° ākhshai hā, this is this man's brother-in-law (244, 11).
hō dī i-f° lāst° plan hā, this is wider than that (252, 1). Here *dī* is the sign of the ablative.

143. The particles *aī* and *dī* can, however, be used with any of the above as particles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given :—

hō aī sir hā ; hā aī sr° hā, it is this (m. or f.) that is good (240, 5, 6). But *haī sr° hin*, these are good (240, 7).
tū aī tsalāk byōkē, it is thou who wast clever (241, 3).
hā-m aī ta-khwarkīyī nar hā, it is this that is my niece's house (243, 15).
hā aī ta-f° zark° wan hā, it is she that is that woman's co-wife (244, 7).
a-pāṛī-wa aī zarī hā, it is his foot that is small (247, 2).
kuk aī hai, who on earth art thou? (248, 1).
hā-wa aī mārw° hā, this person (to whom I point) is his mother (250, 2).
hā bihē aī khwaṣḥ° hā, this too is sweet (251, 9).
hō aī sir hā, ka hafō, is it this that is good, or that? (253, 8).
a-nēkī aī ku-har-kuk giraḍ sir° ha, only virtue is good with everyone, *i.e.* in everyone's opinion (256, 7).
a-dunyā aī tōṣḥ° ta-akhirat hā, the world is only a preparation (lit. viaticum) for the future (256, 9). Here, be it observed, the *aī* refers to the complement, *tōṣḥ°*, of the verb substantive, and not to the subject.
a-b°l ṣrat aī ta-Khudāē ni'mat hā, the condition of good health is only the favour of God (258, 2). Here the same remark applies.
tar-tū a-naṣīb aī sir hā, it is thy luck that is good (258, 7).

It must be confessed that, owing to the shortness of the sentences and the absence of context, in some of the above the use of *aī* as an emphatic particle is doubtful. On the other hand, I am unable to suggest any other reason for its presence.

144. As regards transitive verbs, *aī* or *dī* is used to refer to the object in the following sentences :—

af° ka pōī awasa, bad kār aī bū nak ka, he who understands does not do a bad action (24, 3).
hā aī, ka sr° buk, nak-a dal wrūk, thou didst not take this (woman), who was good (151, 12).

agar ka hō-r dī ghandzī ghwēk-in, although this man spoke abusive words to me (152, 9).

yā-r dī wak wᵊr, yā-r dī sharbat wᵊr, either bring water, or bring sharbat (157, 9).

ka sakhal kār aī nak kēwī, (see) that thou do not such a deed (162, 2).

tā aī dērī, dost thou possess an uncle? (243, 3).

zalpič aī dērī, hast thou a grandfather? (243, 4).

āzḫᵃ aī gaṛdan ka, put a necklace (on) the neck (245, 6).

khwāw-am aī nak dōk hā, I have not made sleep, *i.e.* I have not slept (252, 3).

hīts aī bū nak kawī, he does nothing (252, 4).

'aql aī nak dērī, thou hast no sense (253, 1).

'arz aī darᵊm, I have a petition (253, 12).

nyūwᵃ nar-a aī jōṛ dak hā, he has built a new house (253, 15).

khūn aī mak kēwᵊn, do not commit murder (254, 8).

tēṣḫᵃ kharbūzᵃ aī mak ṣḫīnᵊn, do not buy a bitter musk-melon (256, 14).

ta-khalq i-rāī inar dī zaṣḫī mak kēwᵊn, do not make (*i.e.* put) thorns on the way of people (*i.e.* on the public road) (258, 9).

gākᵃ dī bēzᵊn, cook flesh (259, 3).

tsōn dal dī ṣḫawᵊm? hōnn-ir dī ṣḫa, how many may I give thee? give me so many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then *aī* and *dī* are not used. Thus:—

hīts gudā-m nak dzōk hā, I have never beaten (him) (62, 10).

pa-dyō zāmᵊ bū khwurāk ka, he eats (*khwurāk kayēk*, to eat, is a compound verb) with both jaws (246, 5).

sakhal mak kēwᵊn, do no act thus (254, 3).

i-khalq girad sir kēwᵊn, act well with people, *i.e.* behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty no difference in meaning resulting from their use or disuse. Probably, as Ghulām Muḥammad (supplt. p. 1) implies, the *aī* and *dī* gives a tinge of indefiniteness to the word to which it refers. In this case *tā aī dērī* would mean 'dost thou possess any uncle at all?' but *tā dērī* would mean simply 'dost thou possess an uncle?' So, *khūn aī mak kēwᵊn* (254, 8) would mean 'do not commit any murder,' while *kōr mak kēwᵊn* (253, 11) would mean 'don't make anger,' *i.e.* 'don't be angry now.' Possibly, too, others are treated as compound verbs expressing one compound idea, like *khwurak kayēk*, to eat, above. Such, for instance, may be *ṭōp kayēk*, to jump (250, 8); *khwarī kayēk*, to work (254, 10); *ṣabr kayēk*, to wait (257, 10); and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghulām Muḥammad in which neither *aī* nor *dī* is used with the object of a transitive verb:—

hō kulanak bū tzēk lupī, this child sucks the breast (246, 11).

rᵊwan bal ka, light a fire (248, 4; 259, 15).

kār bū nak kawī, he does not do work (248, 10). *Cf.* 162, 2, in the examples with *aī*.

haī bū tsᵃ kawin, what are these doing? (250, 1).
i-pᵃ ghwāin izar ṭōp ka, make a leap over this canal (250, 8).
nīyat-am dāk, I made a resolution (252, 12).
tsᵃkhal-a bū ghwēk-in? sakhal-a bū ghwēk-in, what sort of (words) was he saying? He was saying such (words) (253, 2, 3).
kōr mak kēwᵃn, do not make anger, *i.e.* do not be angry (253, 11).
tsᵃn khwārī kēwᵃn, ka ṣabā-i pakār sa, today do work, that it may become useful to thee tomorrow (254, 10).
kafaī bū tsᵃ ghwēk-in? hīts-an bū nak ghwēk-in, what were they saying? they were saying nothing (254, 14, 15).
angushtrī dist kēwᵃn, put a ring on the hand (255, 7).
ta-piē qiṣṣᵃ mēnᵃn, heed the words of the father (255, 8).
pagṛīyᵃ i-zar tēṛᵃa, bind a turban on (thy) head (256, 3).
ṭīngᵃ-wa granyī kēwᵃn, make the knot tight on it (257, 1).
i-hīts kār inar sustī mak kēwᵃn, in any work do not do laziness (257, 6).
kū-kuk izar thumat mak ghwats, do not speak calumny against anyone (257, 8).
syi sā'at ṣabr kēwᵃn, wait a moment (257, 10).
kir tsīw, ka ḥisāb kayēa, come to me, that we may make an account (257, 15).
i-kunḍᵃi izar raḥm kēwᵃn, show mercy on widows (260, 7).
wyūkᵃ giyōy mak ṣḥīaᵃn, do not buy a dry cow (260, 8).
darēṣḥī mak ghwats, do not speak lies (260, 14)
ghaibat mak kēwᵃn, do not do backbiting (260, 15).
ishārat-a dāk, he made a sign (261, 4).

147. If the verb is not transitive, then *aī* and *dī* refer to the subject. Thus:—

(*a*) Intransitive Verbs:—

kū-har-kuk likī aī rasᵃēk, he arrived (*i.e.* came) to everyone (61, 14).
i-fᵃ murghān ai, i-wustᵃēk, inar-wi gōlīyᵃ aghak, a bullet (*gōlīyᵃ aī*) hit that bird as it flew away (*cf.* § 34) (46, 4).
bād aī bū laga, wind is blowing (253, 4).
dūṇ aī bū chigē, smoke is rising (258, 13).

But, in the two following instances, *aī* is not used:

a-zalpiē-m malk hin, my grandparents have died (243, 5).
kā rāī sikh i-kᵃlaī kī-l tsawak kā, this road has gone (*i.e.* leads) straight to the village (255, 1).

148. (*b*) Verbs Substantive. With these the *aī* or *dī* almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject:—

nām-at aī tsᵃ hā, what is thy name? (248, 2).
tar-kuk nar aī hā, whose house is it? (248, 11).
tar-kuk khwār aī hā, whose sister is she? (249, 1).
hā māl aī tar-kuk hā? ta-Khān aī hā, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have *aī*, although the subject is omitted.

ta-tsōn tsau aī hā? ta-ṣḥ^wk tsān aī hā, of how many years is he? he is of six years (249, 13, 14). Here again the subject is omitted.

khwaṣḥ-am aī nak hā, it is not pleasing to me (249, 15). Here again the subject is omitted.

hā giyōy aī i-harr^a ṣnar ghwaṭ^a hā, this cow is the stoutest of all (*cf.* § 15) (250, 6).

hō saṛai aī chig hā, this man is tall (250, 7).

sir shai aī hā, this is a good thing (250, 12). Subject omitted.

hō bār aī haluk hā, this load is light (250, 15).

kuk oī khafa hā, who is angry? (251, 5).

ts^khal rang-a aī hā, what sort is its colour? (251, 11).

hō saṛai aī baḍē-khōr hā, this man is a bribe-taker (251, 12).

zāl saṛai aī hā, he is an old man (253, 13). Subject omitted.

zāl^a zark^a aī hā, she is an old woman (253, 14). Subject omitted.

hō p^ṛai aī tar-kuk hā, whose is this rope? (254, 5).

yār aī haf^b sir hā, ka pa-tsaṭ aī ga yār ba, that friend is good, who is also a friend behind one's back (254, 6).

hō karal aī mahin hā, this mat is fine (256, 1).

sir dzawān aī hā, he is a good youth (256, 10). Subject omitted.

hā tūr^a aī ta-p^a dzawān hā, this sword belongs to this youth (256, 11).

hā wz^a aī tar-kuk hā, whose is this she-goat? (256, 12).

ṣḥāista yānsp aī hā, it is a pretty horse (257, 4). Subject omitted.

a-tōb^a aī har waqt sr^a hā, contrition is at all times good (257, 11).

hō kār aī kharāb hā, this action is bad (258, 1).

tar-kuk mrik aī hā, whose slave is he? (258, 8).

hā gōn aī zēṣkan hā, this stick is thorny (258, 11).

ta-lak^a-ṣḥ^wai kanḍak aī hā, it is a herd of deer (259, 4). Subject omitted.

ta-tsēn k^wtai mayā aī hā, of what village is it a flock? (259, 5).

ta-nāwyē marzā aī hā, he is the bride's brother (259, 8). Subject omitted.

hō kuwai aī kṛum hā, this well is deep (259, 10).

hā kūts^a aī tang hā, this lane is narrow (259, 11).

ta-pēriyannē aṣar aī hā, it is a trace of demons (260, 12) Subject omitted.

ta-nmāz waqt aī hā, it is the time of prayer (261, 7).

asal aī wadānē dzut hā, this year the harvest is plentiful (261, 9).

149. In the following example the *aī* must refer to the complement, and not to the subject, for the subject is the pronoun of the second person contained in the verb substantive:—

tar-kuk kulān aī hai, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the *aī* or *dī* refers to the subject when that is expressed, but when the subject is not expressed it refers to the complement. It will have been noticed that in several of the above examples the subject is not expressed. In such cases I have classed them as examples of *aī* referring to an omitted subject, but in each case they could also be taken as examples in which, in the absence of the subject, the *aī* referred to the complement.

150. In the following examples, *aī* or *dī* is not used with the verb substantive :—

kaī sr^a hin, these are good (240, 7).

marzawi-t tsōn hin, how many brothers hast thou ? (242, 15).

dyō-m marzā hin, I have two brothers (243, 1).

syī-m dūw^a hā, I have a daughter (243, 8).

nwasai-t dī hā, is there (*dī hā*) a grandson of thee, *i.e.* hast thou a grandson ? (243, 11).

anguṣhṭī-t tsōn hin, how many fingers hast thou ? (247, 3).

mēn shīw ha, it is still night (248, 15).

tar-kuk inēl^a hā ? tar^a inēl^a hā, in whose possession is it ? It is in his possession (250, 3, 4).

dzut bad-khoī saṛai ha, he is a very ill-mannered man (250, 10).

dist-am dī nak hā, there is (*dī hā*) no hand of me, *i.e.* I have no hand (251, 7).

ta-upuk ghap wa hā, there is (*wa hā*) the barking of a dog (252, 11).

hā rāẕ ārat kā, this road is wide (252, 13).

yād-am nak hā, I have no memory (253, 9).

harr^a saṛai hin, all are men (254, 2).

dzut ghamjan hā, he is much grieved (255, 14).

harr^a sr^a hin, all are good (257, 9).

hā wak khwaṣḥ^a hā, this water is sweet (259, 1).

sāl^a dzut hā, there is great cold (259, 13).

151. (*c*) With the copulative verbs *byōk* and *syōk*, *aī* and *dī* also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus :—

kuk aī byōk, it was someone (30, 3). Subject omitted. But *is^a byōk*, there was something (30, 4). Subject also omitted.

tsōn aī byōk, it was to some extent (30, 4). Subject omitted.

syī tsōn wa dī buk-in, there were (*wa buk-in*) several (30, 6). Subject omitted.

tsak^a mzarai aī ba, he is by nature (Hindī *hōtā hai*=*ba*) like a tiger (163, 13). Subject omitted.

ta-malik yāusp aī byōk, it was the horse of the chief (249, 8). Subject omitted.

ka bārān aī syōk, mun ghwāsī dī sū sa, if rain became (*i.e.* if it rained), then the grass will grow (150, 13).

152. But in the following examples *aī* or *dī* is not used with copulative verbs :—

kafō saṛai na-jōṛai byōk, that man was sick (240, 9).

kafō kār wārān syōk, that business became ruined (241, 5)

kaf^a zark^a hōnd^a suk, that woman became blind (241, 6).

s^a-wa hō byōk, wa tsōn māl^a bī buk-in, that person, for one, was (there), and some other persons were also (there) (248, 12).

saḳar syōk, it became morning (248, 14).

tar-mun khwaī ūṣḥ byōk, it was my own camel (250, 5).

ṣḥamōt-am syōk, he forgot me (251, 1).

ḍūb syōk, he sank (251, 3).

jōṛ byōk ? hā, jōṛ byōk, was he in good health? Yes, he was in good health (251, 13, 14).

hō faṣl ṣhrī-būk syōk, that crop became rotten (252, 9).

gap sū nōrṣḥr nak sa, a stone will not become soft (258, 3).

duṣḥman sū dōst nak sa, an enemy will not become a friend (258, 4).

sāl°-m bū sa, there is cold to me, *i.e.* I am cold (259, 15).

garmī suk, tētsan-am bū sa, it became warm, there is heat to me, *i.e.* I am hot (260, 1).

153. (*d*) With a Passive verb *aī* and *dī* also refer to the subject. Thus :—

saṛai aī wazyōk syōk, a man was killed (121, 11).

saṛai dī wazzuk suk-in, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, *aī* and *dī* are omitted. This does not apply to verbs substantive. We have seen above (§ 149) that in their case, if the subject is omitted, *aī* and *dī* are sometimes used to refer to the complement. So also with copulative verbs. The following are examples of intransitive verbs with the subject not expressed :—

i-ṣḥōr liki-l ts°ēk, he went to the city (251, 15).

tar-tū i-ghōlai inar hauyā, he is sitting in thy court-yard (255, 9).

prān hauyēk, yesterday he was seated (255, 13).

CHAPTER VIII.

DERIVATION OF WORDS.

155. The formation of the Infinitive or Verbal Noun has been described in § 32, and that of the Verbal Noun of Agency in § 33 Besides these, there is an Abstract Verbal Noun, formed as follows :—

Abstract Verbal Noun (39, 10ff.).—The usual way of forming this from verbs of the first conjugation is to drop the final *ʷēk* or *ayēk* of the infinitive, and to substitute for it *āō*. Thus :—

Infinitive.	Verbal Noun.
ṣḵī-tsʷēk, to send.	*ṣḵī-tsāō*, sending.
mukhayēk, to knead.	*mukhāō*, kneading.
daẓḵʷēk, to load.	*daẓḵāo*, loading.

Verbs whose infinitives end in *wʷēk* change the final *ʷēk* to *iwʷ*, and other verbs sometimes do the same. Thus :—

mukhawʷēk, to knead.	*mukhawinʷ*, kneading.
ghafʷēk, to weave.	*ghafinʷ*, weaving
ṣḵī-tsʷēk, to send.	*ṣḵī-tsawinʷ*, sending (40, 3).

Verbs of the second conjugation, whose infinitives end in *ok* or *al*, rarely form abstract verbal nouns. When they do it is generally by adding *āō* to the infinitive. Thus :—

wriyōk, to take.	*wriyōkāō*, taking.

In other cases, when no special verbal noun is in use, the infinitive is itself used a a verbal noun.

156. **Abstract Nouns.**—These are formed with the following terminations :—

ī.
wālai.
tōb.
wālī.
gīrī.
gālī.
āwī. Thus :—

ī (41, 9).

From *grān*, dear, difficult, we have *grānī*, dearness, difficulty.

garm, hot,	*garmī*, heat.
nēk, good,	*nēkī*, goodness.
bād, bad,	*badī*, badness.
khpᵉl, own,	*khpᵉlawī*, relationship.

These are generally borrowed from Persian or Paṣhtō.

wālai (41, 13).

spiw, white,	*spīwwālai*, whiteness.
ghras, black,	*ghraswālai*, blackness.
ziyaṛ, yellow,	*ziyaṛwālai*, yellowness.

These are commonly abstract nouns indicating colour (42, 1).

.tōb (42, 2).

marzá, a brother,	*marzatob*, brotherhood, brotherliness.
zarkᵉ, a woman,	*zarkᵉtōb*, womanhood.
(?) *baṛwā*, a pimp,	*baṛwītōb*, pimping.
(?) *spᵉk*, light, not heavy,	*spᵉktōb*, lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Paṣhtō words.

wali (41, 3).

mrīk, a slave,	*mrīkwālī*, slavery.
wīnzᵉ, a slave-girl,	*wīnzᵉwālī*, the condition of a slave-girl.
dāi, a nurse,	*dāiwālī*, the condition of a nurse.

gīrī (42, 4).

khwai, own,	*khwaigīrī*, relationship.
mullā, a priest,	*mullāgīrī*, priesthood.
munshī, a clerk,	*munshigīrī*, the profession of a clerk.

gālī (42, 6).

pazanᵉēk, to recognize,	*pazangālī*, recognition.

āwī (42, 8).

dāragh, long,	*dāraghāwī*, length.
tsāk, sour,	*tsākāwī*, sourness.
Note *khwaẓḫ*, sweet,	*khwāẓḫāwī*, sweetness.

157. *Nouns of Agency.*—Nouns of Agency may be formed from verbs, and are then called verbal nouns of agency, or may be formed from nouns, and are then called nominal nouns of agency. The formation of verbal nouns of agency has been already described in § 33. The following remarks deal only with nominal nouns of agency. These generally signify a profession or occupation, and the terminations are borrowed from Paṣhtō or Persian (44, 8ff.). Thus :—

lau-garai, a reaper.
madat-garai, a helper.
randar-gaṛai, a mill-worker (44, 13. Note the cerebral *ṛ*).
bagar-wāl, a horse impetuous for the mare.[1]
bēgār-wāl, a forced labourer.
zar-gar, a goldsmith.
sawdā-gar, a merchant.
dōkān-dār, a shopkeeper.

158. *Nouns of Instrument* (26, 10ff.).—There are very few of these in Ormuṛī. When required, they are borrowed from Paṣhtō or Persian, such as the Paṣhtō *ghāsh-ṭumbūnai*, a toothpick. The following two Ormuṛī words have been noted :—

sar-ṭarwung, a band for the head, a headcloth.

parawak, a broom (from *parayēk*, to sweep).

159. *Nouns of Place.*—These also are rare in Ormuṛī, and are generally borrowed from Paṣhtō or Persian. Thus (27, 3) :—

dōg-dān, a fireplace.

pand-ghōlai, a cattle-yard.

kand-ghōlai, a chasm.

ṭoharai-khāna wa āwrīz, bathroom and privy.

160. *Compound Nouns.*—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. *saṛai-khōr*, a man-eater, cannibal (44, 15).

In this connexion we may mention the 'jingles' which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is *saṛai-haṛai*, men etcetera (176, 7).

161. **Onomatopœa.**—The following onomatopœa are given by Ghulām Muḥammad Khān (27, 6ff.) :—

ḍang, a single beat of a drum.

ṭang, the noise made by striking a metal cup once.

ghap, a single bark of a dog.

From these verbs are formed, such as *ḍang'ēk*, to give forth the sound of a drum. So, *ṭang'ēk*, *ghap'ēk*.

Transitive verbs would be *ḍangaw'ēk*, *ṭangaw'ēk*, and *ghapaw'ēk*.

tuṛau or *tiṛkau*, the noise of earthen vessels or bottles colliding.

ṭakau, the noise made by striking wood or stone.

jiṛau, the tinkling of ornaments.

162. **Diminutives.**—Diminutives are generally formed as in Paṣhtō (25, 2). Thus :—

Noun.	Diminutive.
tūt, a mulberry.	*tūtkai.*
gurū, a kid.	*gurūkai.*
skhwandar, a steer, a calf.	*skhwandarkai.*
law'ṛ, a bludgeon.	*law'ṛkai.*
ghrāsṛ, a black man.	*ghrāsakai.*
dīwāl, a wall.	*dīwālgai*, or *dāwālgōṭai.*
shōr, a city.	*shōrgai.*
miliagh, a gun.	*miliaghgai.*
saṛai, a man.	*saṛ'gai.*
khar, an ass.	*khargai.*

Others follow Persian or Hindōstānī (25, 10). Thus :—

bar, a door.	*barkak.*
mizdēk, a mosque.	*mizdkak*, contracted from *mizdikkak.*

Noun.	Diminutive.
ṭukṛa, a piece.	*ṭukṛakak.*
kitāb, a book.	*kitābak.*
dēg, a cauldron.	*dēgraï.*
yānsp, a horse.	*yānspkiṛaï.*
tut, a mulberry.	*tūtkiṛaï.* *Cf.* above.
bāgh, a garden.	*bāghgiṛaï.*

These are all masculine. If it is desired to form a feminine of any diminutive ending in *ai*, the *ai* is changed to *ī*[y]. Thus, the feminine of *skhwandarkai*, a little calf, is *skhwandarkīy*[a] (26, 6).

The diminutive of *dūk*[a], a girl, is *dūkarīy*[a] (26, 9).

163. **Adjectives of Origin, etc.**—These generally end in *ī* (34, 7). Thus :—

Kābulī, of Kābul.
Lōgarī, of Lōgar.
Balkhī, of Balkh.
Bukhārāï, of Bukhārā.

Or (34, 10) in imitation of other languages, *wāl* may be added, as in *Ḍērawāl*, of Ḍēra.

Or (34, 13) the genitive may be used, as in *ta-grī*, of the mountain (=*pahāṛī*).

Sometimes (35, 5) the Paṣhtō *taṣhtan*, master, is added to the genitive, as in *ta-yānsp taṣhtan*, a horseman; *ta-pagrīy*[a] *taṣhtan*, one who wears a turban (=*pagṛīwālā*); *ta-sāng*[a] *taṣhtan*, a javelin-man. In such senses, *wāl* is also used, but not so frequently, as in *pagṛīwāl*, one who wears a turban.

On p. 33, Ghulām Muḥammad Khān gives a number of relative adjectives borrowed from Persian and Paṣhtō. It is unnecessary to quote them all. The following Paṣhtō examples will suffice :—

khīraï, dirt.	*khīran*, dirty.
waswās, doubt.	*waswāsī*, doubtful.
saudā, madness.	*saudāī*, mad.

164. **Compound Adjectives.**—Persian and Paṣhtō compound adjectives, made up of an adjective and a noun, are freely borrowed in Ôrmuṛī (32, 8). Thus :—

Persian *sufīd-chashm*, Paṣhtō *spīn-stargaï*, white-eyed.

Persian *syāh-chashm*, Paṣhtō *tōr-stargaï*, black-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as *bē* or *nā*. These too are all borrowed. Examples (163, 4) are :—

bē-'aql, stupid.
bē-gham, without sorrow.
nā-jōṛ, unwell.
nā-tars, fearless.
nā-dān, ignorant.
nā-fahm, unintelligent.
nā-mard, unmanly.

In Ormuṛī adjectives with *bē* generally add a short *i* to the termination of the main word (32, 4). Thus :—

bē-fikri, without anxiety.
bē-raḥmi, merciless.
bē-waki, waterless.
bē-ḥāṣili, fruitless.
bē-bari, doorless.
bē-shaki, without doubt (161, 2).

CHAPTER IX.

ÔRMUṚĪ TIMES AND SEASONS.

165. **Calendar.**—The Ormuṛī months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Ormuṛī (59, 3).

Arabic.	Ormuṛī.
Mōḥarram.	*ta-Ḥasan Ḥusain a-māī.*
Ṣafar.	*ta-Safar* (sic) *māī.*
Rabī'u'l-awwal.	*Awwal Khwār.*
Rabī'u'ṣ-ṣānī.	*Dim Khwār.*
Jumādu'l-awwal.	*Ṣkaim Khwār.*
Jumādu'ṣ-ṣānī.	*Tsār^m Khwār.*
Rajab.	*Rajab.*
Sha'bān.	*Sha'bān.*
Ramaẓān.	*Ramaẓān.*
Shawwāl.	*Zarī 'Īd* ('the little 'Īd').
Zi'l-qa'da.	*Khāli.*
Zi'l-ḥijja.	*St^r 'Īd* ('the big 'Īd').

The following are special seasons or days (59, 9) :—

Ṣkē mōgh, the three months *Rajab*, *Sha'bān*, and *Ramaẓān*.

Sr^a shīw ta-imāmyīyi, the *Ashūrā*, or first ten days of the *Mōḥarram*.

Daya, the first ten days of *Ṣafar*.

Wī māī chār shamba, the last Wednesday of each month.

Yād o is^m ta-Rasūl, the *Bārah Wafāt*, or last twelve days of Muḥammad's fatal illness.

Shakh Barāt, the *Shab-ē-barāt*, or 14th day of the month of *Sha'bān*, on which Musalmāns make oblations to the names of deceased ancestors. (Paẋhtō *ṣhakk*, buried.)

166. **Days of the Week.**—The following are the days of the week (60, 3) :—

Saturday,	*hafta.*
Sunday,	*yak samba* (sic).
Monday,	*dū samba.*
Tuesday,	*ṣkē samba.*
Wednesday,	*tsār^a samba.*
Thursday,	*pāz samba.*
Friday,	*jum'a.*

167. **Times of the Day.**—These are as follows (60, 7) :—

mērṣlr prēts, sunrise.

sūrī maḥal barī zar, 8 or 9 A.M.

Hindū sūrī māl klak barī zar, 10 or 11 A.M.

gharma, midday.

zawāl gatēs, 12-30 P.M.
zawāl, 1 P.M.
awwal nim-ryūz, 2 P.M.
nim-ryūz, about 3 P.M.
ṭūṭ nim-ryūz, about 3-30 P.M.
chig dyō shutī, about 4 P.M.
dyō shutī, 4-30 or 5 P.M.
qazā dyō shutī, about 5-30 P.M.
awwal nmā-shām, after sunset.
nmā-shām, evening.
awwal khutan, early bedtime.
khutan, bedtime.
dzūnī khutan, sleeping time.
awwal pahar, the first watch of the night.
nīm shīw, midnight.
pīng', the end of night.
sahar, dawn.

CHAPTER X.

ŌRMUṚĪ SENTENCES.

168. **Sentences dealing with parts of the body.—**

1. *a-sar-am bū dūmī*, my head aches (245, 1).
2. *tsamī ghaṛēwᵊn*, open the eyes (*id.* 2).
3. *tsōm ghaṛēwᵊn*, open the eye (*id.* 3).
4. *a-gōy-am bū dūmī*, my ear aches, or my ears ache (*id.* 4).
5. *ta-sar a-drī-wa khwā suk-in*, the hairs of his head are (lit. became) fallen (*id.* 6).
6. *sar bū galᵃm*, I am arranging my hair (*id.* 8).
7. *kū-har kuk likī a-pᵃṭ rūṇ dērᵊn*, keep the forehead shining for everyone, *i.e.* before everyone preserve a cheerful countenance (*id.* 9).
8. *a-ṛūtī-wa ṣḵa-suk-in*, his cheeks became swollen (*id.* 11).
9. *a-ninī sūṇ ka*, blow (your) nose (*id.* 12).
10. *sakhal sūshᵃ sūnḍī-a · buk-in, tsakᵊ t a-pēlᵊ ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (*id.* 13).
11. *a-gas-a māṣḵk*, his tooth broke (246, 1; 251, 4).
12. *a-zbān ma khṛurtēwᵊn*, do not wag (your) tongue (246, 2).
13. *a-zēnī-wa i-zānṣḵak izar sāk*, he put (his) chin on (so-and-so's) knee (*id.* 3).
14. *ṣa-dyō sāmᵃ bū khṛurāk ka*, he eats with both jaws (*id.* 5).
15. *ōzḵᵃ ā gaṛdan ka*, put the necklet (on your) neck (*id.* 6).
16. *marīyᵃ-l-a dī kapak*, he cut his (someone else's) throat (*id.* 7). See § 126.
17. *a-maghzai-l-a dī kapᵃēk syōk*, his throat was cut (*id.* 8). See § 126.
18. *a-kulanak-a i-sīnᵃ izar gatak*, her child fell (*i.e.* was lying) on her bosom (*id.* 9).
19. *hō kulanak bū tsēk luṣī*, this child sucks the breast (*i.e.* is a suckling) (*id.* 11).
20. *a-ḍīm-a ṣḵa-suk*, his belly became swollen (*id.* 12).
21. *a-pat-am girēwᵊn*, scratch my back (*id.* 13).
22. *a-biyān tērᵊn*, bind (your) loins (*id.* 14).
23. *a-disit-ir ṣḵa*, give me (your) hand (*id.* 15).
24. *a-distī-wa tēṛᵊn*, tie up his hands (247, 1).
25. *a-pāṛī-wa aī zarī hā*, it is his foot that is small (*id.* 2).
26. *angusḵti-t tsōn hīn*, how many fingers hast thou? (*id.* 3).
27. *ta-dist a-wargkᵊwai-t ta-pāṛī a-talai-t barābar hin*, the palm of thy hand (and) the sole of thy foot are equal (*id.* 4).
28. *bazar a-muṭ-at dūgaḍ maḵkam hin*, (thy) fore-arm (and) thy fist are both strong (*id.* 6). *Cf.* § 169, 100.
29. *pa-galgh-a wᵊr*, carry it on (your) shoulder (*id.* 8).
30. *ta-tsamī a-bāṇī-wa spiwᵊ kia*, the eyelashes of his eye are white (*id.* 9).
31. *ta-wrūdzī a-drī-wa ghrēsī hin*, the hairs of his eyebrows are black (*id.* 11).
32. *pa-langīyᵃ laganḍ*, pull (his) foot (*id.* 13).
33. *pa-pūndᵃ-wa dōn*, propel (*i.e.* kick) him (*sc.* a horse) with (your) heel (*id.* 14).
34. *a-punḍīyᵃ-m bū dūmī*, my heel aches (*id.* 15). Note that there are two words for 'heel,' one with a dental, and the other with a cerebral *d*.

169. **Miscellaneous Sentences.**—

1. *kuk aī kai*, who (on earth) art thou? (248, 1). See § 143.
2. *nam-at aī tsᵃ hā*, what is thy name? (*id.* 2).
3. *tar-kuk kulān aī kai*, whose son art thou? (*id.* 3). See § 149.
4. *rᵃwan ḇal ka* (or *kéwᵃn*), light a fire (*id.* 4).
5. *i-kᵃlai kī bū tsawᵃm*, I am going to the village (*id.* 5).
6. *swār kai ka pᵃlai kai*, art thou riding or on foot? (*id.* 6).
7. *kuk-a bū zana*, who is beating him? (*id.* 7).
8. *ta-tsᵃ-pārᵃ-wa bū zan*, why art thou beating him? (*id.* 8).
9. *dzikᵃ-wa bū zanᵃm ka kār bū nak kawī*, I am beating him because he does not do (his) work (*id.* 9).
10. *tar-kuk nar aī hā*, whose house is it? (*id.* 11).
11. *sᵃ-wa kō byōk, wa tsōn mālᵃ bī buk-in*, this (person) for one was there, and other persons were there (also) (*id.* 12). The words *wa byōk* postulate presence. See § 125.
12. *sakar syōk*, has it become morning? (*id.* 14).
13. *mān shīw hā*, it is still night (*id.* 15).
14. *tar-kuk khwār aī hā*, whose sister is she? (249, 1).
15. *ta-pᵃ saṛai a-ṛiṣṣᵃ mēwᵃn*, heed the words of this man (*id.* 2).
16. *az-a bū nak manᵃm*, I do not heed him (*id.* 3).
17. *tū dī pa-khabar kai*, dost thou know that man? (*id.* 4). See § 126.
18. *az dī khabar nak hᵃm*, I do not know him at all (*id.* 5). See § 126.
19. *kā māl aī tar-kuk hā*, whose is this property? (*id.* 6).
20. *ta-Khān aī hā*, it is the Khān's (*id.* 7).
21. *ta-malik yānsp aī byōk*, it was the horse of the chief (*id.* 8).
22. *ka tū bū tsīw, tsīw*, if thou art going, go (*id.* 9).
23. *az bū khō pēri nak tsawᵃm*, I for my part am not going now (*id.* 10).
24. *kān bū tsīw*, when art thou going? (*id.* 11).
25. *ṣabā sū tsawᵃm*, I shall go tomorrow (*id.* 12).
26. *ta-tsōn tsān aī hā*, of how many years (*i.e.* how old, is he? (*id.* 13).
27. *ta-shᵃh tsan aī hā*, he is six years old (*id.* 14).
28. *khwaṣh-am aī nak hā*, it is not pleasing to me (*id.* 15).
29. *kaī bū tsᵃ kawin*, what are these doing? (250, 1).
30. *kā-wa aī māwᵃ hā*, this is his mother (*id.* 2).
31. *tar-kuk inēlᵃ hā*, in whose possession is it? (*id.* 3).
32. *tarᵃ inēlᵃ hā*, it is in this (person)'s possession (*id.* 4).
33. *tar-mun khwai ūṣh byōk*, it was my own camel (*id.* 5).
34. *hā gyōy aī i-harrᵃ inar ghwaṭᵃ hā*, this is the stoutest cow of all (*id.* 6).
35. *kō saṛai aī chig hā*, this man is tall (*id.* 7).
36. *i-pᵃ ghnwāān izar ṭōp ka*, jump over this canal (*id.* 8).
37. *kā khaī aī tar-kuk hā*, whose is this field? (*id.* 9).
38. *dzuṭ bad-khōī saṛai hā*, he is a very ill-mannered man (*id.* 10).
39. *a-gunum tsōn sēr-a hā*, how many seers is the wheat? (*id.* 11). See § 125.
40. *sir shai aī ha*, it is a good thing (*id.* 12).

41. *ghrās aī hā, ka ziyoṛ ai kā*, is it black, or is it yellow? (*id.* 13).
42. *sūṣṛ aī hā*, it is red (*id.* 14).
43. *kō bār aī halak hā*, this load is light (*id.* 15).
44. *ṣkamōt-am syōk*, he forgot me (251, 1).
45. *duṣḥkī ghᵊlaī sum*, be silent a little (*id.* 2).
46. *ḍūb syōk*, he sank (*id.* 3).
47. *kuk aī khafa hā*, who is angry? (*id.* 5).
48. *az khafa kᵊm*, I am angry (*id.* 6).
49. *dist-am di nak hā*, I have no hand (*id.* 7).
50. *a-pāṛī-m dzakᵃ hā*, my foot is lamed (*id.* 8).
51. *ha bihē aī khwaṣḥᵃ hā*, this (fem.) too is sweet (*id.* 9).
52. *a-gōy-a aī kūn hā*, his ear is deaf (*id.* 10).
53. *tsᵊkhal rang-a aī hā*, what sort is its colour? (*id.* 11).
54. *hō saṛai aī baḍē-khōr hā*, this man is a bribe-taker (*id.* 12).
55. *jōṛ byōk*, was he in good health? (*id.* 13).
56. *hā, jōṛ byōk*, yes, he was in good health (*id.* 14).
57. *i-ṣḥōr likṛ-l tsᵊēk*, he went to the city (*id.* 15).
58. *kō dī i-jᵃ lāstᵃ plan hā*, this is wider than that (252, 1).
59. *a-khwai dzān-a wazyōk*, he slew his own life (*i.e.* committed suicide) (*id.* 2).
60. *khwdw-am aī nak dōk hā*, I have not made sleep (have not slept) (*id.* 3).
61. *hīts ai bū nak kawī*, he does nothing (*id.* 4).
62. *tū kū-mun likī gram hai*, thou art censured to (*i.e.* before) me (252, 5).
63. *a-dzān-a luṭ dōk*, he robbed himself (*id.* 6).
64. *a-kaf tsōn man hā*, how many maunds is the chaff? (*id.* 7). See § 125, footnote.
65. *pa-lawᵊṛ-a zan*, beat him with a cudgel (*id.* 8).
66. *kō faṣl ṣkī-būk syōk*, this crop became rotten (*id.* 9).
67. *a-qalem-am maṣḥtak*, my pen broke (*id.* 10).
68. *ta-spuk ghop-wa hā*, there is the barking of a dog (*id.* 11).
69. *nīyat-am dāk*, I made a resolution (*id.* 12).
70. *hā rāī ārat hā*, this road is wide (*id.* 13).
71. *tar-tū a-nar aī tang hā*, thy house is confined (*id.* 14).
72. *jagaṛᵃ mak kēwᵊn*, do not fight (*id.* 15).
73. *'aql aī nak dērī*, thou dost not possess sense (253, 1).
74. *tsᵊkhal-a bū ghwēk-in*, what sort of (words) was he saying? (*id.* 2).
75. *sakhal-a bū ghwēk-in*, he was saying (words) of this sort (*id.* 3).
76. *bād aī bū laga*, wind is blowing (*id.* 4).
77. *az akhwara-nak kᵊm*, I am hungry (*id.* 5).
78. *az tra-nak kᵊm*, I am thirsty (*id.* 6).
79. *az tra-nak syōk-am*, I became thirsty (*id.* 7).
80. *hō aī sir hā ka hafō*, is this good or that? (*id.* 8).
81. *yād-am nak kā* or *i-zli-m nak hā*, I have no memory (of it) (*id.* 9).
82. *kōr mak kēwᵊn*, do not be angry (*id.* 11).
83. *'arẓ aī darᵃm*, I have a petition (*id.* 12).
84. *zāl saṛai aī kā*, he is an old man (*id.* 13).

85. *zāl^a zark^a aī hā*, she is an old woman (*id.* 14).
86. *nyūw^a nar-a aī jōṛ dāk hā*, he has built a new house (*id.* 15).
87. *kī bū mak mēnī*, why dost thou not heed? (254, 1).
88. *harr^a saṛaī kin*, all are men (*id.* 2).
89. *sakhal mak kēw^a'n*, do not act so (*id.* 3).
90. *taraī mullak aī byōk*, the corpse was of these (men) (*id.* 4).
91. *hō p^a'raī aī tar-kuk hā*, whose is this rope? (*id.* 5).
92. *yār aī haf^a sir hā, ka pa-tsaḷ aī ga yār ba*, that friend is good, who is also a friend behind (one's) back (*id.* 6).
93. *khūn aī mak kēw^a'n, ka 'umr-aī sū lanḍ sa*, do not commit murder, as thy life will become short (thereby) (*id.* 8).
94. *ts^a'n khwāṛī kēw^a'n, ka ṣabā-ṭ pakār sa*, labour today, that it may be useful to thee tomorrow (*id.* 10).
95. *ho kulanak a-khwai sabaq yād dōk hā*, this boy has got his lesson by heart (*id.* 12).
96. *hafaī bū ts^a ghwēk-in*, what (words) were they saying? (*id.* 14).
97. *hits-an bū nak ghwēk-in*, they were saying nothing (*id.* 15).
98. *hā rāī sīkh i-k^a'lai ki-l tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).
99. *a-pyūz-aī wōṭ^a ka*, open thy mouth (*id.* 3).
100. *a-tsangil-a maṣḥtak*, his fore-arm broke (*id.* 4). *Cf.* § 168, 28.
101. *i-nas-a di lik^a hā*, there is a pain in his belly (*id.* 5). *Cf.* § 125.
102. *a-wr^a'ṣḥṭ^a-m spiw^a suk*, my beard became white (*id.* 6).
103. *angushṭrī dist kēw^a'n*, put a ring (on thy) hand (*i.e.* finger) (*id.* 7).
104. *ta-piē qiṣṣ^a mēn^a'n*, heed the words of (thy) father (*id.* 8).
105. *tar-tū i-ghōlai inar hanyī*, he is sitting in thy courtyard (*id.* 9).
106. *i-nar ki-wa glon*, take it away into the house (*id.* 10).
107. *i-daryāb liki-wa ṛūm kēw^a'n*, immerse it in the river (*id.* 11).
108. *prān hanyēk*, yesterday he was seated (*id.* 13).
109. *dzuṭ ghamjan hā*, he is much grieved (*id.* 14).
110. *i-w^a kī mak tsīw*, do not go there (*id.* 15).
111. *hō karal aī mahin hā*, this mat is fine (256, 1).
112. *pagṛ^a'iy^a i-sar tēṛ^a'n*, tie a turban on (thy) head (*id.* 3).
113. *kitāb-aī kwas dōk*, what didst thou do with the book? (*id.* 4).
114. *kū-mun likī aī s^a khaṭṭ pīs^a'n*, write one (*i.e.* a) letter to me (*id.* 5).
115. *ta-p^a a-bai^a tsōn ha*, how much is the price of this? (*id.* 6).
116. *a-nēkī aī kū-har kuk giraḍ sr^a hā*, only virtue is good with everyone (*i.e.* in everyone's opinion) (*id.* 7).
117. *a-dunyā aī tōṣḥ^a ta-ākhiraī hā*, it is the world that is a preparation for the journey to the next (*id.* 9).
118. *sir dzawān aī hā*, he is a good youth (*id.* 10).
119. *hā tūr^a aī ta-p^a dzawān hā*, this sword belongs to this youth (*id.* 11).
120. *hā wz^a aī tar-kuk hā*, to whom does this she-goat belong? (*id.* 12).
121. *aṛīk r^a'ūn hā, ka ṣḥ^a'īnī-wa bū*, is it (?) fresh ghī, or dost thou buy it? (256, 13).

122. *tēṣḳ^a khavbūz^a aī mak ṣhrin^ʿn*, do not buy a bitter musk-melon (*id.* 14).
123. *a-khwai dzān-a khalāṣ dōk*, he released himself (*id.* 15).
124. *ṭiny^e-wa granyī kēw^ʿn*, make the knot tight on it (257, 1).
125. *a-hēntschī-m khwā suk-in*, my tears became fallen (*i.e.* fell) (*id.* 2).
126. *ī-ghrai inar dī yānak dzut hā*, in the fireplace there is much ash (*id.* 3).
127. *ṣhāista yānsp aī hā*, it is a pretty horse (*id.* 4).
128. *kī būī khwasai* (*? khwashai*) *girz*, why dost thou wander about without employment? (*id.* 5).
129. *i-hīts kār inar sustī mak kēw^ʿn*, in any work do not do laziness (*id.* 6).
130. *ta-ḥākim i-ḥukm lāst^a dī a-sar mak w^ʿr*, do not rebel against the order of the ruler (*id.* 7).
131. *kū-kuk izar thumat mak ghwats*, do not speak calumny against anyone (*id.* 8).
132. *harr^e sr^a hin*, all are good (*id.* 9).
133. *syī sā^ʿat ṣabr kēw^ʿn*, wait a moment (*id.* 10).
134. *a-tōb^a aī har waqt sr^a hā*, contrition is at all times good (*id.* 11).
135. *i-d^a-l rī dzaī*, come here to it, *i.e.* in this direction (*id.* 12).
136. *i-d^a rī dzaī*, come here (*id.* 13).
137. *hō-wa hā; gal hā*, here it is; it is lying (there) (*id.* 14).
138. *hr tsīw, ka ḥsab kayēn*, come here, that we may make up an account (*id.* 15).
139. *hō kār aī kharāb hā*, it is this action that is bad (258, 1).
140. *a-b^ʿl ṣrai aī ta-Khudāē ni^ʿmat hā*, good health is only the favour of God (*id.* 2).
141. *gap sū norṣk nak sa*, a stone will not become soft (*id.* 3).
142. *duṣhman sū dōst nak sa*, an enemy will not become a friend (*id.* 4).
143. *a-ghūndzī-t pāk hin*, are thy garments clean? (*id.* 5).
144. *ta-Bargistā a-zbān aī grān hā*, the Ōrmuṛ language is difficult (258, 6).
145. *tar-tū a-naṣīb aī sir hā*, thy luck is good (*id.* 7).
146. *tar-kuk mrīk aī hā*, whose slave is he? (*id.* 8).
147. *ta-khalq i-rāī inar dī zaṣḳī mak kēw^ʿn*, do not put thorns on (*i.e.* obstruct) the public road (*id.* 9).
148. *hā gōn aī zēṣḳan hā*, this stick is thorny (*id.* 11).
149. *bōī rī dzai*, come near (*id.* 12).
150. *dūṛ aī bū chigī*, smoke is rising (*id.* 13).
151. *ta-ashnā dzdan aī ṣawāb dari*, visiting a friend gains the reward of a virtuous act (*id.* 14).
152. *tsīw, dzēw^ʿn-a rī*, go, bring him here (*id.* 15).
153. *hā wak khwāṣḳ^a hā*, this water is sweet (259, 1).
154. *nōṛī bū khurī*, thou art eating bread (*id.* 2).
155. *gāk^a dī bēz^ʿn*, cook flesh (*id.* 3).
156. *ta-lak^a-ṣh^ʿwai kandak aī hā*, it is a herd of deer (*id.* 4).
157. *ta-tsēn k^ʿlai mayā aī hā*, of what village is it a flock? (*id.* 5).
158. *gharma rī dzaī* or *gharmi likī rī dzaī*, come at noon (*id.* 6).
159. *hafō dal bū dawā-salām ghwēk-in*, he was saying (*i.e.* sending) blessings (*? dw^ʿā*) (and) compliments to thee (*id.* 7).

160. *ta-nāwyī marzā aī hā*, he is the bride's brother (*id.* 8).
161. *a-barakat-at zyāt-sōn*, may thy prosperity increase (*id.* 9).
162. *hō kūwai aī krum hā*, this well is deep (*id.* 10).
163. *ha kuts^a aī tang ka*, this lane is narrow (*id.* 11).
164. *a-kulanak gal hā, khwāw-al gastak-a*, the boy is lying down, he is asleep (*id.* 12).
165. *sāl^a dzut kā*, or *sardī dzut kā*, there is much coldness (*id.* 13, 14).
166. *sāl^a-m bū sa, r^awan bal ka*, there is coldness to me (*i.e.* I am cold); light a fire (*id.* 15).
167. *garmī suk*, heat became (*i.e.* it has become hot) (260, 1).
168. *tētsan-am bū sa*, heat is becoming to me (*i.e.* I am getting hot) (*id.* 1).
169. *a-dzut khanī sr^a nak hin*, excessive laughings are not good (*id.* 2).
170. *i-khalq giraḍ sir kēw^an*, behave well with people (*id.* 3).
171. *a-paṭṭī ziyar^a suk-in*, the leaves became yellow (*id.* 4).
172. *kū-tū lāst^a dī marawar hā*, he is angry with thee (260, 5).
173. *pakhulā-wa kēw^an*, make him appeased (*id.* 6)
174. *i-kunḍ^a-i izar raḥm kēw^an*, show mercy on widows (*id.* 7).
175. *wyūk^a giyōy mak ṣḥīn^an*, do not buy a dry cow (*id.* 8).
176. *i-syōk^a likī naī*, sit into (*i.e.* in) the shade (*id.* 9).
177. *swār-a kēw^an*, cause him to mount (*id.* 10).
178. *zyātī kū-kuk giraḍ mak kēw^an*, do not use excess with anyone (*id.* 11).
179. *ta-pēriyannī asar aī hā*, it is a sign (or indication) of demons (*id.* 12).
180. *a-ṣḥwānn-al ta-ram^a i-pēts^a ts^ayek hā*, the shepherd has gone behind the flock (*id.* 13).
181. *darēṣḥī mak ghwats*, do not speak lies (*id.* 14).
182. *ghaibat mak kēw^an*, do not do backbiting (*id.* 15).
183. *a-ḍīw^a bal kēw^an*, light the lamp (261, 1).
184. *ta-gunum a-mār sir hā*, wheaten flour is good (*id.* 2).
185. *a-rākh^a ghwats*, speak the truth (*id.* 3).
186. *ishārat-a dak*, he made a sign (*id.* 4).
187. *tōōn dal dī ṣḥraw^an*, how many shall I give thee? (*id.* 5).
188. *kōnn-ir dī ṣḥ^a*, give me so many (*id.* 6).
189. *ta-nmāz waqt aī hā*, it is the time of prayer (*id.* 7).
190. *tsālāk sun*, be quick (*id.* 8).
191. *asal aī wadānī dzut hā*, this year the harvest is plentiful (*id.* 9).
192. *milmān kī a-nōṛī nāw*, set the bread for the guest (*id.* 10).

[No. I.]

IRANIAN FAMILY. EASTERN GROUP.

ORMUṚĪ.

SPECIMEN I.

(Deputy Commissioner of Bannu.)

1. Ta-s^a^ saṛai dyō kullān buk-in. 2. I-fāī lāst^a^-l a-zarī
1. Of-one man two son were. 2. ...them from-to-him the-little

i-pīē kī ghwēk-in ka, 'ē pīē, af^a^ bakhr^a^ ka tar-tū
...father to said (words) that, 'O father, that share which of-thee

i-māl lāst^a^ bū tar-mun rasa, ṣḥērī.' Wa hō i fāī
...property from ... of-me arrives, give-to-me.' And this-one ...those

dyō kullān izar a-khwai guzār^a^ bayak. 3. I-tsōn ryūz lāst^a^
two son on the-his-own living divided. 3. ...some day from

i-pēts^a^, a-kishar kullān har-ts^a^-wa sar^a^ jama' dōk, i-sō
after, the-younger son everything-he together collected made, ...one

pēts mulk likī rawān syōk, wa i-w^a^ ō pa-bad-kharchī sar^a^
far country to departing became, and there he on-bad-expenditure with

a-khwai māl wustayēk. 4. Wa pa-f^a^ waqt ka harr^a^-wa
the-his-own property caused-to-fly. 4. And at-that time that all-he

tamām dōk, wa i-f^a^ mulk izar aī st^a^r qaḥṭ syōk, wa
finished made, and ...that country on ... great famine became, and

ō muḥtāj syōk. 5. Wa ts'ēkk-al, wa ta-fō mulk i sō
he poverty-stricken became. 5. And he-went, and of-that country ...one

saṛai gaḍ syōk. Wa afō i-khwai khaī kī ta-nālattī ta-tsarāô pār^a^
man with became. And he ...his-own field to of-swine of-feeding for

ṣḥī-ts'ēk, 6. wa tar^a^ zlī bū-syōk ka, i-fāī paṭṭī lāst^a^ ka
sent-him, 6. and his heart was-becoming that, ...those leaves from which

a-nālattī-wa bū-khwurin, khwai dzān ḍak ka, magar
the-swine-them are-eating, his-own self filled he-may-make, but

kukk-al dī bū nak ṣḥūk-in. 7. Ka tang syōk,
anyone-to-him things ... not was-giving. 7. When hard-pressed he-became,

ghwēk-in ka, 'tar-mun ta-pīē tsōu mazdūrī hin, ka
he-said (words) that, 'of-me of-father how-many servants are, that

nōṛī-wa bū zyāt sa, wa az dı bū i-d^a^ i-lwuzh^a^
bread-of-them ... superfluous becomes, and I ...(abl.) ... here ...hunger

lāstᵃ mrᵃm. 8. Az sū-wustᵃm, i-khwai piē kī sū-tsawᵃm, wa
from am-dying. 8. I will-arise, ...my-own father to I-will-go, and
ghwatsᵃmm-al sū ka, "ē piē, az aī ta-āsmān wa tar-tū i-mukh
say-to-him will that, "O father, I ... of-heaven and of-thee ...face
inar khaṭā dāk ā; 9. az aī ta-pᵃ laıq nak ᵃm ka tar-tū
in sin done have; 9. I ... of-this worthy not am that of-thee
kullān kī-tsᵃēk sᵃm. Az pa-miṣāl ta-sō khwai mazdūrī
son called I-may-be. Me by-likeness of-one thine-own servants
kēwᵃn." ' 10. Chig syōk, i-khwai piē kī dzōk, wa
make." ' 10. Arisen he-became, ...his-own father to 'he-arrived,' and
mın pēts byōk ka a-piē ō dᵃēk; wa a-zīr-wa wizar
still far he-was that the father him saw; and the-heart-of-him on him
braṣhtak, trapp-al-a dāk, wa pa-yānghgh-al syōk, wa
burnt, running-to-him-he made, and on-embrace-to-him he-became, and
pats-a dōk. 11. A-kullānn-al ghwēk-in, 'ē piē, az ta-āsmān wa
kiss-he made. 11. The-son-to-him said (words), 'O father, I of-heaven and
tar-tū i-mukh inar khaṭā aī dāk ā; wa az aī hīts lāīq nak
of-thee ...face in sin ... done have; and I ... anything worthy not
ᵃm ka tar-tū kullān kī-tsᵃēk sᵃm.' 12. Lēkin a-piē-l-a
am that of-thee son called I-may-be.' 12. But the-father-to-them-of-him
i-khwai mradzi kī ghwēk-in ka, 'sēra dī i-srᵃ srᵃ
...his-own slaves to said (words) that, 'quickly ...(abl.) ...good good
ghūndzī lāstᵃ na-wᵃraī, wa kū-rᵃ kī parghūnawaī; wa angushtrī
garments from bring-ye-out, and ...this-one to put-ye-on; and a-ring
i-dist, wa tsaplaī i-pāṛī kaī; 13. wa tskhat ghwatsts-ir
on-hand, and shoes on-feet make-ye; 13. and fat calf..
wᵃraī, halāl-a kaī, ka khuryēn-a wa khwashī
bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness
kawyēn; 14. dzikᵃ ka ō kullān-am mullak byōk, wa biyē
we-may-make; 14. because that this son-of-me dead was, and again
zwandāi aī syōk; ghūn byōk, wa biyē wōk syōk.' Wa pa-khwashī
alive ... became; lost was, and again found became.' And by-happiness
sar suk-in.
(?) passing-time they-became.

15. Wa ta-fō a-stᵃr kullān i-khaī inar byōk. Ka dzōk-rī,
15. And of-him the-great son ...field in was. When he-came,
wa i-nar kī bōī syōk, tsaftarī wa darzāō aī amarᵃēk.
and ...house to near became, music and noise ... he-heard.
16. Sᵃ-wa aī i-naukarī lāstᵃ kī-tsᵃēk, wa puṣhtᵃnᵃ-wa dī
16. One-he ... ...servants from he-called, and asking-he from-him

dāk ka, 'ō aī ts^a hā?' 17. Af^a-l ghwēk-in ka, 'tar-tū
made that, 'this ... what is?' 17. He-to-him said (words) that, 'thy
a-marzā rī-dzōk ā, wa tar-tū a-piē aī tskhat ghwats ḥalāl
the-brother come is, and thy the-father ... fat calf slaughtered
dōk ā, dzik^a ka b^a-l jōṛ wōk ā.' 18. Wa ō
made has, because that well sound found-him he-has.' 18. And he
pa-ghuṣṣa syōk, wa nak zayēk ka, 'winarr-al dzaw^a-m.' Wa
by-anger became, and not wished that, 'within... I-may-go.' And
a-piē-l pa-nīsht^a na-ghōk, wa tasallā-l aī ṣḥiyōk. 19.
the-father-to-him outside emerged, and consolation-to-him ... gave. 19.
Wa afō-l i-jawāb inar i-khwai piē kī ghwēk-in ka,
And he-to-him ...answer in ...his-own father to said (words) that,
'dzūn^a-n, az ōn tsōnī tar-tū khidmat bū-kaw^a-m, wa gudā tar-tū
'see, I so-many years thy service am-doing, and ever thy
i-ḥukm lāst^a ghiṛ^a-ēk-nak-^a-m, wa tū kū-mun kī gudā-gān
...command from swerved-not-I, and thou .. me to ever
saggarū gān sḥiyōk nak ā, ka i-khwai īmbāī gaḍ aī khwashī
kid ever given not hast, that ...my-own friends with ... happiness
k^a-m. 20. Wa ō kullān-att-ir ka dzōk ā, ka tar-tū
I-may-make. 20. And this son-of-thee... when come he-is, who thy
guzār^a-wa i-kandzarī girgaḍ khwālk ā, tskhat ghwats-at aī tar^a pār^a
living-he ...harlots with eaten has, fat calf-thou ... ...him for
ḥalāl dōk ā.' 21. Ghwēk-al-a ka, 'ē kulānāka, tu
slaughtered made thou-hast.' 21. He-said-to-him that, 'O boy, thou
hamēsha kū-mun girgaḍ hai, wa har-ts^a ka tar-mun hā, tar-tū hā.
always ...me with art, and everything that of-me is, of-thee is.
Wa khwashī wa shādi kayēk lāzim hā; kiyē ka tar-tū
And happiness and merriment to-make necessary is; why that thy
a-marzā mullak byōk, biyē zwandai aī syōk; ghūn byōk, wa
the-brother dead was, again living ... he-became; lost was, and
biyē wōk syōk.'
again found he-became.'

[No. 2.]

IRANIAN FAMILY. EASTERN GROUP.

ORMUṚĪ.

SPECIMEN II.

(Ghulām Muḥammad Khān.)

Sulṭān Maḥmūd i-s^a lawanai likī ghwēk-in ka, 'i-ts^a likī-t
Sultān Mahmūd ...one madman to said (words) that, '...what for-thy
bū zlī sa?' Hal-a ghwēk-in ka, 'ta-dzawān wrai
... heart becomes?' To-him-he said (words) that, 'of-young fat-tailed-sheep
i-mund-ghal likī-mm-al bū zlī sa.' Sulṭān i-s^a saṛai likī
... fat-tail for-my-for-it ... heart becomes.' Sultān ...one man to
pa-tsamī dāk ka, 'syī mūlai-l aī ṣṛawai.' Ka
with-eyes made (a sign, fem.) that, 'one radish-to-him ... give-ye.' When
mūlaī-l aī w^alk, a-lawanai bū a-mūlaī-a khwālk,
a-radish-to-him ... they-brought, the-madman ... the-radish-he was-eating,
wa sar-a bū khwurtayēk, wa khanī-wa bū dāk-in. Sulṭān
and head-he ... was-shaking, and laughters-he ... was-making. Sultān
Maḥmūdd-al ghwēk-in ka, 'ai lawanai-a, kī bū khan?'
Mahmūd-to-him said (words) that, 'O madman, why ... dost-thou-laugh?'
A lawanai-l ghwēk-in ka, 'az bū ta-p^a pār^a khan^a m, ka
The-madman-to-him said (words) that, 'I ... ...this for am-laughing, that
i-tsēn lāst^a ka tū (or khan^a m, ka ka-sē tū) bādshāh syōk-ē,
...what from that thou (or am-laughing, that since thou) king becamest,
i-mund-ghal inar aī ghwaṛ nak handzyōk hā.'
...a-fat-tail in even fat not remained has.'

FREE TRANSLATION OF THE FOREGOING.

Sultān Mahmūd once said to a madman, 'for what doth thy heart long?' The madman replied to him, 'my heart longeth for the tail of a fat-tailed sheep.' The Sultān made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultān to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'

[No. 3.]

IRANIAN FAMILY. EASTERN GROUP.

ORMUṚĪ.

SPECIMEN III.

(Ghulām Muḥammad Khān.)

S[a] saṛai aī byōk, ka i-s[a] faqīr lāst[a]-wa dī pagṛiy[a]
One man ... was, who ...one mendicant from-his ... turban
ṭ:ṣhtawak. Haf[a] faqīr rawān syōk, wa i-maṛistōn inar
ran-away-with. That mendicant setting-out became, and ...cemetery in
nastak. Kukk-al ghwēk-in ka, 'tū kī i-d[a] nastak-ē ?
sat-down. Someone-to-him said (words) that, 'thou why ...here sattest-down ?'
Haf[a] saṛai-l i-bāgh likī ts'ēk.' Faqīrr-al ghwēk-in ka,
That man... ...the-garden to went.' Mendicant-to-him said (words) that,
'akhirr-ir sū i-d[a] likī tsa.'
'ultimately... ... here to he-will-come.'

FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant's turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, 'why art thou sitting here ? That fellow went off to the garden.' The mendicant replied, 'he'll come here in the end.'

[No. 4.]

IRANIAN FAMILY. EASTERN GROUP.

ORMURĪ.

SPECIMEN IV.

(Ghulām Muḥammad Khān.)

A-s^{a}	khēla	saṛai	i-rāī	inar	āīn^{a}	wāk,	wa	hō	aī
An	*ignorant*	*man*	*...the-road*	*in*	*a-mirror*	*found,*	*and*	*he*	*...*
gudā	pa-'umr	khwai	āīn^{a}	d'ēk	nak	buk.	Dzuṭ		
anywhere	*on-life*	*his-own*	*a-mirror*	*seen*	*not*	*had.*	*Very*		
khwaṣḥ	syōk,	wa	khanak-a;	ka	dūṣḥakk-al-a,	a-khwai			
happy	*he-became,*	*and*	*laughed-he;*	*when*	*inspected-to-it-he,*	*the-his-own*			
shak^{a}l-a	winar	d'ēk,	ka	khana-bū.	Ku-r^{a}	likī	ma'lūm		
form-he	*in-it*	*saw,*	*that*	*he-is-laughing.*	*...him*	*to*	*known*		
suk	ka,	'hō	aī	kuk	dīm	saṛai	hā,	wa	ta-p^{a}
it-became	*that,*	*'this*	*...*	*some*	*second*	*man*	*is,*	*and*	*of-this*
shai	taṣḥtan	aī	hā.'	Mun	hō-l	a-sar	khwurtayēk	ka,	
thing	*owner*	*...*	*he-is.'*	*Then*	*he-to-him*	*the-head*	*shook*	*that,*	
'hō	shai	aī	tar-tū	hā;	mun	az-a	dal-a	sū	zhay^{a}m.'
'this	*thing*	*...*	*of-thee*	*is;*	*then*	*I-it*	*to-thee-it*	*will*	*abandon.'*
Mun	i-f^{a}	dzāk	izar-a	hōtk,	wa	rawān	syōk.		
Then	*...that*	*place*	*on-he*	*abandoned-it,*	*and*	*setting-out*	*he-became.*		

FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in his life seen a mirror before. He became much pleased, and laughed. When he looked at the mirror, he saw that his own form was reflected in it, and that it was laughing. He imagined that this was another man, who was the owner of this article. So he nodded his head to the other fellow (saying), 'it is thee to whom this thing belongs; so I'll leave it to thee.' Then he left it where he found it, and went his way.

STANDARD LIST OF WORDS AND SENTENCES IN ÖRMUṚĪ.

English.	Örmuṛī.	English.	Örmuṛī.
1. One	Sō, sᵃ.	26. He	Hafō, afō.
2. Two	Dyō.	27. Of him	Ta-fō, ta-fᵃ
3. Three	Ṣbō.	28. His	Ta-fō, ta-fᵃ.
4. Four	Tōar.	29. They	Hafai, afai.
5. Five	Pēndz.	30. Of them	Ta-fāi.
6. Six	Ṣhᵃk.	31. Their	Ta-fai.
7. Seven	Hō.	32. Hand	Dist, dis.
8. Eight	Hānsht.	33. Foot	Pāṛi.
9. Nine	Nᵃh.	34. Nose	Nint.
10. Ten	Das.	35. Eye	Tsēm.
11. Twenty	Jistō.	36. Mouth	Mukh.
12. Fifty	Pandzāghtō.	37. Tooth	Gas.
13. Hundred	Sō.	38. Ear	Gōy.
14. I	Az, has.	39. Hair	Drᵃ.
15. Of me	Tar-mun.	40. Head	Sar.
16. Mine	Tar-mun.	41. Tongue	Zbān.
17. We	Mākh.	42. Belly	Ḍim.
18. Of us	Tar-mākh.	43. Back	Pat (*upper part*), biyān (*loins*).
19. Our	Tar-mākh.	44. Iron	Rō.
20. Thou	Tū	45. Gold	Sōṣh-zar, sūr-zar.
21. Of thee	Tar-tū.	46. Silver	Spīw-zar.
22. Thine	Tar-tū.	47. Father	Pīā.
23. You	Tyūs.	48. Mother	Māwᵃ.
24. Of you	Tar-tyūs.	49. Brother	Marsā.
25. Your	Tar-tyūs.	50. Sister	Khwār.

English.	Ormuṛī.	English.	Ormuṛī.
51. Man	Saṛai.	73. Eat	Khṛarun.
52. Woman	Zarkᵃ, dzarkᵃ.	79. Sit	Nai.
53. Wife	Nāk.	80. Come	Ei dzai.
54. Child	Wōṛkai.	81. Beat	Dzan, zan.
55. Son	Kulān, kullān.	82. Stand	Ti.
56. Daughter	Dūwᵃ.	83. Die	Mri.
57. Slave	Mrik, mrig.	84. Give	Ṣbu, ru.
58. Cultivator	Yōvṛōgar (*ploughman*).	85. Run	Trap ka.
59. Shepherd	Ṣhwān.	86. Up	Bāṣh.
60. God	Khudāī.	87. Near	Bōi.
61. Devil	Shaiṣān, dōō.	88. Down	Dzōn.
62. Sun	Mōṛṣṛ.	89. Far	Pēig.
63. Moon	Maryōk.	90. Before	I-mukhᵃ.
64. Star	Stirrak.	91. Behind	I-pōsᵃ.
65. Fire	Rᵃwan.	92. Who?	Kuk?
66. Water	Wak, wᵃk	93. What?	Tuᵃ?
67. House	Nar.	94. Why?	Ki, kiyō?
68. Horse	Yānap.	95. And	Wa, biyo.
69. Cow	Giyōy.	96. But	Lōkin, magar.
70. Dog	Spuk.	97. If	Ka, agar.
71. Cat	Pus.	98. Yes	Hā.
72. Cock	Ping.	99. No	Na, nak.
73. Duck	Patakkᵃ	100. Ass	Armūn.
74. Ass	Khar.	101. A father	Piō.
75. Camel	Ūṣh.	102. Of a father	Ta-piō.
76. Bird	Murghān.	103. To a father	I-piō ki.
77. Go	Tsiw.	104. From a father	I-piō kistᵃ.

English.	Ormuṛī.	English.	Ormuṛī.
105. Two fathers	Dyō pē.	132. Good	Sir.
106. Fathers	Piē.	133. Better	(I- . . . . lāstᵃ) sir.
107. Of fathers	Ta-piē.	134. Best	I-sirᵃ lāstᵃ sir.
108. To fathers	I-piē ki.	135. High	Chig.
109. From fathers	I-piē lāstᵃ.	136. Higher	(I- . . . . lāstᵃ) chig.
110. A daughter	Dūwᵃ.	137. Highest	I-harrᵃ mar chig.
111. Of a daughter	Ta-dūwᵃ.	138. A horse	Yāspp.
112. To a daughter	I-dūwᵃ ki.	139. A mare	Myāndēal.
113. From a daughter	I-dūwᵃ lāstᵃ.	140. Horses	Yāspī.
114. Two daughters	Dyō dūwᵃ.	141. Mares	Myāndēal.
115. Daughters	Dūwī.	142. A bull	Skhwandar, giyōy.
116. Of daughters	Ta-dūwī.	143. A cow	Giyōy.
117. To daughters	I-dūwī ki.	144. Bulls	Skhwandarī, gawī, gwāl.
118. From daughters	I-dūwī lāstᵃ.	145. Cows	Gawī, gwāl.
119. A good man	Sir sarai.	146. A dog	Spak.
120. Of a good man	Ta-sir sarai.	147. A bitch	Spak.
121. To a good man	I-sir sarai ki.	148. Dogs	Spuchī.
122. From a good man	I-sir sarai lāstᵃ.	149. Bitches	Spuchī.
123. Two good men	Dyō sirᵃ sarai.	150. A he goat	Bax.
124. Good men	Sirᵃ sarai.	151. A female goat	Wzᵃ.
125. Of good men	Ta-sirᵃ sarai.	152. Goats	Bzī, wzī.
126. To good men	I-sirᵃ sarai ki.	153. A male deer	Lakᵃ-ṣḥᵃwal.
127. From good men	I-sirᵃ sarai lāstᵃ.	154. A female deer	Lakᵃ-ṣḥᵃwal.
128. A good woman	Sirᵃ zarkᵃ.	155. Deer	Lakᵃ-ṣḥᵃwal.
129. A bad boy	Ghandz kwalanak.	156. I am	Az hᵃm, (*I exist*) az-a hᵃm.
130. Good women	Sirᵃ zālī.	157. Thou art	Tū hai, (*thou existest*) tu-wa hai
131. A bad girl	Ghandz dūkᵃ.	158. He is	Afō hā, (*he exists*) afō-wa hā.

English.	Ormurí.	English.	Ormurí.
159. We are	Mākh hyōn, (*we exist*) mākh-a hyēn.	186. Thou beatest (*Past Tense*).	Tū dzōk
160. You are	Tyūs hal, (*you exist*) tyūs-a hal.	187. He beat (*Past Tense*)	Afū dzōk.
161. They are	Afal hin, (*they exist*) hafal-wa hin.	188. We beat (*Past Tense*)	Mākh dzōk.
162. I was	Az byōk-am, (*I existed*) az-a byōk-am (*and so on*).	189 You beat (*Past Tense*)	Tyūs dzōk
163. Thou wast	Tū byōk-a *or* byōk-ē.	190. They beat (*Past Tense*)	Afal dzōk.
164. He was	Afū byōk.	191. I am beating	Az bū dzan^{a}m.
165. We were	Mākh buk-yēn.	192. I was beating	Az bū dzōk.
166. You were	Tyūs buk-al.	193. I had beaten	Az dzōk byōk.
167. They were	Afal buk-in.	194 I may beat	Az dzan^{a}n
168. Be	Bī.	195. I shall beat	Az sū dzan^{a}m.
169. To be	Byōk.	196 Thou wilt beat	Tū sū dzan.
170. Being	I-byōk inar (*in being*).	197. He will beat	Afū sū dzana.
171. Having been	*Nil.*	198. We shall beat	Mākh sū dzanyēn.
172. I may be	Az b^{a}m.	199 You will beat	Tyūs sū dzanal.
173. I shall be	Az sū b^{a}m.	200. They will beat	Afal sū dzanin.
174. I should be	Az byōkan^{a}.	201. I should beat	Az dzōkan^{a}.
175. Beat	Dzan.	202. I am beaten	Az bū dzōk s^{a}m.
176. To beat	Dzōk.	203. I was beaten	Az bū dzōk byōk-am.
177. Beating	I-dzōk inar (*in beating*).	204. I shall be beaten	Az sū dzōk s^{a}m.
178. Having beaten	*Nil.*	205. I go	Az bū tsaw^{a}m.
179. I beat	Az bū dzan^{a}m.	206 Thou goest	Tū bū tsiw
180. Thou beatest	Tū bū dzan.	207. He goes	Afū bū tsawa.
181. He beats	Afū bū dzana.	208. We go	Mākh bū tsawyēn.
182. We beat	Mākh bū dzanyēn.	209. You go	Tyūs bū tsawal.
183. You beat	Tyūs bū dzanal.	210. They go	Afal bū tsawin.
184. They beat	Afal bū dzanin.	211. I went	Az tsōk-am.
185. I beat (*Past Tense*)	Az dzōk.	212. Thou wentest	Tū tsōk-ē.

English.	Ormuṛī.
213. He went . . .	Afō taʔēk.
214. We went . . .	Makh tsawak-yēn.
215. You went . . .	Tyūs tsawak-ai.
216. They went . .	Afai tsawak-in.
217. Go	Tsīw.
218. Going . . .	I-tsīk mar (*in going*).
219. Gone . . .	Taʔēk.
220. What is your name? .	Tar-tū tsᵃ nim hā?
221 How old is this horse?	Hō yānsp ai tar-tsōn 'umr hā?
222. How far is it from here to Kashmir?	I-dᵃ lāstᵃ ai a-Kashmīr tsōn pēts hā?
223. How many sons are there in your father's house?	Tar-tū ta-pīō i-nar inar dī tsōn kuilānī hin?
224. I have walked a long way today.	Azz-al tsᵃn dzuī pēts tsīak byōk-am.
225 The son of my uncle is married to his sister.	Tar-mun ta-tū kwalān ta-fō sarai a-khwār tsalak hā.
226. In the house is the saddle of the white horse.	I-nar inar ai ta-spīw yānsp zia hā.
227. Put the saddle upon his back.	Ta-fō i-pat izar a-zin nīw.

English.	Ormuṛī.
228. I have beaten his son with many stripes.	Az ta-fō a kwalān dzot pa-bēt dzōk.
229. He is grazing cattle on the top of the hill.	Afō bū ta-grī i-sar izar a-malli pat.
230. He is sitting on a horse under that tree.	Afō bū i-yānsp izar ta-fᵃ wᵃnᵃ i-cisōmᵃ anyī.
231. His brother is taller than his sister.	Ta-fō a-marzā ai ta-fō i-khwār lāstᵃ dī chig hā.
232. The price of that is two rupees and a half.	Ta-fō a-qimat ai dyō nim rupiya hā.
233. My father lives in that small house.	Tar-mun a-pīō bū i-fᵃ zarī inr mar anyī.
234. Give this rupee to him	Hā rupiya kū-fō lākī ra.
235. Take those rupees from him.	Afai rupiya dī kā-fō lāstᵃ nis.
236. Beat him well and bind him with ropes.	Afō sir dzan, wa pa-rasai-wa tēpᵃn.
237. Draw water from the well.	Wakk-ir dī kūwai lā-tᵃ na-wᵃr.
238. Walk before me .	Tar-mun i-mukhᵃ tsīw.
239. Whose boy comes behind you?	Tar-kuk a-kwalān bū tar-tū i-pōisᵃ tsawa?
240 From whom did you buy that?	Afō dī tū kū-kuk lāstᵃ ghiyōk hā?
241. From a shopkeeper of the village.	Ta-kᵃlai i-dōkāndār lastᵃ.

VOCABULARY.

In the following Vocabulary words are arranged in the order of their consonants without any regard to their vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants *tr* will be found in the succession *trī*, *tur*, *tār*, *tar*ᵊ, *tara*, *tīrī*, *tōr*, and *tūr*ᵊ. On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter *'ain* is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, *t* and *ṭ*, and *r* and *ṛ*, are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for *a-nasīb*, in article *a-*, we have 'luck, fortune, 143, 169 (145).' This indicates that the word, with these meanings, will be found in sections 143 and 169 (sentence 145) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see *i-d*ᵊ, under *i*, 1) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by 'No.,' the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by "Gh.," the reference is to the page and line of Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*.

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in *awᵊēk* or *ayēk* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawā'id*, Ghulām Muḥammad Khān gives only the feminine forms in *awak*. For the sake of completeness I have throughout added the forms in *ayak*, though it should be remembered that these latter are rarely used (see Grammar, § 37). Also, as authorized by Ghulām Muḥammad Khān (p. 184, l. 9) when he gives only one form in *awᵊēk* or *ayēk*, I have added the corresponding alternative form in *ayēk* or *awᵊēk* respectively.

A large portion of the Vocabulary of Ormurī is common to it and to Paṣhtō. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Paṣhtō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Paṣhtō and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.

The following is a list of the principal contractions employed in the following pages :—

ab., above.
abl., ablative.
adj., adjective.
adv., adverb.
aor., aorist.
Ar., Arabic.
bel., below.
card., cardinal numeral.
cf., compare.
com. gen., of common gender.
cond., conditional.
conj., conjunction.
def., definite.
dim., diminutive.
f. or fem., feminine.
fut., future.
gen., genitive.
Gh., reference to page and line of Ghulam Muḥammad Khan's *Qawá'id-ē-Bargistō*.
imperf., imperfect.
impve., imperative.
interj., interjection.
interrog., interrogative.
intr. or intrans., intransitive.
loc., locative.
m. or masc., masculine.
No., number in the List of Words and Sentences on pp. 247ff.
onomat., onomatopœa.
ord., ordinal numeral.
P., Paṣhtō.
pass., passive.
perf., perfect.
pers., person.
pl., plural.
plup., pluperfect.
postpos., postposition.
p.p., past participle.
prepos., preposition.
pres., present.
pron., pronoun.
pronom., pronominal.
Pre., Persian.
sg., singular.
s.v., under such and such a word.
s.vv., under such and such words.
tr. and trans., transitive.

Words beginning with a vowel or *'ain*.

a, in *na a*, no, see *na*, 1.

a-, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with *sō* or *s*ᵃ, one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, *a-bēdārī*, wakefulness, 82; *a-kharts*, expenditure, 87; *a-nēkī*, virtue, 26, 87, 143, 169 (116); *a-nasīb*, luck, fortune, 143, 169 (145); *a-pētsuf*, abstemiousness, 79, 81, 82; *a-rākhᵃ*, the truth, truth, 77, 104, 169 (185) (see, however, *rākhᵃ*); *a-tōbᵃ*, contrition, 148, 169 (134); *a-ṭamaᵃ*, greed, 83.

-a, 1, for *wa* after a consonant, postulates existence, see *wi* or *wa*.

-a, 2, or *-ē*, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-a, 3, or, after a vowel, *wa*, pronominal suffix of the 3rd person singular, see *wa*, 2.

-a, 4, or *-ā*, suffix of vocative, 10, 95.

-ā, for *hā*, 3, q.v.

-ā or *-a*, suffix of vocative, 10.

ai, interj. calling attention. *ai lawanai-a*, O madman, 95, II. Cf. *ē*, 2.

aī, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being *dī*, passim. For the rules as to the use of these particles, see 78, 79, 99-102, 141-154. Used by itself, *aī* represents an indefinite object (of a transitive verb) not mentioned, 100, 135A.

-aī, pronominal suffix of the second person plural, indicating the subject of the past tense of an intransitive verb, and the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-ē or *-a*, see *-a*, 2.

ē, 1, interj calling attention, O! 95, I (2, 8, 11, 21). Cf. *ai*, 2.

ē, 2, or *i*, suffix of vocative of feminine nouns, 10.

i, 1, preposition of locative, on, 10, 12, 108, et passim. This preposition is not used with proper names of persons, or with substantive pronouns indicating persons. In such cases *ku* or *kū* is used instead, 10, 17, etc.

With a noun the preposition often forms an adverb or a postposition. Such are *i-bēẓḥ*, up, above, 74; outside, externally, 74, 108; *i-dᵉ*, here, 27, 74, 122, 123, 169 (136), I (7), III; hither, 27, 74; *i-dᵉ-l*, here to it, in this direction, 74, 122, 169 (135); *i-dzēmᵉ*, below, beneath, 74, 230; *i-khwarintsᵉ*, on the right, 74; *i-mukhᵉ*, first, 16; in front, 74; before, Nos. 90, 238; *i-mukh inar*, before, I (8, 11); *i-nar*, in the house, at home, 74, 85, 108, 120, 132; inside, in, 74, et passim; *i-nīshtᵉ*, outside, 74, 108; *i . . . . palau*, in such and such a direction, 27, 74; *i-pētsᵉ*, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239; *i-rāstᵉ*, beginning from, 82, 84; *i-tsangᵉ*, near, 6, 74, 81, 94; *i-wᵉ*, there, 27, 74, 123, 136F, I (3); thither, 27, 74, 169 (110); *i-wᵉ-l*, there to it, in that direction, thither, 74, 77.

i, 2, or *ē*, see *ē*, 3.

ō, 1, see *hō*.

ō, 2, in *ō-hō-hō*, interj. used in grief, alas! 95.

ābād, adj. inhabited, 29. P.

'Abdullāh, m. N.P. 11.

'ibādat, piety; *minᵉ pa-'ibādat hēwᵉn*, feel affection for piety, 104. P.

ābādawᵉ'ēk or *ābādayēk* (p.p. f. *ābādawak* or *abādayak*), to make inhabited, to populate, 29.

ābādᵉ'ēk [p.p. f. *ābādak*; aor. 3, *ābād sa* (59)], to be inhabited, 59.

abadayēk, see *ābadawᵉ'ēk*.

'īd, a festival; *zarī 'īd*, the little 'īd, N. of the Arabic month Shawwāl, 165; *aᵉr 'īd*, the great 'īd, N. of the Arabic month *Ẕi'l-ḥijja*, 165. P.

*i-d*ᵃ, see *i*, 1; *i-dᵃ-l*, here to it, in this direction, 74, 122, 169 (135); *i-dᵃ lāstᵃ*, from here, No. 222.

adab, politeness, manners. *ta-adab pārᵃ*, for the sake of politeness, in order to teach (so and so) manners, 81. P.

'adl, justice, 94. P.

ādmī, m. (pl. *ādamyanmī*), a man, 9 (8). P.

ādam, m., in *ādam-zād* (f. *ādam-zādᵃ*), a human being, P.; *banī-ādam* (f. *banī-ādamᵃ*), human beings, men. P.

afᵃ, *afō*, *afaī*, *afāī*, see *hafō*.

aghōk (p.p. f. *aghak*; aor. sg. 2, *awas*; 3, *awasa*; impve. sg. 2 *awas*, 38, 62B, 71), to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 34, 85, 147; to be born, 38, 62B, 71; *pōī aghōk*, to understand, 24, 144; *sir aghōk*, to seem good (to), to be pleasing to (Hindī *achchhā lagnā*), 24. This verb, in its various uses, closely follows the use of the Hindī *lagnā*. Gh. 74 (11), 185 (4); *pōī aghok*, Gh. 73 (15), 189 (9). Cf. *na-ghōk*, *waghyōk*.

agar, conj. if, No. 97. (Usually *agar ka*, 92, also 135A, 135C, 144.) P.

ākhir, adv. lastly, finally, III. P. *ākhiran*.

ākhirat, futurity, the future state, the next world, 143, 169 (117). P.

ākhṣhar, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d. Cf. *khṣhīnī*. P.

ikhtiyārᵃ, m. authority, power, 79, 86, 89, 92. P.

akhwara-nak, adj. hungry, 169 (77). Cf. *tra-nak*.

-al, used instead of *hal*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

'm, for *hᵃm*, I am, see *hō*, 3.

-am, pronominal suffix of the first person singular indicating the subject of an intransitive verb in the past tense, the subject or object of a transitive verb in the past tense, or, when suffixed to a noun, the genitive, 20, 45, 46, 98, 120. It can also indicate the dative, as in *khwaṣh-am*, pleasing to me, 169 (28).

After a vowel, the vowel *a* is omitted, as in *a-piē-m*, my father.

īmbāī, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably *īmbā*.

ambār, a pile, heap. — *kayōk*, to pile up, Gh. 185 (12). P.

'amal, action, act, carrying out, effect. *i-hukmā izar 'amal kēwᵃn*, do carrying out on orders, obey orders, 86. P.

imāmyīyī, in *srᵃ shīw ta-imāmyīyī*, the good night of the *imāmyīyī*, N. of the *āshūrā*, or first ten days of the month Muḥarram, 165.

'Amr, m. N.P., 77, 89, 91. P.

'umr, age, life. *pa-'umr*, (never saw) in his life, IV; *'umr-at*, thy life, 94, 169; *tar tsōn 'umr*, how old? 27, 107, No. 221. P.

amaraw^{w}ēk or *amarayēk*, (p.p. f. *amarawak* or *amarayak*, 37), to cause to hear, 30B, 37.

amar^{w}ēk (p.p. f. *amarak*, 58; aor. sg. 2, *amār*, 61B2; 3, *amara*, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written *amarra*). P. *awrēd^{w}l*.

amarayēk, see *amarāw^{w}ēk*.

-an, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20d. If this suffix is attached to a word ending in a vowel, it becomes *n*.

ēin^{w}, f. a mirror, IV. P.

ēn, see *in*.

in or *ēn*, pronominal suffix of the third person plural, indicating the subject of an intransitive verb in a past tense, or the object of a transitive verb in a past tense, 20a, 45.

ōn, see *hōn*.

indza, in *indza sal*, adv. next year but one, after two years, 75.

indzān, adv. the day before yesterday, 75; *indzōn ta-mīn bī ryūz*, two days before yesterday, 75.

angushṭ (pl. *angushṭī*), a finger; *angushṭi-t*, thy fingers, 120, 129, 150, 168 (26). P.

angushtrī, f. a ring, a finger-ring, 146, 169 (103), I (12). Prs.

injīr (pl. *inj^{w}ri*), m. a fig, 9 (7). P.

inēl^{a}, postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); *inēl^{a}-m*, in my possession, 81, 117, 120; *inēl^{a}-t*, in thy possession, 81, 117, 120; *inēl^{a}-wa*, in his possession, 81, 120.

(With *dī*, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; *inēl^{a}-m dī*, from me, 81, 117, 122; *inēl^{a}-t dī*, from thee, 81, 117, 122.

inar (for *i-nar*, see *i*, 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in *i-rāī inar*, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in *i-wust^{w}ēk inar*, on flying, 34; *i-ts^{w}ēk inar*, on going, 34. Other idiomatic uses are *i-mukh inar*, before, I (8, 11), cf. *i-mukh^{a}*, s.v., *i*, 1; *i-mandz inar*, in the middle, 74; *i-khwar inar*, mutually, 21; *inar-di* or *inar-da*, in me, in us, in thee, or in you, 85; *inar-wi* or *inar-wa*, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. *winar*.

inēs, card. nineteen, 16.

anyī, ēnyī, anyēk, see *hanyēk*.

'aql, sense, wisdom, 56, 144, 169 (73), P.; *bē-'aql*, stupid, 164. P.

-ir, used instead of *hir*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

*arākk*ᵃ, see *rākh*ᵃ.

armān, m. sorrow, regret. Used as interj. *armān*, alas! 100; *armān ka*, would that! 54, 95. P.

*i-rast*ᵃ, postpos. governing loc. from, beginning from, 82, 84. See *i*, 1.

ārat, adj. (f. the same), wide, broad, 13, 150, 169 (70). — *kayēk*, to loosen, make wide, expand, Gh. 185 (14). P.

arat (pl. *arati*), m. a Persian wheel (for irrigation), Gh. 218 (14). P. *arhaṭ*.

'arz, a petition, 56, 144, 169 (83). P.

ūṣh, m. pl. *uṣhī*; f. *ūṣhᵃ*, pl. *ūṣhᵃē*, a camel, 7, 21, 152, 169 (33). P.

ashnā, m. an acquaintance, friend, 169 (151). P.

ishārat, f. a sign, wink, hint, signal, 135B, 146, 169 (186). P.

ēsht, see *ashᵛēk*.

ashtēs, card. eighteen, 16.

ashtᵛēk (p p. f. *ashtak*; aor. 2 and impve. 2, *ēsht*, 61B2; aor. 3, *ashta*, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

asal, adv. this year, 75, 148, 169 (191).

āsmān, m. the sky, heaven, I (8, 11). P.

āspēk (pl. *āspichī*), m. barley, 9 (9).

aṣar, m. a mark, sign, trace, indication, 148, 169 (179). P.

asrēk, adj. fresh, freshly made (of *ghī*), 169 (121). (The meaning of this word is doubtful.)

ustād, m. a teacher, a preceptor, 15, 83. P.

-at, pronominal suffix of the second person singular, indicating (1) the object of a transitive verb in an aorist tense, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, 20c, 47, 98 (3); or (3), when added to a substantive, the genitive (20d). Passim in all three uses. If the suffix is added to a word ending in a vowel it becomes *t*.

aṭāl, adj. unemployed, out of work. — *kayēk*, to stop a person at work, Gh. 185 (13). P.

awa, occasionally used for *a*, 3, instead of *wa*, 2, after a consonant, 20b.

awāi, card. seventy, 16.

i-wᵃ, see *i*, 1. *i-wᵃ kī*, thither, 169 (110); *i-wᵃ-l*, there to it, in that direction, thither, 74, 77.

awrēdūnkai or *awrēdūnai*, m. a hearer, 33E. P.

āwrᵃz, ? m. a privy, 159.

awas, *awasa*, see *aghōk*.

awēs, card. seventeen, 16.

awwal, ord. first. *awwal khwār*, N. of the month Rabī'u'l-awwal, 165. *awwal nim-ryūz*, a certain time of the day, 2 P.M., 167; *awwal nmā shām*, the hour after sunset, 167; *awwal khutan*, early bedtime, 167; *awwal pahar*, the first watch of the night, 167. P.

az or *haz*, pron. 1st pers. I, passim. Declined, 17. Sing. instr. *pa-mun*; loc. *kū-mun*, 17, 80, 88; *kū-mun girgaḍ*, with me, I (21); *kū-mun izar*, on me, 86; *kū-mun likī*, for me, 6, 169 (114); (angry) with me, 169 (62); *kū-mun kī*, to me, 82, 116, I (19); *kū-mun lasṭ*ᵃ, from me, 18, 83; gen. *tar-mun*, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); *tar-mun khwai*, my own, 21, 152, 169; pl. nom. *mākh*, we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A, 142c; loc. *kū-mākh kī*, to us, 82, 116; *bē kū-mākh*, except us, 80; gen. *tar-mākh*, 107, 118. The genitive preposition of this pronoun is *tar*, not *ta*, and the locative preposition is *kū*, not *i*, 1.

*ōẓḥ*ᵃ, f. a necklace, a necklet, 144, 168 (15). P.

azhan (pl. *azhanī*), m. a certain millet, *chīnā*, Gh. 223 (6).

izar, postpos. governing loc. (use explained, 86), on, passim. *izar-di* or *izar-da*, on me, on us, on thee, or on you, 86. *izar-wi* or *izar-wa*, on him, on her, on it, or on them, 86. Cf. *wizar*.

B

ba, *baī*, see *byok*.

*baī*ᵃ, price, value, cost, 118, 169 (115). P.

bē, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in *bē saṛai*, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in *bē f*ᵃ, without that. With a personal pronoun, the latter is put into the locative, as in *bē kū-mun*, without, or except, me, 86. Cf. 26, 99, 125. *bē* may be combined with *pa-sa*, except, as in *bē Khudāē pa-sa*, except God, 88.

bē, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negatived adjective. A short *i* is generally added to the noun in such cases, as *bē-fikri*, without anxiety, from *fikr*, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language. Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages:—*bē-'aql*, without sense, stupid, 164. *bē-bari*, doorless, 164. *bē-dīn*, irreligious, 82. *bē-fikri*, free from anxiety, 164. *bē-gham*, without sorrow, free from sorrow, 164. *bē-ḥāṣili*, fruitless, 164. *bē-parwā*, unconcerned, 26, 79. *bē-raḥmi*, merciless, 164. *bē-shaki*, adv. without doubt, certainly, 77, 164. *bē-shām*, fasting, Gh. 106 (9). *bē-sūr*, fasting, Gh. 106 (9, 10). *bē-waki*, waterless, 164.

bī, 1, see *byōk*.

bī, 2, *bihē*, or *biyē* (plur *lyī*, 26), pronom. adj. other, 26, 78; another, 75; *bī kuk*, anyone else, 26, 75, 78, 79, 99; this compound takes *dī*, not *ai*, as an emphatic particle, 99. *bī makhlūq*, other people, other persons, 26, 99; *bī ṣabā*, the day after tomorrow, 75; *indzān ta-mīn bī ryūz*, the day before yesterday of yet another day, two days before yesterday, 75.

As adv. (account of use, 89), in the second place, also, moreover, *bī*, 89, 152, 169 (11); *bikē*, 89, 143, 169 (51); again, *biyē*, 89, I (14, 21).

bōī, adv. near, 74, 87, No. 87; *bōī rī dzaī*, come near to me, *i.e.* come here, 122, 169 (149); *i-nar kī bōī*, near the house, I (15).

bū, verbal particle used to form the imperfect (28, 48), and the present (28, 64). It may be optionally omitted in the case of nominal verbs in *aw°ēk* or *ayēk* (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passim.

bad, adj. bad, evil, 24, 95, 144, 156. *bad-khōī*, unmannered, ill-tempered, 150, 169 (38); *bad-kharchī*, evil expenditure, debauchery, I (3); *bad-nām*, of bad reputation, 26. P.

bād, wind, 147, 169 (54). P.

badī, badness, 156. P.

baḍē-khōr, a bribe-taker, one who takes bribes, 148, 169 (54). P.

buḍ, concealed. — *kayēk*, to conceal, hide, Gh. 187 (4).

badal, exchange, Gh. 186 (11). P.

badal°ēk, to exchange; to twist, be rolled up, Gh. 186 (11).

bē-dīn, see *bē*, 2.

bēdārī, f. wakefulness, 82. P.

bādshāh, m. a king, 75, 79, II. P.

bēdīya, f. a wilderness, 8 (4). P.

bāgh, a garden, 162, III. P.

bāgh-gīrai, m. a small garden, dim. of *bāgh*, 162.

baghair, prepos. governing loc. without, except, 80. P.

bagaṛ-wāl, impetuous for the mare (of a horse), 157.

bēgar-wāl, a forced labourer, 157. P. *bēgār*.

bihē, see *bī*, 2.

buk, see *byōk*.

būk, see *ṣkī-būk*.

bakhr°, f. a share, a portion, I (2); used to form fractions, as in *ṣkaim bakhr°*, a third; *tōar°m bakhr°*, a fourth, a quarter, 16. P.

bukhārāī, adj. of or belonging to Bukhārā, 163.

bakksh, m. N.P. 134, 142b. P.

bukam°, see *byōk*.

bakr, m. N.P. 77, 89, 122. P.

b°l, adj. in good health, well, 1, 17; *a-b°l ṣrat*, the condition of good health, 143, 169 (140).

bal, kindled, burnt. — *kayēk*, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.

bulbul (pl. *bulbulī*), m. a nightingale, Gh. 282 (10). P.

balki, moreover; nay rather, but, on the contrary, 91. P.

balkhī, adj. of or belonging to Balkh, 163.

balaw°ēk or *balayēk* (p.p. *f.* *balawak* or *balayak*), to set alight, to kindle, Gh. 186 (12). P. *balawul*.

blazḥᵛēk (p.p. f. *blazḥak*; aor. 2, *blēzḥī*; 3, *blazḥī*), to make over, to give in charge; to instigate, Gh. 186 (9).

bᵛm, see *byōk*.

bambarai (pl. the same), f. a wasp, Gh. 235 (2). P. *bambara*.

būmmᵃ (pl. *būmmᵃī*, 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, 8 (3), 9 (2); *i-būmmᵃ*, on the ground, 108. P. *būm*.

bamār, adj. sick, indisposed, ill, 98 (1). P.

bāṇᵃ (pl. *bāṇī*, 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

banī in *banī-ādam*, m. (f. *banī-ādamᵃ*, 7), human beings; a human being (pl. *banī-adamī*, Gh. 226 (3)). P. human beings.

bin, *bón*, see *byōk*.

būny (probably *bū̃y*), a scent, a smell, Gh. 187 (3). P. *būē*.

band (pl. *bandī*), m. a large stream, Gh. 218 (13).

banᵛēk (p.p. f. *banak*; aor. sg. 2, *bēnī*; 3, *banī*), to throw down, to throw, fling; to insert, Gh. 186 (5).

būnyawᵛēk or *būnyayēk* (p.p. f. *būnyawak* or *būnyayak*), to smell, scent, snuff, Gh. 187 (3).

bar, a door, 162; *bē-bar*, doorless, 164. P. *war*.

bār, a load, 148, 169 (43). P.

bāraī (pl. *baraī*), m. a half-grown calf, Gh. 227 (10).

barī, in the following:—*sārī maḥal barī zar*, a certain hour of the day, 8 or 9 A.M., 167; *Hindū surī māl klak barī zar*, 10 or 11 A.M., 167.

bauraī (pl. *bauraī*, 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

boṛ (pl. *baṛṛī*, 9 (7)), m. a kind of soup, 9 (7). P.

barābar, adj. level, equal, 168 (27), P.; *gaḍ barābar*, proportionate, 61 (5, footnote), 87, 122; *i-ḥāṣil giraḍ barābar*, proportionate to one's income, 87.

bragai (f. *bragiyᵃ*, pl. m. *bragaī*, f. *bragiyī*), spotted, piebald, 14 (2). P. *brag*

bargistā, the name of the language, so called by its speakers, while other people call it Ormuṛī, Gh. 6 (3); *ta-bargistā a-zbān*, the Bargistā language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

barkak, m. a little door, dim. of *bar*, 162.

barakai, m. prosperity; *a-barakat-at*, thy prosperity, 169 (161). P.

bārān, m. rain. P. *bārān syōk*, rain fell, 92, 136C, 151.

baṛṛī, see *bōṛ*.

bras, *brasī*, see *braṣḥtak*, 1.

braṣḥtak, 1 (p.p. f. *brūṣḥk*, 38; aor. sg. 2, *bras*, 38, 62A; 3, *brasi*, 38, 62A; impve. sg. 2, *bras*, 38, 71), to burn (intrans.), I, 10, Gh. 186 (6); *braṣḥtak syōk*, became burnt, was burnt up, 99.

braṣḥtak, 2 (p.p. f. *brūṣḥk*, 38; aor. sg. 2, *brēzi*, 38, 62A; 3, *brazī*, *brazzi*, 38, 62A; impve. sg. 2, *brēz*, *brēzᵃu*, 38, 71), to burn (trans.), to set on fire, Gh. 186, 7

brushawᵛēk or *brushayēk* (p.p. f. *brushawak* or *brushayak*), to cause to glitter, Gh. 186 (4).

brushᵛēk (p.p. f. *brushak*; aor. sg. 2 and impve. sg. 2, *brush*; aor. sg. 3, *brushī*), to glitter, 32, Gh. 186 (4). P. *brēṣḥēdᵃl*.

brushayēk, see *brushawᵛēk*.

baṛwā, m. a pimp, a wittol, 156 (this word is doubtful). P.

baṛwātōb, the trade of a pimp, pimping, 156.

brazī, *brēz*, *brēzᵃn*, *brazzī*, see *braṣḥtak*, 2.

brazawᵘek or *brazayēk* (p.p. f. *brazawak* or *brazayak*), to cause to set on fire, caus. of *braṣḥtak*, 2, Gh. 186 (7).

bāṣḥ, *baṣḥī*, see *baṣḥᵘēk*, and *bᵘēk*.

baṣḥᵃ (pl. *bāṣḥī*), f. a sparrow-hawk, 9 (2); *pakᵃ bāṣḥᵃ* (pl. *pakᵃī bāṣḥī*), f. a kind of kite or falcon, Gh. 232 (5). P.

baṣḥawᵘēk or *baṣḥayēk* (p.p. f. *baṣḥawak* or *baṣḥayak*), to cause to give, to cause to distribute, 30B, Gh. 186 (3).

baṣḥᵘēk (p.p. f. *baṣḥak*; aor. sg. 2, *bāṣḥ*, 61A 3; 3, *baṣḥī*, 30B, 61A3), to grant, give, distribute. P. *baṣḥᵃl*. Cf. *bᵘēk*.

baṣḥayēk (30B), see *baṣḥawᵘēk*.

baṭᵃ (pl. *baṭᵃī*), f. a duck, Gh. 233 (5). P. *baṭ*, a duck, *bata*, a heron.

bēṭ, a cane, a rattan. *pa-bēṭ dzōk*, to hit with a cane, to flog, No. 226. P.

baṭkīyᵃ (pl. *baṭkīyī*), f. a wild duck, 9 (2).

baṭēṛᵃ (pl. *baṭēṛᵃī*), f. a quail, Gh. 233 (12).

byī, *biyē* or *bīhē*, see *bī*, 2.

būy, see *būny*.

bᵘēk (p.p. f. *bayak*, 37, 59; the aorist tenses are taken from *baṣḥᵘēk*, q.v. aor. sg. 2, *bāṣḥ*; 3, *baṣḥī*, 59), to grant, to give; to distribute, divide out, 86, I (2).

byōk or *biyōk* (p.p. f. *buk*, 38; aor. sg. 2, *bī*, 38, 62B, 68 (2); 3, *ba*, 38; impve. sg. 2, *bī*, 48, 68 (2), 71; 3, *bōn*, 71. This verb is conjugated in full in 40), to be (the copula), passim; (with *di* or *wa*, etc.) to exist (125) (as in *az-a byōk-am*, I was, I existed, 125; *wa byōk*, he was (there), 169 (11); *di buk*, there was a fem. thing, 94, 136G); to exist, to continue, to remain (*bᵘm*, 75); to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindī *hōta hai*, as in *bū ba*, 24, 40, 64, 73, 151 (*bū* omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (*sū byōk*, 51), with the p.p. of another verb, forms a future perfect conditional, as in *tsᵘēkk-al sū byōk*, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in *wustᵘēk byōkanᵃ*, (if) . . . had arisen, 54; *khwālk bukanᵃ*, might have eaten a fem. thing, 94, 136; *armān ka aze-al tsᵘēk byōkanᵃ*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in *wustᵘēk sū ba*, he will have arisen, 52; *hir sū dzōk ba*, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar:—

past sg. masc. 1, *byōk-am*, 20a, 50, 129, 134; 2, *byōk-a*, 20a, 77; *byōk-ē*, 20a, 129, 143; 3, *byōk*, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III; fem. 3, *buk*, 24, 28, 129, 144; pl. 1, *buk-yēn*, 20a; 2, *buk-aī*, 20a, 129; 3, *buk-ēn*, 20a; *buk-in*, 20a, 26, 78, 99, 129, 142c, 151, 152, 168 (10), 169 (11), I (1); pres. cond. *byōkanᵃ*, 136.

Aor. sg. 1, *b'm*, 62B; 2, *bī*, 38, 61B3, 62B, 68 (2); 3, *ba*, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, *bū ba*, 73.

Impve. sg. 1, *b'm*, 71; 2, *bī*, 38, 68 (2), 75; 3, *bōz*, 71.

biyān, the lower part of the back, the back of the waist, the loins, 168 (22), No. 43.

biyāṇ (pl. *biyaṇī*, *? biyaṇṇī*, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. *bīāu*, *bihāṇ*.

biyaṇī, 1, pl. of *biyāṇ*.

biyaṇī, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh 227 (3). P. *bīana*, *bihāṇa*.

byēn, aor. and impve. pl. 1 of *byōk*, q.v.

bāz (pl. *bazī*, *? bazzī*), m. a falcon, 9 (7). P.

bēzī, see *pakh'ēk*.

buz (pl. *bzī* or *b'zī*), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh. 231 (3). The fem. of this word is *wz'*, q.v. P.

bēzḥ, the place above or outside, 57 (12), 74; adv. up, No. 86; *i-bēzḥ*, above, outside, externally, 74, 108; *pa-bēzḥ'*, to above, upwards, to outside, 74.

bōzh, picking, choosing, Gh. 186 (10).

bōzh'ēk (p p. f. *bōzhak*), to pick, to choose; to collect one by one, Gh. 186 (10).

bēz'n, see *pakh'ēk*.

bawr, the arm from the elbow to the wrist, the fore-arm, 168 (28).

bāzār (pl. *bazarr*), m. a market, 9 (7). P.

buzwā (pl. *buzwaī*), f. a spider, 9 (3).

bizzī, see *pakh'ēk*.

Ch

chiaī, see *chīw*, 2.

chauchī, see *chauk*.

chig, adj. high, No. 135; tall, 148, 169 (35), No. 231; *chig dyō shutī*, a certain time of the day, about 4 P.M., 167; *chig syōk*, he arose, I (10), Gh. 195 (12).

chigwaw'ēk or *chigwayēk* (p.p. f. *chigwawak* or *chigwayak*), caus. of *chigaw'ēk* and double caus. of *chig'ēk*, to cause to raise, 30C, Gh. 195 (5).

chigaw'ēk or *chigayēk* (p.p. f. *chigawak* (57) or *chigayak*; aor. sg. 3, *chigawī* (57)), caus. of *chig'ēk*, to cause to rise, to raise, 30C, Gh. 195 (5, 6).

chig'ēk (p.p. f. *chigak*; aor. sg. 2, *chig*; 3, *chigī*), nominal verb from *chiy*, high (trans or causal *chigaw'ēk* or *chigayēk*, double causal *chigwaw'ēk* or *chigwayēk*, 30C), to become high, to rise; pres. sg. 3, *bū chigī*, (smoke) is rising, 147, 169 (150).

chigayēk, see *chigaw'ēk*.

chauk (pl. *chauchī*), m. the yard of a village guest-house, a courtyard, 9 (9). P.

chal'ēk (p.p. f. *chalak*; aor. sg. 2, *chal*; 3, *chala*), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. *chalēd'l*.

chār, for *tsār*, four, in *wī mātī chār shamba*, the last Wednesday in the month, 165.

chār shamba is borrowed from Prs., the Ormuṛī form is *tsār samba*, 166.

charmaṣḥkī (pl. *charmaṣḥkaī*), a chameleon, 8 (5), 9 (4). P. *charmuṣḥkaī*.

chashm, in *suf'īd-chashm*, white-eyed, *syāh-chashm*, black-eyed, 164. Borrowed from Prs.

chiw, 1 (pl. *chīwī*), f. a hollow or cave in a precipice, 8 (7), 9 (10).

chīw, 2 (pl. *chiaī*), f. a roof, 8 (7), 9 (10).

D

dᵃ, see *i-dᵃ*.

da, 1, another form of *di*, q.v.

da, 2, see *dzōk*, 3.

dāē, f. a nurse, 156. P.

dēō, m. a demon, a devil, No. 61. P.

di or *da*, contracted pron. of the pronouns of the first and second persons, indicating the locative case in either number, in or on me, us, thee, or you, 19. For an account of its use, see 123-5. *winar* (or *inar*) *di* or *winar* (or *inar*) *da*, in me, us, thee, or you, 85; *wizar* (or *izar*) *di* or *wizar* (or *izar*) *da*, on me, us, thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or second person which is connected with a locative, 124. With a verb substantive, indicates existence (only *ai*, not *da*, being thus used), 125, 120, 150; *di hā*, there is, 125, 26, 169 (49); *di byōk* (*buk*), there was, 125, 94, 136G; *di hā*, he is here, 125, 99; *di hin*, they are here, 80.

dī, 1, contracted pronoun of the third person singular or plural, from him, her, it, or them, 19. An account of its use will be found in 126. *pushtanᵃ-wa dī dāk*, he asked from him, I (16); *dī pa-khabar*, acquainted with him, 104, 169 (17, 18); *dī*, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which contains an ablative. It is thus used as a particle indicating the presence of an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 79, 81, 86, 89, 117, 122, 142d, 169 (58, 130), I (7, 12), III. For instance of the omission of this *dī*, see 83, I (3, 6).

dī, 2, particle of emphasis used with plural nouns and with (99) singular nouns of multitude, the corresponding particle used with other singular nouns being *aī*, q.v. For the rules as to the use of these particles, which occur passim, see 78, 79, 99-102, 141-154. Cf. 26, 135B.

Used by itself, *dī* represents an indefinite plural object (of a transitive verb) not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the sentences given in 99, we have, *sharbat*, sherbet, and *wak*, water, 90, *ghwāsī*, grass, 92, 136C; *yānak*, ashes, 169 (126); *kuk*, anyone, 24, 26, 78; *tsᵃ*, anything, 24, 80; *kōn*, this much, 169 (138); *tsōn*, how much? several, 26, 169 (187).

Regarding the use of *dī*, when it follows a verb in a past tense, see 101. Cf. *khwalk-a di-s*, 140.

dī, 3, see *dzōk*, 3.

dū, for *dyō*, two, in the following:—*dū-gad* or *dyō-gaḍ*, the two, both, 16; *dū-jistū*, card. twenty-two, 16; *dū sōh*, two hundred, 16; *dū sumba*, Monday, 166.

duʿā, a blessing, benediction. *duʿā salām*, pl. salutations, 122, 169 (159). Gh. 259, 7, in this passage has *dawā salām*, which appears to be a misprint. P.

ḍūb, adj. sunk, immersed. *ḍūb syōk*, he sank, 152, 169 (46), Gh. 197 (12). P.

ḍūbᵃ (pl. *ḍūbᵃē*), f. a pit, a water-hole, 9 (2). Cf. P. *ṭubla*.

dabarᵃ (pl. *ḍabarᵃē*), f. a kind of pigeon, Hindōstānī *fākhta*, Gh. 232, 14.

*ḍabaw*ēk* or *ḍabayēk* (p.p. f. *ḍabawak* or *ḍabayak*; aor. 2, *ḍabēwī*; 3, *ḍabawī*), to strike violently; to pound, Gh. 197, 9. P. *ḍabawul*.

dūchī, see *dūk*.

didan, seeing, sight, interview, 169 (151). P.

*ḍōḍīy*ᵉ (pl. *ḍōḍīyī*), f. maize bread, Gh. 221 (12). P. *ḍōḍaī*, bread.

dōdzār (pl. *dōdzarrī*), m. maize (*jówār*), 9 (7).

dēg, a cauldron, a cooking-pot, 162. P.

dēgdān (pl. *dēgdannī*), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.

dēgṛai, m. a small cooking-pot, a little cauldron, dim. of *dēg*, 162.

dāk, see *kayek*.

ḍak, adj. full, filled; — *kayēk*, to fill, I (6), Gh. 197 (11). P.

dōk, see *kayēk*.

dūk, see *dūs*ʰēk*.

*dūk*ᵃ (pl. *dūchī*, 9 (9), 11; sg. voc. *dūkē* or *dūkī*, 10), f. 7, 79, 118, a girl. The diminutive of this word is *dūkaṛīy*ᵃ, 162. Cf. *dūw*ᵃ.

dōkān (pl. *dōkannī*, 9 (7)), a shop. P.

dōkāndār, m. a shopkeeper, 157, No. 241. P.

*dukuṛīy*ᵃ, f. a little girl, diminutive of *duk*ᵃ, 162.

dal, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 122. Cf. 19, 122, 144, 169 (159, 187), IV; *dal w*ᵃr*, carry to thyself, *i.e.* take, 24, 90; so *dal wrūk*, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.

dīlak (p.p. f. *dalk*, 38; aor. and impve. sg. 1, *dir*ᵃm*, 62A, 71; 2, *dir*, 38, 62A, 68 (3), 71; aor. sg. 3, *dirī*, 58, 62A; impve. sg. 3, *dirōn*, 71), to reap.

dālān (pl. *dālannī*), m. a vestibule, 9 (7). P.

*d*ᵃm*, see *dzōk*, 3.

dīm, ord. second, 16, 165, IV.

ḍīm, f. the belly, No. 42; *a-ḍīm-a*, his belly, 168 (20).

ḍūm (pl. *ḍūmī*), a musician, a player, 26, 83, 109. P.

*dūm*ʰēk* (p.p. f. *dūmak*; aor. and impve. sg. 2, *dūm*; aor. 3, *dūmī*), to ache, be painful; pres. sg. 3, *bū dūmī*, 120, 132, 139 (1), 168 (1, 4, 34).

dūmayēk (p.p. f. *dūmayak*), to cause to ache, to hurt (trans.), Gh. 197 (9).

dānā, adj. wise, learned, 103. P.

dīn, religion; *a-dīn*, religion, 82, cf. *a-*. Cf. *bē-dīn*, under *bē*, 2. P.

dōn, see *dzōk*, 3.

dūṇ, smoke, 147, 169 (150). P. *lū*, *dūd*.

ḍanḍ (pl. *ḍanḍī*), a pool in running water, 8 (1), 9 (1). P. *ḍanḍ*, a pond.

dīndār, adj. religious, 82. P.

ḍang, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. *ḍang*, the sound of a musical instrument.

*ḍangaw*ʰēk* or *ḍangayēk* (p.p. f. *ḍangawak* or *ḍangayak*), to cause a drum to sound, 161.

*ḍang*ʰēk* (p.p. f. *ḍangak*), to give forth a drum-beat, 161.

ḍangayēk, see *ḍangaw*ʰēk*.

dunyā, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.

*dōpyās*ᵃ (pl. *dōpyāsī*), f. a kind of stew, 9 (2).

drᵃ (pl. *drī*), f. a hair, 9 (2), No. 39; *a-drī-wa*, his hairs, his hair, 130, 168 (5, 31).

daṛᵃ (pl. *daṛᵃ̄ī*), f. a board, a plank, Gh. 224 (13). P. *daṛa*, a splinter

darī, see *dranak*.

dārū, medicine, 90. P.

dēr, *dērā*, see *dranak*.

ḍērᵃ, f. a tent, a camp, 19, 82-5, 122, 126. P.

dir, *dirī*, see *dilak*.

drāgh (Gh. 239 (7)) or *dāragh* (Gh. 42 (8)), (f. *drágh'*, Gh. 239 (7)), adj. long, *drāgh*, *drāghᵃ*, 109; *dāragh*, 156. Cf. Prs. *darāz*; P. *lārghᵃ*, Avesta, *darēghaᵃ*, Sanskrit *dirgha-*.

dāraghāwī, length, 156.

dirōn, see *dilak*.

dranak (p.p. f. *drōnk*, 38; aor. sg. (62A), 1, *darᵘᵐm*; 2, *dērī*; 3, *darī*; Impve. sg. (71), 1, *darᵘᵐm*; 2, *dēr*, *dērᵘn* (87); 3, *darōn*), to own, possess, have, 79, 86, 87, 89, 92, 133, 168 (7). The present often appears in the grammar, but in only one case (*bū darī*, he possesses, 90) is the particle *bū* used. In every other case (*darᵘm*, I have, 56, 144, 169 (83); *dērī*, thou hast, 56, 132, 144, 169 (73); *darī*, he has, 169 (151)), the particle *bū* is omitted. Cf. Prs. *dāram*, I have; Wakhī, *wa-dhur-am*, I keep.

darēṣhī, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh. It may be *darōṣh* or (?) *darōgh*.

durust, adj. straight, straightforward, right, right-minded, just, 24 Prs. (P. *drast*).

ḍērawāī, adj. of or belonging to Dera, 163.

daryāb (pl. *daryabōī*), m. a large river, a river, 8 (1), 9 (7); *i-daryab likī*, (immerse) in the river, 169 (107). P.

darzāō, m. noise, sound, I (15).

das, card. ten, 16.

dis, =*dist*, q.v.

duṣh'ēk, see *dzūṣh'ēk*.

duṣhkī, a little, somewhat, 169 (45)

duṣhman, m. an enemy, 87, 152, 169 (142). P.

dasam, ord. tenth, 16.

dist or (No. 32) *dis* (pl. *distī*), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23, 27), 169 (49), I (12), No. 32; *dist-am*, in my hand, in my possession, 125, 150; *a-disti-wa*, 120, *a-distī-wa*, 168 (24), his hands; *dist kēwᵘn*, put (a ring) on the hand, 146, 169 (108). P. Prs. *dast*, Sariqōlī *ahūst*.

dōst, m. a friend, 37, 152, 169 (142) P.

dusᵘēk (p.p. f. *dūsᵘēk* or *dūk*; aor. 2, *dūs*; 3, *dūsī*), to milk (a cow, etc.), 37, Gh 197 (4).

dawā, see *dzᵘa*.

ḍīwᵃ, f. a lamp, 169 (183). P.

dūwᵃ (pl. *dūwī*, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

dāżwālī, the condition or profession of a nurse (*dāi*), 156.

dīwāl (pl. *dīwalīī*), m. a wall, 9 (7), 162. P.

dīwālgaī or *dīwālgōṭai*, m. a small wall, dim. of *dīwāl*, 162.

dwās, card. twelve, 16.

dwāsam, ord. twelfth, 16.

dyō, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; *dyō-gaḍ* or *du-gaḍ*, both, 16; *dyō wa nīm* or *dyō nīm*, two and a half, 16; *dyō shutī*, a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutī*, about 4 P.M., 167; *qaza dyō shutī*, about 5.30 P.M., 167.

daya, N. of the first ten days of the month Ṣafar, 165.

dᵛēk (p.p. f. *dᵛēk*, 37, 59; aor. sg. 2, *dzūnī*, 68 (1); 3, *dzūna*, 59, 68 (1); impve. sg. 2, *dzūnᵃn*, 68 (1)), to see, 103 (with two objects), 138, I (10, 19), IV; plup. f. *dᵛēk buk*, IV. The causal of this verb is *dzūnayēk*, Gh. 197 (8).

dyūrᵃ (pl. *dyūrᵃī*), f. dry twigs, firewood, Gh. 224, 12.

dza, *dzaī*, *dzāī*, see *dzōk*, 1.

dazḥāō, loading, the act of loading, 155.

dazḥawᵛēk or *dazḥayēk* (p.p. f. *dazḥawak* or *dazḥayak*), to cause to load, to get loaded, Gh. 197 (8).

dazḥᵛēk (p.p. f. *dazḥak*; aor. sg 2, *dēzḥī*; 3, *dazḥi*), to load, Gh. 197 (6).

dazḥayēk, see *dazḥawᵛēk*.

dzak (f. *dzaka*), adj. lamed, wounded, hurt, 169 (50).

dzāk, 1, m. a place, 5, IV; *i-sᵃ dzāk*, in one place, together, 129.

dzāk, 2, see *dzōk*, 1.

dzikᵃ, conj. for this reason, on this account, because, 27, 76; P. *dzikᵃ ka*, because that, because, 169 (9), I (14, 17).

dzōk, 1, or *zōk*, 1 [p.p. f. *dzāk*, 38, 113, 134; past m. sg. 1, *dzōk-am*, 75, 78, 91, 121; pl. 3, *dzāk-in*, 26, 78, 80, 91; perf. m. sg. 3, *dzōk hā*, 75; *dzōk ā*, I (17, 20); f. sg. 3, *dzāk hā*, 120, 134; pluperf. m. sg. 2, *dzōk byōk-a*, 77; fut. perf. m. sg. 3, *sū dzōk ba*, 73.

Aor. sg. 1, *dzᵃm*, 62B; *dzawᵃm*, 93, 122, 136A, I (18); 2, *dzaī*, 3, 61B4, 62B, 73, 94; 3, *dza*, 24, 38, 61B4, 62B, 73, 92, 122, 136A.

Impve. sg. 1, *dzᵃm* or *dzawᵃm*, 71; 2, *dzaī*, 71, 122, 169 (135, 136, 149, 158); pl. 2, *dzaī* or *dzāī*, 70, 71

This verb is often spelt with an initial *z* instead of *dz*. Thus, *zōk*, *zāk*, *za*, etc.], to arrive, I (10). Generally used with the contracted pronouns *hir* or *rī*, *dal*, or *hal*, 122; *kir dzōk* (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 12ᵛ, I (20)), or *rī dzōk* (24, 26, 73, 77, 78, 80, 83, 89, 91, 92, 93, 99, 113, 120-2, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)), to come, to come here; *i-dᵛ-l rī dza*, come (*rī dzaī*) here (*i-dᵛ*) to it (*hal*), *i.e.* come hither, 122, 169 (135); with *hal*, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); *tū-l ga i-wᵃ-l dzōk byōk-a*, hadst thou gone (*tū-l dzōk byōk-a*) also (*ga*) there to it (*i-wᵃ-l*), *i.e.* gone thither, 77.

This verb and *ts'ek* are very similar in their meanings. The difference consists in the fact that the root meaning of *dzōk* contains the idea of arrival (*pohūchna*), while that of *ts'ēk* contains the idea of mere motion (*chalnā*).

dzōk, 2, or *zōk*, 2 (p.p. f. *dzak*, 38; past sg. m. *dzok*, 26, 81, 89, 104, 115, No. 228; perf. sg. m. *dzók hā*, 91, 135A, 145; aor. sg. 1, *dzan'm*, 62B; 2, *dzan*, 38, 62B; 3, *dzana*, 38; 62B; pres. sg. 1, *bū zan'm*, 169 (9); 2, *bū zan*, 169 (8); 3, *bū zana*, 169 (7); impve. sg. 1, *dzan'm*, 71; 2, *dzan*, 38, 71, No. 236; *zan*, 169 (55); 3, *dzanon*, 71. All these forms may be spelt with *z* instead of *dz*. Thus, *zak*, *zan'm*, etc. The whole verb is conjugated in Nos. 175ff.), to beat, to strike. Cf. *wazyōk*.

dzōk, 3, or *zōk*, 3 (p.p. f. *dzak* or *zak*, 38; aor. sg. 1, *d'm*, 62B; 2, *dī*, 38, 62B, 68 (2); 3, *da*, 38, 62B; impve. 1, *d'm*; 2, *dōn*, 38, 68 (2), 71, 168 (33); 3, *dōn*, 71), to propel, throw. *pa-pūnd'-wa dōn*, propel him with the heel, kick him with the heel (*i.e.* of a horse, urge him on by kicking with the heel), 168 (33).

dzēm, the place below; below, down, No. 88; *i-dzēm'*, below; beneath (governs genitive), 74, No. 230; *pa-dzem'*, to below, downwards, 74.

dzan, *dzana*, see *dzōk*, 2.

dzān, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). *a-khwai dzān*, self, oneself, 21, 135A, 169 (59, 123); *khwai dzan*, id., I (6). P.

dzūna, *dzūnī*, 1, see *d'ēk*.

dzunī, 2, in *dzunī khutan*, N. of a certain time of the night, sleeping time, 167.

dzūn'n, see *d'ēk*.

dzūnaw'ēk or *dzūnayēk* (p.p. f. *dzūnawak* or *dzūnayak*), to cause to see, to show, causal of *d'ēk*, Gh. 197 (8). Cf. 30. The aor. sg. 3 of *d'ēk* is *dzūna*.

dzir, sight, contemplation, regard. *dzīr kayēk*, to look at, Gh. 201 (5). P. *zīr* or *dzir*.

dzark', see *zark'*.

dzauraw'ēk or *dzaurayēk* (p.p. f. *dzaurawak* or *dzaurayak*), to cause to fret.

dzaur'ēk (p.p. f. *dzaurak*; aor. sg. 2, *dzaur*; 3, *dzaura*), to fret, be annoyed, 58, Gh. 200 (9).

dzaurayēk, see *dzauraw'ēk*.

dzūṣh'ēk or (IV) *dūṣh'ēk* (p.p. f. *dzūṣhak* or (IV) *dūṣhak*; aor. sg. 2, *dzūṣh*, *duṣh*; 3, *dzūṣhī*, *dūṣhī*), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impve. sg. 2, *dzūṣh*, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns *hir* or *rī*, *dal* or *hal*, 122. In IV it takes *hal*.

dzut or *zut*, adj. (f. and pl. the same), much, very much, 83, 99, 109, 154, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (38, 109), IV.

dzawān (pl. *dzawanī*, *? dzawannī*, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. *dzawān'*, f. a girl, 7. P. *dzuān*.

dzēw'n, see *dzayēk*.

dzaw^{v}ēk or *dzayēk* (p.p. f. *dzawak* or *dzayak*; aor. sg. 2, *dzēwī*; 3, *dzawī*; impve. sg. 2, *dzēw*, *dzēw^{v}u*), to lead, conduct, fetch. This verb is used with the contracted pronouns *kir* or *rī*, *dal*, *kal*, 122; *rī dzayēk*, to bring, 122, 142c, 169 (152), Gh. 200 (6). This verb is the causal of *dzōk*, 1. Cf. *tsaw^{v}ēk*, causal of *ts^{v}ēk*.

F

f^{h}, *faī*, *fō*, see *hafō*.

fahm, see *na-fahm*, unintelligent, 164, s.v. *nā*, 1.

fikr, thought, consideration, 83. P.

falānai, a certain person, such and such a person, so and so, 30B, 81, 125. P.

faqīr, m. a beggar, a darwesh, a mendicant, III. P.

faṣl, m. a crop, 152, 169 (66). P.

G

ga, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92); even, 75, 79, 92, 86, 89.

gāī, m. a bedstead, 8 (6).

gāchī, see *gak^{v}*.

gaḍ, 1, numeral definite suffix, as in *dyō-gaḍ* or *dū-gaḍ*, the two, both; *ṣṛē-gaḍ*, the three; *pēndz-gaḍ*, the five, and so on, 16.

gad, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, I (5, 19); *gunāh gaḍ barābar*, proportionate to the fault, 61 (5, note), 122; *gaḍ-da*, with me, us, thee, or you, 123; *gaḍ-wa*, with him or them, 123.

Adv. together; *gaḍ buk-in*, they were together, they were collected, 26. Cf. *giraḍ* and *girgaḍ*. P. *gaḍ*, mingled.

gaḍ, 3, adj. mixed, mingled, Gh. 209 (9). P.

gudā, adv. where? in what place?, 27, 74, 120; *gudā-gán . . . nak*, never, I (19); *guda kī*, to where? whither?, 120, 134; *gudā . . . nak*, nowhere, never, I (19), IV; *har gudā*, everywhere, 26; *kīts gudā . . . nak*, never at all, never at any time, 26, 135A, 145.

gudai-chargai (pl. *gudaī-chargai*), m. the hoopoe, Gh. 233 (14).

gidaṛ (pl. *gīdṛī*), m. a jackal, 9 (1). P.

gīd^{v}ṛ^{v} (pl. *gīd^{v}ṛ^{v}ī*), f. a she-jackal, Gh. 230 (3).

gaḍ^{h}ēk (p.p. f. *gaḍak*), nominal verb from *gaḍ*, 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. *gaḍēd^{v}l*.

gudz, adv merely, only, used to particularize a condition, 73, q v. for examples of its use.

ghaibat, backbiting, calumny, slander, 146, 169 (182). P.

ghafin^{v}, f. weaving, the art of weaving, the act of weaving, 155.

ghafwunkai, m. one who weaves, a weaver, 33A.

ghafaw^{v}ēk or *ghafayēk* (p.p. f. *ghafawak* or *ghafayak*), to cause to weave, to get woven, 30B.

ghaf^{h}ēk (p.p. f. *ghafak*, 57; aor. conjugated, 56; aor. sg. 2, *ghéfi*; 3, *ghafi*; aor. conjugated with suffixes, 66; impve. conjugated, 67; impve. sg. 2, *ghēf* or *ghēf^{h}n*; pres. conjugated, 64; fut. conjugated, 65), to weave, plait, 30B, 32, 33A, 57, 61A1, 68 (1), 72, 155.

ghafayēk, see *ghafaw°ēk*.

ghōk, see *na-ghōk*; cf. *aghōk* and *waghyōk*.

ghal, see *gardzai-ghal* and *mand-ghal*.

gh°lai, adj. silent, 169 (45). P. *ghalau*.

ghōlai (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). *kand-ghōlai*, a pit, a chasm, 9 (6). P.

ghūāmī, a horse's bridle, 107.

ghalaṭ, an error, Gh. 206 (10). P.

ghalaṭayēk (p.p. f. *ghalaṭayak*), to cause to be in error, to deceive, cheat, Gh. 206 (12).

gham, sorrow, grief, 83, 109. P. Cf. *bē-gham*, s.v. *bē*, 2.

ghama, see *ghamayēk*.

ghamjan, adj. grieved, sorrowful, 150, 169 (109). P.

ghamaw°ēk (p.p. f. *ghamawak*), to cause to fret, etc., caus. of *ghamayēk*, q.v., Gh. 205 (7).

ghamayēk (p.p. f. *ghamawak*, 59; aor. sg. 2, *gham*, Gh. 205 (7); 3, *ghama*, 59), to fret, chafe, worry (intr.); to be overcome; to be heavy, 59, Gh. 205 (7). P. *ghamēd°l*.

ghūn (sg. f. and pl. *ghūw°*, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost, I (14, 21); *ghūn ki*, please hide, 70.

ghūnḍ, a detached hill, 83, 84, 124. P. *ghunḍa*.

ghūnḍai (pl. *ghūnḍaī*), m. a hillock, 8 (2), 9 (6). P. *ghunḍai*.

ghōndak, postpos. governing the gen., like, 81. P. *ghundi*, adj. like.

ghandz (f. *ghandz*, 13, No. 131; pl. *ghandzi*), adj. bad; *ghandzī ghwēk*, to say bad things, to abuse (*hir*, me), 92, 135C, 144.

ghūndz (pl. *ghūndzi*), a garment; pl. 169 (143), I (12).

ghnwāin (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal, *i-p° ghnwāin izar*, (leap) over this canal, 86, 146, 169 (36).

ghap, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.

ghapaw°ēk or *ghapayēk* (p p. f. *ghapawak* or *ghapayak*), to cause (a dog) to bark, 161, Gh. 205 (10). P. *ghapawul*.

ghap°ēk (p.p. f. *ghapak*; aor. sg. 2, *ghap*; 3, *ghapa*), to bark (like a dog), 58, 161, Gh. 205 (10). P. *ghap°l*.

ghapayēk, see *ghapaw°ēk*.

ghār (pl. *gharrī*), m. a cave, 8 (1), 9 (7). P.

ghrai (pl. *ghr°ī*), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. *nghrai*, m.

gharma, noontime, midday, 167. adv. at noon, 169 (158); *gharmi liki*, at noon, 169 (158). P.

ghrās (f. *ghrās°*; pl. *ghrēsi*), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41); subst. m. a black man, a black, a negro, 109, 162.

ghrāsakai, m. a little black man, dim. of *ghrās*, 162.

ghrāswālai, m. blackness, 156.

ghrāsaw°ēk or *ghrāsayēk* (p.p. f. *ghrāsawak* or *ghrāsayak*), to make black, to blacken, Gh. 206 (12).

gharṭsanai (pl. *gharṭsanaī*), m a hill goat, Gh. 230 (14). P.

The fem. is *ghartsanaīy*ᵉ (pl. *ghartsanᵉī*), Gh. 231 (2).

ghaṛawᵊēk or *ghaṛayēk* (p.p. f. *ghaṛawak* or *ghaṛayak*; impve. 2, *ghaṛēwᵊn*, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).

ghiṛawᵊēk or *ghiṛayēk* (p.p. f. *ghiṛawak* or *ghiṛayak*), to cause to roar, Gh. 206 (5).

ghiṛawᵊēk or *ghiṛayēk* (p.p. f. *ghiṛawak* or *ghiṛayak*), to cause to swerve, Gh. 205 (10).

ghōrawᵊēk or *ghōrayēk* (p.p. f. *ghōrawak* or *ghōrayak*; aor. sg. 2, *ghōrēwī*; 3, *ghōrawī*), to throw, propel, Gh. 206 (3). P. *ghōrzawul*.

ghaṛᵊēk (p.p. f. *ghaṛak*; aor. sg 2, *ghaṛ*; 3, *ghaṛa* or *ghaṛṛa*), to have open eyes, 58, Gh. 205 (8). P. *ghuṛēdᵊl*.

ghiṛᵊēk (p.p. f. *ghiṛak*; aor. sg. 2, *ghir*; 3, *ghirī*), to roar (like a tiger, etc.), Gh. 206 (5), cf. *ghwarḍᵊēk*. Cf. P. *gharēdᵊl*, to chatter.

ghiṛᵊēk (p.p. f. *ghiṛak*; aor. sg. 2, *ghiṛ*; 3, *ghiṛī*), to swerve, to go to one side, (P. *ghaṛēdᵊl*) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).

ghōrᵊēk (p.p. f. *ghōrak*; aor. sg. 2, *ghōr*; 3, *ghōra*), to rain (intrans), 58, Gh. 206 (4). Cf. P. *ōrēdᵊl*, Balōchī *gwāragh*.

ghaṛayēk, see *ghaṛawᵊēk*.

ghiṛayēk, see *ghiṛawᵊēk*.

ghiṛayēk, see *ghiṛawᵊēk*.

ghōrayēk, see *ghōrawᵊēk*.

ghāṣḥ-ṭumbūnai, m. a toothpick, 158. P.

ghuṣṣa, anger. *pa-ghuṣṣa ṣyōk*, to become angry, I (18). P.

ghūṭī, the act of running; — *kayēk*, to run, Gh. 206 (12).

*ghīts*ᵉ (pl. *ghīts*ᵉ*i*), f. the Indian badger, Gh. 231 (10).

ghwēk (p.p. f. *ghwēk*, 37; aor. sg. 2, *ghwats*, 61A3, 68 (3); 3, *ghwatsi*, 59, 61A3, impve. sg. 2, *ghwats*, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For 'he said,' the verb is usually put in the third person plural, *ghwēk-in*, the word 'words' being understood, (*i.e.* 'he said words'), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.

ghwaṛ, m. fat (the subst.). Cf. *ghwaṭ*. P.

ghwarḍawᵊēk or *ghwarḍayēk* (p.p. f. *ghwarḍawak* or *ghwarḍayak*), to cause to roar, Gh. 206 (6).

ghwarḍᵊēk (p.p. f. *ghwarḍak*; aor. sg. 2, *ghwarḍ*; 3, *ghwarḍī*), to roar (like a tiger, etc.), Gh. 206 (6). Cf. *ghirᵊēk*.

ghwar-dᵊēk, to cause to swear, causal of *ghwar-ghwazḥᵊēk*, Gh. 206 (8).

ghwarḍayēk, see *ghwarḍawᵊēk*.

ghwar-ghwazḥᵊēk (p.p f. *ghwar-ghwazḥak*; aor. sg. 2, *ghwar-ghwazḥ*; 3, *ghwar-ghwazḥī*), to take an oath, to swear, Gh. 206 (8). The causal of this verb is *ghwar-dᵊēk*.

ghwarshᵊek (p.p. f. *ghwarshak*; aor. sg. 2, *ghwarsh*; 3, *ghwarshi*), to appear good, look nice, Gh. 205 (4).

ghwasē (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle *dā*, not *aī*, 92, 186C, 151. Cf. P. *wāṣḥᵉ*.

ghwāṣḥk, see *ghwaṣḥtak*.

ghwaṣṛaw'ēk or *ghwaṣṛayēk* (p.p. f. *ghwaṣṛawak* or *ghwaṣṛayak*; aor. sg. 2 and 3, *ghwaṣṛaī*), to wash, Gh. 205 (6).

ghwaṣṛēw'ēk or *ghwaṣṛēyēk* (p.p. f. *ghwaṣṛēwak* or *ghwaṣṛēyak*), to cause to fear, to make afraid, to frighten, Gh. 205 (7).

ghwaṣṛ'ēk (p.p. f. *ghwaṣṛak*; aor. sg. 2, *ghwaṣṛ*; 3, *ghwaṣṛa*), to fear, 58, 61B5, 79.

ghwaṣṛayēk, see *ghwaṣṛaw'ēk*.

ghwaṣṛēyēk, see *ghwaṣṛēw'ēk*.

ghwaṣṭ (pl. *ghwaṣṭī*), m. a certain millet, *Panicum Italicum*, Gh. 223 (7). P.

ghwaṣṭak (p.p. f. *ghwāṣṭk*, 38; aor. sg. 2, *ghwaz*, 38, 62B; 3, *ghwaza*, 38, 62B; impve. sg. 2, *ghwaz*, 38, 71), to fall. This verb usually takes one of the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 82, 104, 122; with *hal*, 82, 104, 122.

ghwat (f. *ghwaṭ*[a]), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. *ghwaṭ*.

ghwats, 1 (pl. *ghwatsī*, 1), com. gen., 8 (1), a calf, I (17, 13, 20).

ghwats, 2, *ghwatsī*, 2, see *ghwēk*.

ghwaz, *ghwaza*, see *ghwaṣṭak*.

gāk[a] (pl. *gāchī*, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle *dī*, not *aī*, 99, 144, 169 (155). Cf. P. *ghwaṣṭa*.

glī, see *gastak*.

gal, adj. recumbent, lying down, 169 (137, 164).

gaigh, the shoulder, 142c, 168 (29).

gilak (pl. *gilachchī*, 9 (9)), m. a rat, Gh. 234 (7).

gl'ōn, *g'l'ōm*, *glōn*, see *gastak*.

glastak, see *gastak*.

glaw'ēk (p.p. f. *glawak*), to cause to transport, caus. of *gastak* or *glastak*, q.v.

gōlay[a], f. a bullet, 34, 85, 147. P. *gōlaī*.

gilaw'ēk or *gilayēk* (p.p. f. *gilawak* or *gilayak*), to tickle (trans.), Gh. 208 (5).

gal'ēk (p.p. f. *galak*; aor. sg. 2, *gēlī*; 3, *gali*), to twist, spin, roll up (intrans.), Gh. 208 (6).

gil'ēk (p.p. f. *gilak*; aor. sg. 2, *gil*; 3, *gilī*), to be tickled, to feel tickling, Gh. 208 (5).

gilayēk, see *gilaw'ēk*.

gumān, imagination, opinion. P. — *kayēk*, to imagine (a person to be so and so), 86, 123.

gan (27, I (19)), see *kān*.

gōn (pl. *gannī*, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).

gōn[a]*-mirg*[a] (pl. *gōn*[a]*-mirdzī*), f. a kind of skylark, Gh. 232 (12). Cf. *mirg*[a] and *tāk-mirg*[a].

gaṇḍaw'ēk or *gaṇḍayēk* (p.p. f. *gaṇḍawak* or *gaṇḍayak*; aor. sg. 2, *gaṇḍēwī*; 3, *gaṇḍawī*), to sew, Gh. 208 (10). P. *gaṇḍ'l*.

gingiṭ (pl. *gingiṭī*), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. *gūngaṭ*.

gunāh, a fault, a crime, 61 (5, note), 87, 122. P.

gunum (pl. *gunumī*, Gh. 222 (15)), m. wheat, 125, 169 (39); *ta-gunum*, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle *dī*, not *aī*, 99.

gennī, see *gōn*.

giṇ^{u}ēk (p.p. f. *giṇak ; aor.* sg *giṇī*, 79 ; impve. sg. 2, *giṇ^{u}s*, 15), to consider, estimate, know, look upon, 79, 103 ; to look upon with respect, to show respect to, honour, 15, 83. This verb sometimes has a double object, 103. P. *giṇ^{u}l*

gap (pl. *gapī*, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 169 (141).

grī (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229 ; *ta-grī*, of a mountain, of or belonging to a mountain, 163 ; *ta-grī ṣ-sar ṣzar*, on the top of the hill, No. 229.

gurū (pl. *gurā*, 9 (5)), com. gen. 8 (7), a kid.

giraḍ, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87 ; *ṣ khalag giraḍ*, (behave well) with people, 145, 169 (170) ; *kū-kuk giraḍ*, (do not use excess) with anyone, 169 (178) ; *kū-hor kuk giraḍ*, in everyone's opinion, 26, 143, 169 (116). Cf. *gaḍ*, *girgaḍ*.

gaṛdan, the neck. P. *gardan*. *gaṛdan ka*, put (a necklace) round, or on, the neck, 144, 168 (15).

girgaḍ, postpos. governing loc. See 82, 87. i.q. *gaḍ*, *giraḍ*, q.v., with, together with, 12, 87, 1 (20, 21).

gardzai-ghal (pl. *gardzai-ghalī*), m. a kite, a bird of prey, Gh. 232 (4).

girgiṣḥ^{a} (pl. *girgiṣḥi*), f. a centipede, 9 (2).

gurūkai, m. a small kid, dim. of *gurū*, 162.

gram, adj. censured, reproached, rebuked, 169 (62). P.

garm, adj. hot, 156. P.

garmī, f. heat, warmth, 152, 156, 169 (167). P.

gran (pl. *grēni*, 129), adj. precious, dear; difficult to acquire (of a language), 142, 169 (144) ; difficult to get, dear, costly, 156 ; heavy, important, momentous, 129. P.

grānī, f. difficulty of attainment, dearness, cost, 156. P.

granaw^{u}ēk or *granyēk* (p.p. f. *granawak* or *gawayak*), to cause to chew, Gh. 208 (7).

granyī, f. a knot, 146, 169 (124).

gran^{u}ēk (p.p. f. *granak ;* aor. sg. 2, *grēnī ;* 3, *grani*), to chew, masticate (Indian corn or the like), Gh. 208 (7).

gronayēk, see *granaw^{u}ēk*.

giraw^{u}ēk or *girayēk* (p.p. f. *girawak* or *girayak ;* aor. sg. 2, *girēwī ;* 3, *girawī ;* impve. sg. 2, *girēw^{a}n*, 168 (21)), to scratch. P. *garawul*.

girzaw^{u}ēk or *girzayēk* (p.p. f. *girzawak* or *girzayak*), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).

girz^{u}ēk (p.p. f. *girzak ;* aor. sg. 2, *girz ;* 3, *girzī*), to turn round, to revolve (intr.), Gh. 209 (3) ; to wander about, to roam, 26, 79, 169 (128). P. *g^{a}rzēd^{a}l*.

girzayek, see *girzaw^{u}ek*.

gas, f. a tooth, 134, 168 (11), No. 37. P. *ghāṣḥ*.

gōṣḥai, adj. alone, 129. P. *gōsh^{a}*.

gāsk, see *gastak*.

gastak or *glastak* (p.p. f. *gāsk*, 38 ; aor sg. 1, *gl^{a}m*, 62A, or *g^{a}l^{a}m*, 62A, 132, 168 (6) ; 2 and 3, *glī*, 38, 61A4, 62A, 68 (2) ; impve. sg. 1, *gl^{a}m* or *g^{a}l^{a}m*, 71 ; 2, *glōn*, 38, 68 (2), 169 (106) ; 3, *glōn*, 71), to take away, transport, carry (a thing without life), 38, 61A4, 62A, 68 (2), 71, 169 (106) ; to arrange the hair, 132,

168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, *kir* (or *rī*), *dal*, or *kal*, 122; with *kal* (in a special meaning) *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is *glaw°ēk*.

gistaw°ēk or *gistayek* (p.p. f. *gustawak* or *gustayak*), to cause to return, to turn (so and so) back, Gh. 209 (5).

gist°ēk (p.p. f. *gistak*; aor. sg. 2, *gist*; 3, *gistī*), to turn, turn back, Gh. 209 (5).

gistayēk, see *gistaw°ēk*.

gaṭak (? p.p. f.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulām Muḥammad Khān's Grammar. Cf. *ghwaṣḥtak*.

gatēs, in *zawāl gatēs*, a certain time of the day, 12.30 P.M., 167.

gaṭaw°ēk or *gaṭayēk* (p.p. f. *gaṭawak* or *gaṭayak*; aor. sg. 2, *gaṭēwī*; 3, *gaṭawī*), to cause to defeat; hence, to be defeated, to loose a wager or a battle, 30B, Gh. 208 (4).

gaṭ°ēk (p.p. f. *gaṭak*; aor. sg 2, *geṭī*; 3, *gaṭī*) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. *gaṭ°l*.

gaṭayēk, see *gaṭaw°ēk*.

gwāī, *gawī*, see *giyōy*.

gwāṣḥaw°ēk or *gwāṣḥayēk* (p.p. f. *gwāṣḥawak* or *gwāṣḥayak*), to cause to chide, Gh. 208, 8.

gwāṣḥ°ēk (p.p. f. *gwāṣḥak*; aor. sg. 2, *gwāṣḥ*; 3, *gwāṣḥa*), to chide, reproach, blame, 58, Gh. 208 (8). P. *gwāṣḥ°l*.

gwāṣḥayēk, see *gwāṣḥaw°ēk*.

góy (pl. the same, 168 (4)), an ear, No. 38; *a-góy-a*, his ear, 142a, 169 (52); *a-góy-am*, my ear, 132, 168 (4); my ears, 168 (4).

gōyā, adv. as though, as if, as one would say, 73. P.

giyōy (pl. *gawī* or *gwāī*, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5; also m. a bull, No. 142.

gaẓḥōī, m. a plough-bullock, Gh. 209 (9).

guzār°, f. living, means of livelihood, property, 86, I (2, 20). Prs. *guẓāra*.

H

h, this letter is often dropped when initial, thus, we have *ā* for *hā*, he is; *ō* for *hō*, this; *°m* for *h°m*, I am; *ōn* for *hōn*, so much; and *anyēk* for *hanyēk*, to remain. On the other hand we have an initial *h* added in *haz* for *az*, I; cf. Avesta *azəm*, Kurdish and Tālish *az*, Ossetic *æz*, Paṣḥtō *za*.

hā, 1, *hā hā*, or *hō ya*, adv. yes, 77; *kā*, 152.

hā, 2, see *hō*.

hā, 3, or *ha*, or *ā*, verb substantive, used only in the present; conjugated, 39; how used, 129. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns *wa*, *wi*, or *di* must be used with it, 125. It is also used to form the perfect tense, 49

sg. 1, I am, *h°m*, 39, 79, 113, 125-6, 129, 142c, 169 (18, 48, 77-8); *°m*, 39, I (9, 11); 2, thou art, *hai* (or *hē*), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,

149, 169 (1, 3, 6, 17, 62), I (21); 3, he, she, or it is, *hā*, 125, 129, et passim. pl. 1, we are, *hyēn*, 39, 49, 79, 113, 125, 129, 142c; 2, ye are, *haī*, 39, 125, 129, 142c; 3, they are, *hin*, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (26-8, 31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see 125. For the conjugation of the perfect, see 49.

The following examples also occur:—sg. 3, *hā*, 21, 23, 25, 39, 75, 86, 91, 120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II; *á*, I (8, 11, 17, 19, 20); pl. 3, *hin*, 147.

The past tense of the verb substantive is supplied by *byók*, q.v.

haī* or *hē, see *hā*, 3.

haī, 1, or *hāi*, see *hō*, 1.

haī, 2, see *hō*, 3.

haī, 3, in *haī-haī*, interj. alas !, 95.

hāī, see *hō*, 1.

hē, see *hā*, 3.

hō, 1, or *ō*, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23 Its nom. pl. is *haī* or *hāī*. When used as an adjective its oblique form singular is *pᵉ*, pl. *paī*. When used as a substantive referring to animate beings its oblique form sg. is *rᵉ*, pl. *raī*, with a genitive sg. *tarᵉ*, pl. *taraī*. As a substantive referring to inanimate things its oblique form sg. is *pᵉ*, pl. *paī*, with gen. sg. *ta-pᵉ*, pl. *ta-paī*. The nominative singular is *hō*, which is always masculine, or *hā*, which as an adjective may be either masculine or feminine. The use of *hā* as a masculine substantive is doubtful. See below. In either case, the initial *h* may be dropped, so that we may also have *ō* or *ā*. The following instances of the use of this pronoun occur in the grammar:—

sing. nom. masc. subst. this, he, she, it, *hō*, 15, 19, 78, 86, 92, 118, 129, 135C, 142d-3, 152, 169 (11, 58, 137), I (2), IV; opposed to *hafō*, that, 90, 143, 169 (80); *hō-l*, he to him, IV; *hō-r*, this to me, 19, 144; *ō*, I (3, 4, 10, 16, 18); *hā*, 90, 142d. It is doubtful whether *hā* in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. *hō*, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162); *hō waqt*, at this time, now, 27, 75; *ō*, I (20); *hā*, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. *hā*, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. *ha*, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. *rᵉ*, I (12), IV; gen. *tarᵉ*, 81, 118, 142d, 150, 169 (32), I (6, 20). *bē kū-rᵉ*, without, or except, him, 80.

obl. inan. subst. *pᵉ*, 80; *pa-pᵉ*, here, 27, 74; gen. *ta-pᵉ*, 27, 118, 169 (115), I (9); *ta-pᵉ pārᵉ*, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) *pᵉ*, 86, 146, 148, 169 (15, 36, 119), IV; *i-pᵉ palau*, in this direction, 27, 74; *pa-pᵉ rang*, in this manner, 27, 73.

pl. nom. subst. *haī*, 129, 143, 146, 150, 169 (29); *hāī*, 129.

obl. an. subst. *raī*, 23 ; gen. *taraī*, 23, 118, 169 (90).

obl. inan. gen. *ta-paī*, 118

hō, 2, card. seven, 16 ; *hō-jīstū*, twenty-seven, 16.

hō, 3, in *ō-hō-hō*, interj. alas !, 95.

hō, 4, in *hō ya*, see *hā*, 1.

ḥadd, a boundary, limit ; *i-ḥadd lāst*ᵃ, (passed) beyond the boundary (83). P.

hafō, *afō*, *hafᵃ*, or *afᵃ*, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is *hafaī* or *afaī*. The oblique singular is *fō* or *fᵃ*, and the oblique plural *faī*. Gender is distinguished only in the sing., in which *hafō*, *afō*, and *fō* are always masculine, while *hafᵃ*, *afᵃ*, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar :—

sing. nom. masc. subst. *hafō*, that, 83 ; opposed to *hō*, this, 90, 143, 169 (80) ; he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5A, 142c, 169 (159) ; *afō*, that, 25 ; he, I (5) ; *afō-l*, he to him, I (19) ; *hafᵃ*, that, 90 ; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, F, 138, 169 (92) ; *afᵃ*, he, 24, 136, 137, 144 ; *afᵃ-l*, he to him, I (17).

adj. that, *hafō*, 22, 129, 152 ; *hafᵃ*, 24, 74, 83, 85-6, 92, 130, 135A, 148, III ; *hafᵃ waqt*, at that time, then, 27, 75 ; *afᵃ*, 34, 64, 130.

fem. subst. she, *hafᵃ*, 78, 113, 134, 142d.

adj. *hafᵃ*, 22, 111, 129, 130, 152 ; *afᵃ*, I (2).

sg. obl. masc. subst. that, him, it, *fō*, 86, 118-9, I (15) ; *fᵃ*, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58) ; *bē fᵃ*, without that, 80 ; *baghair i-fᵃ*, without that, except that, 80 ; *pa-fᵃ*, there, 27, 74 ; *ta-fᵃ pārᵃ*, for that reason, 27, 76.

adj. *fō*, that, 22, I (5) ; *fᵃ*, 34, 85, 147, I (4), IV ; *i-fᵃ palau*, in that direction, 27, 74 ; *pa-fᵃ rang*, in that manner, 27, 73 ; *pa-fᵃ waqt*, at that time, then, I (4).

fem. subst. *ta-fᵃ*, of her, her, 143.

adj. *fᵃ*, that, 22, 104.

pl. nom. subst. *hafaī*, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96) ; *faī*, 83, 118 ; *fāī*, I (2).

adj. *hafaī*, those, 22 ; *faī*, 86, I (2, 6).

hafta, Saturday, 166. P. *hafta*, a week.

ḥākim, m. a ruler, commander, 169 (130). P.

ḥukm (pl. *ḥukmī*, 86), an order, command, 82, 86, 169 (130), I (19). P.

hal, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the *ha* of *hal* is dropped, and all that is suffixed is the letter *l*. Thus, *hafō hal*, that to him, becomes *hafō-l*. If the preceding word ends in a consonant that consonant is doubled, and only the *h* of *hal* is dropped. Thus, *tsᵃa hal*, to-day to him, becomes *tsᵃun-al*. Regarding the position of this word in a sentence, see 139.

Examples of the use of this word are, *trapp-al-a dāk*, he made running to him, he ran to him, I (10); *hal khyurtayēk*, he shook (his head) at it, IV; *pa-yāughgh-al syōk*, he became with an embrace to him, he embraced him, I (10); *i-mund-ghal likā-mm-al bū zlī sa*, my heart is becoming for a fat tail for it, *i.e.* I long for a fat tail, II. In *mariy*ᵊ*-l-a dī kapak*, he (A) cut his (B's) throat, and *a-maghzai-l-a dī kapᵊēk syōk*, his neck was cut, 126, the *hal* has the force of a dativus commodi, *quasi* his throat was cut for him.

Other examples are *kal dzōk*, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; but *rā dzōk*, to come, as in *i-dᵊ-l rī dzai*, come here to him (*hal*), 74, 122, 169 (135); *hal ghwēk*, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III; *hal ghwaṣhtak*, to fall down (against or into something), 82, 104, 122; *khwāw-al gastak*, he has fallen asleep, 169 (164); *hal na-ghōk*, he went out to him, 126, I (18); *hal ṣkiyōk*, to give to him, 61A5, 87, 92, 136A, I (6, 18); *hal tsalᵊēk*, to take away, 139 (3); *hal tsᵊēk*, to go (opp. to *rī tsᵊek*, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142a, I (5), III; *kal wᵊlak*, to bring to him, II.

halūk, adj. light, not heavy, 148, 169 (43). P. *halak*.

ḥalāl, adj. lawful; *ḥalāl kayēk*, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

ḥalwā (pl. *ḥalwaī*), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

hᵊm, see *hā*, 3.

hām, adj. unripe, Gh. 215 (6.) Cf. Prs. *khām*.

hōm, ord. seventh, 16.

hamēsha, adv. always, at all times, continually, 64, I (21). P.

hᵊn, interj. of warning or reproof. Ah!, 95.

hin, see *ha*, 3.

hōn or *ōn* (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (*hōn*), I (19) (*ōn*).

hēndī, see *hōnd*.

hindū, m. a Hindu, voc. *wō Hindū*, 10; *hindū surī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

hōnd (f. *hōndᵃ*, pl. *hēndī*, 14 (2)), adj. blind, sightless, 111, 129, 130.

handzyōk or *hanzyōk* (p.p. f. *handzuk*, 38, 120, 134, or *hanzuk*, 38; aor. sg. 2 and impve. sg. 2, *hazn*, 38, 62A, 71; aor. sg 3, *hazni*, 38, 62A), to remain behind, be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m. *handzyōk hā*, 75, 79, II.

hinlawᵊek or *hinlayēk* (p.p. f. *hinlawak* or *hinlayak*), to grind, 31, Gh. 214 (9).

hinlᵊēk (p.p. f. *hinlak*; aor. sg. 2, *hinlᵊēk sū*, 59; 3, *hinlyēk sa*, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

hinlayēk, see *hinlawᵊēk*.

hiṇs (pl. *hiṇsī*, Gh. 230 (5)), m. a bear; *wᵊr hiṇs*, a he-bear; *ṣḥadᵃ hiṇs*, a she-bear, 7. P. *khirs*.

hānsht, card. eight, 16; *hānsht nīm*, eight and a half, Gh. 39 (1).

hēntsckī, pl. tears, 169 (125).

The singular of this word does not occur in Ghulām Muḥammad Khān's Grammar. It is probably *kontsk*, or some such word, cf. 9 (7, 9).

hintsᵛēk (p.p. f. *hintsak*; aor. sg. 2, *hēntsī*, Gh. 214 (11); 3, *hintsi*), to be able to do, 137; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

hanwalk (pl. *hēnlchī*, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

hiṇawᵛēk or *hiṇayēk* (p.p. f. *hiṇawak* or *hiṇayak*), to cause to bray, Gh. 214 (12).

hēnyī, see *hanyēk*.

hanyēk or *anyēk* (p.p. f. *hanyak*, 37, 57; aor. sg. 1, *hanyᵃn*, 73; 2, *hēnyī*, 61A1; 3, *hanyī*, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105); pl. 3, *hanyin*, 56, 74. The *n* of this verb is *nūn ghunna*, and gives merely a nasal sound to the preceding vowel. A better spelling would be *hāyēk*; see 32, note), to remain, to continue in one place, 57; to abide, dwell, 120, 132, No. 233; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial *h* of this verb is often dropped, as in Nos. 230, 233.

hiṇᵛēk (p.p. f. *hiṇak*; aor. sg. 2, *hiṇ*; 3, *hiṇī*), to bray (like an ass), 58, Gh. 214 (12). P. *hayēdᵃl*.

hanyawᵛēk or *hanyayēk* (p.p. f. *hanyawak* or *hanyayak*), caus. of *hanyēk*, q.v. to cause to remain; to cause to dwell; to cause to be seated, to seat, 30B.

hiṇayēk, see *hiṇawᵛēk*.

hanyayēk, see *hanyawᵛēk*.

hanzyōk, see *handzyōk*.

har, 1 (pl. *harrᵃ*), adj. every, 26. The pl. *harrᵃ* means 'all,' 26, 83, 109; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, I (4); so, to form a superlative, *i-harrᵃ inar*, among all, 15, 85, 148, 169 (34). P.

har gudā, everywhere, 26; *kar kuk*, everyone, 26, 87, 99, 133, 143, 147, 168 (7), 169 (116); *har kuk ka*, whoever, 24; *har kān*, at every time, at each time, 26; *har sō*, each, 26; *har tsᵃ*, everything, 6, 77, 80 (with pl. verb), 99, 125, I (3, 21); *har tsᵃ ka*, whatever, 24; *har waqt*, always, at all times, 148, 169 (134).

Note that *har-kuk* and *har tsᵃ* take the emphatic particle *dī*, not *ai*, even in the singular, 99.

har, 2, in the following phrases:—*har ka*, *har kēwᵃn*, both meaning 'God knows,' 73.

haṛai, see *saṛai-haṛai*, s.v. *saṛai*.

hir or *rī*, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, *hir* (but not *rī*) is suffixed to the preceding word. If that word ends in a vowel, then the *hi* of *hir* is dropped, and all that is suffixed is the letter *r*. Thus, *hō hir*, this to me, becomes *hō-r*. If the preceding word ends in a consonant, then that consonant is doubled, and only the *h* of *hir* is dropped. Thus, *tsᵃn hir*, today to me, becomes *tsᵃnn ir*. On the other hand *rī* is not suffixed, and never changes its form. With this

exception *kir* and *rē* are interchangeable and have exactly the same meaning, but *rē* is most commonly used with the verb *dzōk*, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, *kir dzōk*, to come, 24, 26, 73, 75, 78, 81, 83, 89, 90-1, 99, 117, 122, 126, I (20); *rē dzōk*, to come, 24, 26, 68 (3), 73, 77-8, 80, 83, 89, 91-3, 99, 113, 120-2, 134, 136A, C, F, 142b, 169 (135-6, 149, 158), I (15, 17); but *hal dzōk*, to go, see *hal*. *kir ghwēk*, to say to me, 19, 92, 135, I (13); *kir ṣḥiyōk*, to give to me, 142a, 144, 168 (23); *kir ts'ēk*, to come, 94, 146, 169 (138), III; *kir w'lak*, to bring, to bring here, 90, 99, 144.

kiṛ (pl. *kiṛē*), m. a ram, Gh. 228 (3). P. *kēṛai*.

kiṛ^a (pl. *kiṛ^ē*), f. a ewe, Gh. 228 (4). P. *kēṛai*.

kargāh ka, conj. if, 93. Use explained, 92, 93.

kargiz, adv. used to strengthen a negative, as in *kargiz nak*, not at all, 77. P.

kairān (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c. P.

karr^a, see *kar*, 1.

ḳirṣ, greed, covetousness, 12, 83. P.

ḳisāb, an account, a reckoning, 94, 146, 169 (138). P.

kīshk, see *kishtak*.

kashtāv, card. eighty, 16.

kashtē-jastū, card. twenty-eight, 16.

kīshtak (p.p. f. *kīshk*, 38; aor. sg. 1, *kaw'm*, 62B, 2, *wīw*, 38, 61B5, 62B; 3, *kawa*, 38, 61B5, 62B; impve. sg. 1, *kaw'm*, 71; 2, *wiw*, 71; 3, *kawōn*, 71), to read. The causal of this verb is *nwalaw'ēk*, Gh. 214 (13).

kashtam, ord. eighth, 16.

kuṣhyār (f. and pl. *kuṣhyarrī*, 14 (?), 82, 129, 142c), adj. intelligent, clever, 14 (2), 79, etc., as ab. P.

ḳāṣil, income, profit, 87. P. Cf. *bē-ḳāṣili*, s.v. *bē*, 2.

ḳasan, N.P. in *ta-Ḥasan Ḥusain a-māī*, N. of the month Mōharram, 165.

kaṭ (pl. *kaṭi*), m. a market, Gh. 221 (3). P. *kaṭai*.

kātī (pl. *katyannī*), m. an elephant, 8 (5), 9 (8). P.

katak (p.p. f. *kōtk*, 38, IV; aor. sg. 1, *zh^m* or *zhay^m*, 62B, IV; 2, *zhī*, 38, 61B3, 62B, 68 (2); 3, *zha*, 38, 69B3, 62B; impve. sg. 1, *zh^m* or *zhay^m*, 71, *zhōn*, 38, 68 (2), 71; 3, *zhōn*, 68 (2), 71), to leave, abandon, IV.

kōtk, see *katak*.

kīts, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26. *kīts*, nothing. *kīts gudā nak*, never at any time, 135A, 145; *kīts kuk*, anyone, 26, 83, 125; *kīts nak*, nothing, 26, 73, 79, 125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, I (11). P.

kātyannī, see *kātī*.

kawa, *kaw^m*, *kawōn*, see *kīshtak*.

kō ya, see *ka*, 1.

kāyēk, see *kanyēk*.

kyēn, see *kā*, 3.

kaz, see *az*.

kazn, *kaznī*, see *kandzyōk*.

ḥāẓir, adj. present, ready at hand. *ḥāẓir kayēk*, to make present, to bring before (a person), 82. P.

J

*jagar*ᵃ, f. a fight. — *kayēk*, to fight, 169 (72). P.
jallād, m. an executioner, 82. P.
jama', collection. — *kayēk*, to collect, gather together, amass, I (3). P.
jum'a, Friday, 166. P.
jiṇau, onomat. the tinkling of ornaments, 161.
jōng (pl *jōngaī*; f. *jōng*ᵃ, pl *jōng'ī*), m. a young camel, 7. Gh. 228 (15), 229 (2). P.
jōr, 1, adj sound, well, in good health, 129, 136F, 152, 169 (55), I (17). Cf. *nā-jōr* and *nā-jōṛai*, s.v. *nā*. P.
jōr, 2, prepared, accomplished. — *kayēk*, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.
jurmāna, m. a fine (the penalty), 75. P. *jarīmāna*.
joṛᵃēk (p.p. f. *jōṛak*), to be made. Gh. 195 (3).
jīstū, card. twenty, 16. Cf. Balōchi *gīst*.
jawāb, an answer, I (19). P.

K

ka, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 148, 169 (92), I (2, 6, 7, 20), III; *ka kuk*, whoever, 24; *kar kuk ka*, whoever, 24, 26; *tsᵃ ka*, whatever, 24; *kar tsᵃ ka*, everything which, whatever, 24, I (21).
ka, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV; *ka sē*, since, ever since, from the time that, 75, 79, II.
ka, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 121); *ka . . . ka*, whether . . . or, 90; *ka naī*, or otherwise, 90.
ka, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 86, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22); *hargāh ka*, if, 92, 93; *mun ka*, if, 92, 93; *agar ka*, although, 92, 93, 135A, C, 144.
ka, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), I (13, 20).
ka, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11); used to give the force of an imperative, 94, 144; *tsēn waqt ka*, at the time that, 24; *tsōn ka*, as long as, 75.
ka, 7, causal conj. that, because that, because, as, 169 (93), II; *dzikᵃ ka*, because, 169 (9), I (12, 14); *kiyē ka*, because, I (21).
ka, 8, conj. used like the Greek ὅτι, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV; *arnān ka*, would that, 54, 95.
ka, 9, in *kar ka* or *wār ka*, God knows, 73. This is probably the same as *ka*, 10.
ka, 10, see *kayēk*.
kī, 1, polite impve. of *kayēk*, q.v.
kī, 2, or *kīyē*, interrog. adv. why? 27, 76. Cf. *kī* in 136F, 169 (87, 128), II, III.

kī, 3, postposition governing the loc., interchangeable with *likī*, to, into, for, 12. Use explained, 82. Cf. *i-grī kī*, (went) to the mountain, 120; *i-khwai khaī kī*, (sent him) to his own fields, I (5); *i-k'lai kī*, to the village, 122, 147, 169 (5, 98); *kū-mākh kī*, to us, 116; *kū-mun kī*, to me, 116, I (19); *i-khwai mradzī*, (said) to his own slaves, I (12); *i-nar kī*, to the house, 120, 134; into the house, 169 (106); *i-nar kī bōī*, near to the house; *i-kar saṛai kī*, (spoke) to every man, 26; *i-pē kī*, (said) to the father, I (2, 19); (go) to the father, I (8, 10); *kū-tū kī*, to thee, 79; *i wᵃ kī*, thither, 169 (110).

Sometimes the locative preposition is omitted (82), as in *gudā kī*, whither? 120, 134; *mihmān kī*, (set bread) for the guest, 169 (192); *saṛai kī*, (necessary) for a man, 79. Cf. *likī*

kī, 4, in *ki-tsowᵛēk*, *kī-tsᵝēk*, qq.v.

ku or *kū*, preposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances *i*, 1, is used instead, 10, 11, 17, 18, 23, 24, 25, 26. In the following instances the locative is almost always governed by a postposition, so that the translation of *kū* by 'on' is seldom correct:—

Proper names.—*ku-* or *kū-ʿAbdullāh*, on 'Abdullāh, 11; *kū-Makālū Ṣaḥib*, on Mr. Macaulay, 83, 122, 126; *kū-Zaid*, on Zaid, 26, 78, 99.

Pronouns.—*kū-fᵉ*, on him, 18, 82, 116, 122; *kū-faī*, on them, 18; *kū-kar kuk*, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); *kū hīts kuk*, on anyone, 26, 83; *kū-kuk*, on whom? 25, 82; on anyone, 83, 86, 146, 169 (131, 178); *kū-mākh*, on us, 80, 82, 116; *kū-mun*, on me, 6, 18, 80, 82 2, 86, 88, 116, 169 (62, 114), I (19, 21); *kū-rᵉ*, on this person, on him, 80, I (12), IV; *kū-tū*, on thee, 26, 78, 80, 83, 86, 89, 92, 122, 126, 169.

kabāb (pl. *kababbī*), m. roasted meat, 9 (7). P.

kablai (pl. *kablaī*), m. a male fawn, Gh. 230 (12). P.

kābul, N. of a town, Kābul, 85.

kābulī, adj. of or belonging to Kabul, 163.

kabliyᵉ (pl. *kabliyī*), f. a female fawn, 9 (2), Gh. 230 (12).

kuch-mayak (pl. *kuch-mayackī*), m. a crab, 9 (9).

kaf (pl. *kafī*), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).

kaifī, adj. drunk, intoxicated, 40. P.

kaftarᵉ (pl. *kaftarᵉī*), f. a female pigeon, Gh. 231 (14). P. *kautara*.

kiftar (pl. *kiftarī*), m. a male pigeon, Gh. 231 (15) P. *kautar*, Prs. *kaftar*.

khaī (pl. *khaī*, 9 (4)), f. 8 (5), a field, 169 (37), I (5, 15).

khō, conj. but (use explained, 91), 26, 78, 91, 99, 169 (23); still, nevertheless (use explained, 92, 93; used in apodosis after *agar ka*, although, 93, 135A; *yā khō*, or, 90; *ya khō . . . yā*, either . . . or, 90.

khōī, in *bad-khōī*, unmannerly, ill-tempered, 150, 169 (38). P.

kūhaī (pl. *kūhaī*), m. a well, 107. Cf. P. *kūwai*.

khabar, news, intelligence. *pa-khabar*, cognizant (of, abl.), 104, 126, 169 (17); *khabar* (with *hā*), (to be) cognizant of, acquainted with, 104, 126, 169 (18) (in this *khabar* is treated as an adjective). P.

Khudāē, m. God, 10, 60, 88, 143, 169 (140). Voc. *wō Khudāē-a* or *wō Khudāē-ū*, O God!, 10. P.

khidmat, service, I (19). P.

khafa, adj. angry, 129, 142c, 148, 169 (47, 48). P.

khālī, 1, adj. empty, void, free (from), 12, 83. P.

khalī, 2, N. of the month *Zī l-qa'da*, 165. P. The eleventh month of the Ōrmuṛī calendar.

khēla, adj. ignorant, 79, 129, IV.

khalq, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.

khalās, adj. free, liberated. — *kayēk*, to release, 21, 135A, 169 (123). P.

khūlaw'ēk or *khūlayēk* (p.p. f. *khūlawak* or *khūlayak*), to cause to fall, Gh. 195 (11).

khūl'ēk (p.p. f. *khūlak*; aor. sg. 2, *khūl*; 3, *khūli*), to fall (as leaves from a tree), Gh. 195 (11).

khūlayēk, see *khūlaw'ēk*.

khan, 1 (pl. *khanī*), a laugh; pl. laughter, 34, 169 (169), II. P. *khandā*.

khan, 2, *khana*, see *khanak*.

khān, m. a lord, a prince, an Afghān title, 148, 169 (20). P.

khāna, a house, a room. *ṭakārat-khāna*, a bathroom, 159. P.

khūn, murder. — *kayēk*, to commit murder, 94, 144, 169 (93). P.

khanak (aor. sg. 1, *khan'm*, 62B, II; 2, *khan*, 38, 62B, II; 3, *khana*, 38, 62B, IV; impve. sg. 1, *khan'm*, 71; 2, *khan*, 38, 71; 3, *khanōn*, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulam Muḥammad Khān's list of verbs, and he nowhere gives the p.p. f. P. *khand'l*.

khp'l, reflexive pron. own, 156. This word is borrowed from P The corresponding Ormuṛī word is *khwai*. P.

khp'lawī, relationship, family connexion, 156. Cf. *khwaigārī*. P.

khra, *khrī*, see *khwalak*.

khrū (pl. *khrī*), f. a she-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. *khara*.

khar (pl. *khari*), m. an ass, 8 (7), 162, No. 74. The f. of this word is *khrū* (pl. also *khrī*), and the diminutive *khargai*, 162. P.

khiṛ (f. the same), drab, dust-coloured, 13. P. *kh'r*.

khīrai, dirt, 163. P.

khōr, 1, an eater, in *baḍī-khōr*, an eater of bribes, a bribe-taker, 169 (54); *saṛai-khōr*, a man-eater, a cannibal, 160. Prs.

khōr, 2, open, expanded, loose, Gh. 169 (9, 11). P.

khura, *khurī*, see *khwalak*.

kharāb, adj. bad, 148, 169 (139). P.

kharbūz' (pl. *kharbūzī*), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3). P. *kharbūza*.

kharchī, expenditure, in *bad-kharchī*, evil expenditure, debauchery, I (3). Cf. *kharīs*. P. *kharīs*.

khargai, m. a little ass, a young ass, dim. of *khar*, 162. P.

kharkhūnṭai (pl. *kharkhūnṭai*; f. *kharkhūnṭīy'*, pl. *kharkhūnṭīyī*), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).

khr^em, khur^em, khrin, khurin, khrōn, khurōn, see *khwalak.*

khīram, adj. dirty, 163. P.

kharts, expenditure, 87. P.

khartsaounkai, m. a spender, 33E. Borrowed from P.

khuraw^ēk or *khurayēk* (p.p. f. *khurawak* or *khurayak*), to feed. Causal of *khwalak,* to eat. Also written *khuraw^ēk.*

khryēn or *khuryēn,* see *khwalak.*

khūryāṷī (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).

khṣkīnī, f. a wife's sister, 120. P. *khwaṣhīna.* Cf. *ākhṣhai.*

khsir, m. a father-in-law, 120. P. *skhar;* Prs. *khusar.*

khaṭā, a sin, a fault, I (8, 11). P.

khit (pl. *khittī*), m. a sheet, 9 (7), 109.

khutan, N. of a certain time of the day, bedtime, 167. *awwal khutan,* early bedtime, 167; *dzūnī khutan,* sleeping time, 167. P. *mākhustan.*

khaṭṭ, an epistle, a letter, 6, 169 (114). P.

khittī, see *khit.*

khwā, in *khwā syōk,* to fall, 99, 130, 168 (5), 169 (125), Gh. 196 (3, 10).

khwai, reflexive pron. (corresponding to P *khp^el* and Hindī *apnā*), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 19), IV; *i-khwai inar,* mutually, 21; *pa-khwai,* by oneself, by means of oneself, 79, 104; of one's own accord, 21; *khwai dzān,* one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); *tar-mus khwai,* my own, 21, 152, 169 (33).

khwaigīrī, relationship, family connexion, 156. Cf. *khp^elawī.*

khwalak (p p. f. *khwālk;* aor. sg. 2, *khurī* or *khrī;* 3, *khura* or *khra,* 38, 63; impve. sg. 2, *khurōn* or *khrōn;* 3, *khurun, khrun, khurōn,* or *khrōn,* 71. In *khur^i,* etc. of the aor. and impve. the *u* is *wāwu'l-ma'dūla,* and is not pronounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impve. 71), to eat, 31, 32, 36, 44. P. *khwaṛ^el.* Other occurrences of this verb, in addition to those mentioned above, are :—

Verbal noun, *khwalak,* the act of eating, 32; p.p. *khwalak,* 31, 36; f. *khwālk,* 36; passive, *khwalak syōk* (f. *khwālk owk*), 31.

Past, m. *khwalak,* ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. *khwālk,* 6, 12, 75, 99, 100-1, 135; pl. *khwālk,* 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. *khwālk ā,* I (20); m. *khwalak ba,* 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.

Aor. sg. 1, *khur^em,* 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, *khuryēn,* 1 (13); pres. 1, *khur^em bū,* 100, 132; *khur^em-at bū,* I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 136B; pl. 1, *khuryēn bū,* 100; 3, *khurin bū,* 100, I (6); fut. sg. 1, *khur^em sū,* 136C.

Impve. sg. 2, *khurōn,* 68 (2), 90; *khrōn,* 26, 38, 68 (2), 69, 77; *khrun,* 69.

The causal of this verb is *khuraw'ēk* or *khuraw'ēk*.

khwār, 1, f. a sister, 78, 118, 148, 169 (14), No. 50, No. 225. P. *khōr*.

khwār, 2, in the following names of Musalmān months, 165 :—

awwal khwār = Rabī' u'l-awwal.
dīm khwār = Rabī'u'ş-ṣānī
ṣhṛaim khwar = Jumādu'l-awwal.
tsār'm khwār = Jumādu'ş-ṣānī.

The third, fourth, fifth, and sixth months of the Ormuṛī calendar.

khwārī, labour. — *kayēk*, to labour, to work hard, 94, 146, 169 (94). P. *khwārī*, poverty ; *khwārī kaw'l*, to strive, to take pains.

khuṛāk, food, eating. P. — *kayēk*, to eat food, to eat, perform the act of eating, 145, 168 (14).

khuṛkai, m. a sister's son, a nephew, 7, 120, 134. P. *khōrayai*.

khwarkiyī, f. a sister's daughter, a niece, 7, 120, 143. P. *khōrdza*.

khwarints', in *i-khwarints'*, on the right (not left) ; *pa-khwarints'*, towards the right, 74.

khuṛtaw'ēk or *khuṛtayēk* (II, IV) (p.p. f. *khuṛtawak* or *khuṛtayak* ; impve. sg. 2, *khuṛtēw'n*), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

khuṛt'ēk (p.p. f. *khuṛtak* ; aor. sg. 2, *khuṛt* ; 3, *khuṛtī*), to shake (intrans.), Gh. 195 (9). ? P. *ṣhōrēd'l*, to shake.

khuṛtayēk (II, IV), see *khurtaw'ēk*.

khuṛaw'ēk or *khuṛayēk*, see *khuraw'ēk*.

khwasai, adj. idle, free, without occupation or employment, 169 (128). P. *khūshai*. Perhaps the *khwasai* of Gh. 257 (5) is a misprint for *khwashai*.

khwaṣh (pl. the same, 129), adj. pleased, happy, 129, IV ; pleasant, pleasing ; *khwaṣh-am*, pleasing to me, 20d, 148, 169 (28). P.

khwashī, happiness, gaiety, I (13, 19, 21) ; *pa-khwashī*, happily, I (14). P. *khwaṣhī*.

khwaṣḥ (f. *khwaṣḥ'*), adj. sweet, (m.) 156, (f.) 89, 143, 150, 169 (51, 153). P. *khōzḥ*. Cf. *khwāzḥāwī*.

khwasraw'ēk or *khwasrayēk* (p.p. f. *khwasrawak* or *khwasrayak* ; aor. sg. 2, *khwasrēwī* ; 3, *khasrawī*), to open, unfold (trans.), Gh. 195 (8).

khwāw, m. a dream, 82 ; sleep. *khwāw kayek*, to sleep, 135A, 144, 169 (60) ; *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). P. *khūb*, Prs. *khuṛāb*.

khwāzḥāwī, sweetness, 156. See *khwaṣḥ*.

kuk, 1, interrog. pron., referring to persons, who ? 25 ; cf. 107, 143, 148, 169 (1, 7, 47) ; loc. *kū-kuk likī*, to whom ? 82 ; gen. *tar-kuk*, of whom ? whose ? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146) ; *tar-kuk inēl'*, in whose possession ? belonging to whom ? 81, 150, 169 (31).

kuk, 2, indefinite pron., see 26, anyone, 26, I (6), someone, 6, 26, 151, III, loc. *kū-kuk izar*, on anyone, 86, 146, 169 (131), *kū-kuk giraḍ*, with anyone, 169 (178).

As adj. any, some, a certain, a, or an, 6, IV.

bī kuk, anyone else, 26, 78-9, 99 ; *har kuk*, everyone, 99 ; loc. *kū-har kuk giraḍ*, in everyone's opinion, 26, 87, 143, 169 (116) ; *kū-har kuk lskī*, to everyone, 26, 133, 147, 168 (7) ; *har kuk ka*, whoever, 24 ; *hīta kuk*, anyone, 125 ; loc. *kū-hīta kuk lāsī*ᵃ, from anyone, 26, 83 ; *ka kuk*, whoever, 24.

Note that *bī kuk* and *har kuk*, even when singular, take the emphatic particle *dī*, not *aī*, 99.

kūkrai (pl. *kūkraī*), m. a puppy dog, 7, Gh. 229 (6). P. *kūtarai*.

kūkrāyᵃ (pl. *kūkrīyī*), f. a puppy bitch, 7, Gh. 229 (7).

kᵘlai (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. *kalai*.

klak, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

kulān (pl. *kulanu*, Gh. 243 (6)), *kullān* (pl. *kullannī*, No. 223), or *kwalān* (pl. *kwalannī*, 9 (7)), m. a son ; *kulāu*, 79, 107, 118, 120, 149, 169 (3), No. 55 ; *kullān*, 86, I (1-3, 9, 11, 14-5), No. 55 ; *kwalān*, 9 (7), 25, 107, Nos. 225, 228, 239 ; *kullān-aṭ*, thy son, I (20) ; *a-kulanni-ṭ*, thy sons, 79, 120.

kulanchī, see *kulankᵃ*.

kulanachī, see *kulanak*.

kulankᵃ (pl. *kulanchī*), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

kulanak, *kulanak* (see voc. below), or *kwalanak* (pl. *kwalanachī*, 9 (9)), m. a male child, a boy ; *kulanak*, 21, 79, 118, 135A, 146, 168 (19), 169 (95, 164) ; *kwalanak*, 7, 9 (9), 81 ; voc. *ē kulanaka*, I (21) ; *a-kulanak-a*, his child, 168 (18).

kilīyᵃ (pl. *kilīyī*, 9 (2)), f. a field-bed, Gh. 219 (5).

kᵘm, see *kayēk*.

kamar (pl. *kammarrī*, 9 (7)), m. a precipice, Gh. 219 (11). P.

kān or (I (19)) *gān*, adv. when ? 27, 75, 169 (24) ; *har kān*, at every time, each time, 26 ; *gudā-gān*, ever, at any time, I (19) ; *gān*, ever, I (19), the *gān* being repeated in the same sentence.

kaṇa, see *kana-wraghᵃ*.

kin, see *kayēk*.

kīn, *kīna*, *kīnī*, see *kwulak*.

kūn, adj. deaf, 142a, 169 (52). P. *kūy*.

kandᵃ (pl. *kandī*, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P.

kunḍᵃ (pl. *kunḍᵃī*, 9 (2)), a widow, 146, 169 (174) P.

kand-ghōlai (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

kanḍak, a herd (of deer or the like), 148, 169 (156). P.

kundak, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kaska*.

kandzar, a harlot ; pl. *kandzarī*, I (20).

kaṇᵃ-wraghᵃ (pl. *kaṇᵃ-wraghī*), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. *kar-ghᵃ*.

kapᵛēk (p.p. f. *kapak* ; aor. sg. 2, *kēpī* ; 3, *kapī*), to cut, sever, 126, 135B, 139 (3), 168 (16) ; pass. *kapᵛēk syōk*, 126, 139 (3), 168 (17).

kār, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.

kōr, anger. — *kayēk*, to make anger, to be angry, 146, 169 (82).

karbōṛaṡ (pl. the same), m. a kind of lizard. P.

kradzī, see *krāgh*.

kṛādzī, see *krāgʰ*.

kṛāgʰ (pl. *kṛātsī*, 9 (9). So Gh. 230, 6; ? a misprint for *kṛādzī*), f. a hyena. P. *kōzh*.

kṛāgh (pl. *kradzī*), com. gen., a crow, 9 (9). P. *kārgha*.

krik, aversion, loathing. — *kayēk*, to show aversion (to = abl.), 26, 83. P. *kraka*.

karal, m. a mat, 148, 169 (111).

krum, adj. deep, of great depth, 148, 169 (162) (of a well).

kirmaī, f. a hen, 8 (5).

This word occurs only in Gh. 47 (12), and the writing is not clear. The word is therefore doubtful.

kṛātsī, see *kṛāgʰ*.

kaṛtsi, adj. split, torn, rent asunder. — *syōk*, to become rent asunder, 83, Gh. 207 (10, 11).

kirwāṡ (pl. *kurwasī*, (?) *kirwassī*), m. a kind of lizard, 9 (7), Gh. 234 (8).

kaʷʷēk (p.p. f. *karak*; aor. sg. 2, *kērī*; 3, *karī*), to sow seed, Gh. 207 (6). P. *karʰl*.

ka-sē, see *ka*, 2.

kʷsī, plural, in *a-kʷsī*, the wazīrs, 56, 74. The singular of this word is not found.

The plural occurs only once, in Gh. 137 (5).

kishar, adj. junior, younger, I (3). P. *kashr*.

kaska, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kundak*.

kitāb (pl. *kutabbī*, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the genitive, 20d; *a-kitāb-am*, my book, 120. P.

kitābak, m. a small book, a pamphlet, dim. of *kitāb*, 162.

kōṭkīyī (pl. the same), f. a room of a village guest-house, Gh. 220 (14).

kōtalʰ (pl. *kōtalʰī*), f. (?) a pelican, (?) a wild goose, Gh. 233 (6). P. *kōtaṇa*, *kōtān* (Bellew, a pelican; Raverty, a wild goose).

kūtsʰ, a lane, 148, 169 (163). P.

kī-tsawʷēk or *kī-tsayēk* (p.p. f. *kī-tsawak* or *kī-tsayak*), to cause to call, 30A.

kī-tsʷēk (p.p. f. *kī-tsawak*, Gh. 207 (4); aor. sg. 2, *kī-tsēwī*, 61A1, 3, *kī-tsawī*, 61A1), to call, to summon, 30A, 61A1, I (16); pass. *kī-tsʷēk syōk*, to be called, to be addressed as, I (9, 11). Cf. *tsʷēk*.

kī-tsayēk, see *kī-tsawʷēk*.

kōṭwāl, m. the chief police officer of a town or city, 86, 123. P.

kawaī, *kawī*, *kēw*, *kēwī*, see *kayēk*.

kūwai (pl. *kūwaī*, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237; *i-kūwai likī*, (fell) into the well, 82, 122. Cf. *kūhai*.

kwulak (p.p. f. *kwalak*, 38; aor. sg. 1, *kīnʷm*, 62B; 2, *kīnī*, 38, 62B; 3, *kīna*, 38, 62B; impv. sg. 1, *kīnʷm*, 71; 2, *kīn*, 38, 71; 3, *kīnōn*, 71), to copulate.

kwalān, see *kulān*.
kwalanachī, *kwalanak*, see *kulanak*.
kwalannī, see *kulān*.
*kaw*ᵊ*m*, *kawin*, *kawōn*, *kawun*, *kēw*ᵊ*n*, see *kayēk*.
kwat, interrog. pronoun, what? see 25; cf. 169 (113).
kawyēn, see *kayēk*.
kīyē, adv. why? 27, 76; *kiyē ka*, why that, = because, I (21). Cf. *kī*, 1.
kayēk (p.p. m. *dōk*, 36; f. *dāk*. This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar:—

Past sg. m. *dōk*, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17); f. *dāk*, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 186), I (10, 16), II; pl. (obj. 3rd. pers.) *dāk-in*, II. Perf. m. *dōkhā*, 21, 23, 39, 135A, 169 (95); *dōk ā*, I (8, 11, 20).

Aor. sg. 1, *kaw*ᵊ*m*, I (19); *kay*ᵊ*m*, 81, 95; *k*ᵊ*m*, I (19); 2, *kēwī*, 61A1, 68 (1), 95, 144; *ka*, 61A1, A5, 68 (13); 3, *kawī*, 26, 59, 61A1, 69; *ka*, 59, 61A1, A5, I (6); *kī*, 39, 61A5; pl. 1, *kawyēn*, I (13); *kayēn*, 94, 146, 169 (138); pres. sg. 2, *bū kēwī*, 25-6; 3, *bū kawī*, 144, 146, 169 (9, 61); *bū ka*, 24, 144-5, 168 (14); pl. 2, *bū kaī*, 95; 3, *bū kawin*, 146, 169 (29); fut. pl. 3, *sū kawin*, 86, 123.

Impve. sg. 2, *kēw*, 68 (1); *kēw*ᵊ*n*, 6, 12, 26, 68 (1), 77, 83, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9); *ka*, 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166); 3, *kawun* or *kawōn*, 69; pl. 2, *kaī*, I (12-3); polite impve. *kī*, 70, 133. In the phrases *kar ka* or *kar kēw*ᵊ*n*, God knows, 73, we probably have impve. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70; to do, 23-6, 35, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19); to make, 81, 82-3, 86-7, 123, 133, 135A, B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186), I (6, 9, 10, 13, 19, 20-1), II, to do, to act, 145, 169 (89); to put (clothes on the body), I (12); *kar ka* or *kar kēw*ᵊ*n*, God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29. The following are some of those occurring in the grammar: *'amal kayek*, to carry out (an order), 86; *bal k.*, to light, set alight, 146, 169 (4, 166, 183); *dist k.*, to put on a person's hand, 146, 169 (103); *gaṛdan k.*, to put on, or round, a person's neck, 144, 168 (15); *ḥalāl k.*, to slaughter (an animal) in the prescribed way, I (13, 17); *ḥisāb k.*, to make up an account, 146; *jagaṛᵊ k.*, to fight, 169 (72); *jamaʿ k.*, to collect, bring together, I (3); *jōṛ k.*, to build, 135B, 144; *khālī k.*, to empty, 12, 83; *khalāṣ k.*, to release, 21, 169 (123); *khanī k.*, to laugh, II; *khun k.*, to be a murderer, to murder, 144, 169 (93); *kharts k.*, to expend, spend, 87; *khwurāk k.*, to eat food, 145, 168 (14); *khwāw k.*, to sleep, 144, 169 (60); *kōr k.*, to make anger, to be angry, 169 (82); *krik k.*, to show aversion, 26; *lūṭ k.*, to rob, plunder, 21, 169 (63); *mihrbānī k.*, to show kindness, 86; *pushtᵊnᵊ k.*, to inquire, 26, 83, I (16); *rahm k.*, to show pity, 169 (174); *ṣabr k.*, to wait, 6, 169 (133); *sūṇ k.*, to blow

(the nose), 168 (9) ; *sir k.*, to act or behave well, 145, 169 (170) ; *ṛum k.*, to immerse, 169 (107) ; *sustī k.*, to show laziness, 169 (129) ; *swār k.*, to cause (a person) to mount, 169 (177) ; *tamām k.*, to finish, I (4) ; *ṭop k.*, to jump, 86, 146, 169 (36) ; *trap k.*, to run, I (10) ; *yād k.*, 21, 135A, 169 (95) ; *zulm k.*, to show tyranny, 86 ; *zāṣḫī k.*, to put thorns (on a road), 169 (147) ; *zyātī k.*, to display excess, 169 (178).

L

-l, the form taken by *kal* (q.v.) when used as an enclitic after a word ending in a vowel.

lau, reaping, see *lau-garai*. P.

laganḍ'ēk, to pull, 168 (32). This word occurs only once (in the impve. sg. 2, *laganḍ*) in Gh. 247 (13), and the form is doubtful.

lau-garai, m. a reaper, 157. P.

lōgarī, adj. of or belonging to the valley of Lōgar, 163.

lagaw'ēk or *lagayēk* (p.p. f. *lagawak* or *lagayak* ; pres. sg. 3, *bū lagawī*, 24), to apply ; (of earnings) to spend, 24.

ligaw'ēk or *ligayēk* (p.p. f. *ligawak* or *ligayak*), to cause to wallow, to cause to roll, Gh. 210 (6).

lag'ēk (p.p. f. *lagak* ; aor. sg. 3, *laga*, 147, 169 (76)), to be applied, 58 ; to befall, happen, 147, 169 (76) (of wind beginning to blow). P. *lagēd^a l*. This verb is not included in the list in Gh. 210.

lagayek, see *lagaw'ēk*.

lig'ēk (p.p. f. *ligak* ; aor. sg. 2, *lig* ; 3, *ligī*), to roll, wallow, Gh. 210 (6).

ligayēk, see *ligaw'ēk*.

lāhōr, the town of Lahore ; used with def. art., 5.

lak, ascent ; — *kayēk*, to ascend, Gh. 210 (12). Cf. *lik'ēk*.

lik^a, pain, 125, 169 (101).

likī, postpos. governing loc., to, into, for. Use explained, 12, 82 ; elsewhere, *i-bāgh likī*, (went) to the garden, III ; *i-daryāb likī*, (immersed) into (*i.e.* in) the river, 169 (107) ; *i-kūwai likī*, (fell) into the well, 122 ; *i-s^a lawanai likī*, (said) to a madman, II ; *i-sō pēts mulk likī*, (went) to a far country, I (3) ; *i-mund-ghal likī*, (I long) for a fat tail, II ; *i-nādanū likī*, for foolish people, 82 ; *i ṣhōr likī*, (went) to the city, 154, 169 (157) ; *i-s^a saṛai likī*, (signed) to a man, II ; *i-syāk^a likī*, (sit) into (*i.e.* in) the shade, 169 (176) ; *i-ts^a likī*, for what (dost thou long), II ; *kū-f^a likī*, (say) to him, 116, (give) to him, 122, 139 (3) ; *kū-kar kuk likī*, (news came) to everyone, 26, 147 ; (look pleasant) for (*i.e.* before) everyone, 133, 168 (7) ; *kū-kuk likī*, (say) to whom ? 25 ; *kū-mun likī*, (write) for me, 6, 169 (114) ; (censured) to (*i.e.* before) me, 169 (62) ; *kū-mun likī*, (write a letter) to me, 6, 169 (114).

In the phrase *gharmi likī*, at noon (169 (158)), the locative preposition *i* is omitted. Cf. *kī*, 3.

lēkin, conj but, I (12) ; use explained, 91.

lak^a-ṣḫ^awai (f. and pl. *lak^a-ṣḫ^awai*, 7, Nos. 153-5), m. a deer, 148, 169 (156).

likaw'ēk or *likayēk* (p.p. f. *likawak* or *likayak*), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).

lik'ēk (p.p. f. *likayak*, 37, aor. sg. 2, *likā*, 61 (5); 3, *likayī*, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns *ker* (or *ri*), *dal*, or *kul*, 122. *lik'ēk kayēk* is also used with the meaning of *lik'ōk*, Gh. 210, 12. Cf. *lak*. We should perhaps spell *l'k'ēk* and *l'k*.

likayek, see *likaw'ēk*.

lalaw'ēk or *lalayēk* (p.p. f. *lalawak* or *lalayak*), to cause to hang, Gh. 210 (7).

lal'ēk (p.p. f. *lalak*, 58; aor. sg. 2, *lal*; 3, *lala*, 58), to hang, be suspended; to raise an outcry. P. *dzaṛ ēd'l* and *lalēd'l*, Gh. 120 (7).

lalayēk, see *lalaw'ēk*.

lanḍ (f. and pl. the same, 13), short, not long, 94, 169 (93). P.

langīy', f. the leg, 168 (32). P. *lēngai*, the leg below the knee.

lupaw'ēk or *lupayēk* (p.p. f. *lupawak* or *lupayak*), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).

lup'ēk (p.p. f. *lupak*; aor. sg. 2, *lup*; 3, *lupī*), to be suckled, to drink one's mother's milk, 146, 168 (19), Gh. 210 (5).

lupayēk, see *lupaw'ēk*.

lāīq, adj. fit, worthy, I (11); *ta-p' lāīq*, worthy of this, I (9). P.

lōṛ' (pl. *lōṛē*), f. a small mountain torrent, 9 (2).

laṛam (pl. *laṛamē*), m. a scorpion, Gh. 230 (9). P.

laṛaw'ēk or *laṛayēk* (p.p. f. *laṛawak* or *laṛayak*), to cause to stir, to cause to mix, Gh. 210 (8).

laṛ'ēk (p.p. f *laṛak*; aor. sg. 2, *lōṛi*; 3, *laṛī*), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. *laṛ'l*.

laṛayēk, see *laṛaw'ēk*.

laṣhtai (pl. *laṣhtaī*), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.

laspaw'ēk or *laspayēk* (p.p. f. *laspawak* or *laspayak*; aor. sg. 2, *laspēwī*; 3, *laspawī*), to push, shove, Gh. 210 (10).

lāst', postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in:—*i-harr' ḍūmā lāst'*, (inquired) from all the singers, 26; *i-ḍēr' lāst'*, from the camp, 19, 84, 122, 126, *i-fāī last'*, from among them, I (2); *i-s' faqīr lāst'*, (stole) from a mendicant, III; *i-dzut gham lāst'*, from (owing to) excessive grief, 109; *i-sr' sr' ghūndzī last'*, from the best garments, I (12); *i-ḥukm lāst'*, (rebelled) against, (swerved) from a command, 169 (130), I (19); *i-wuzh' lāst'*, (dying) from hunger, I (7); *i-māl lāst'*, from the property, I (2); *s' i-nawkarī lāst'*, one from among (*i.e.* one of) the servants, I (16), *i-fāī paṭṭī lāst'*, (filled himself) with those leaves, I (6); *i-tsēn last'*, since, II; *i-tsōn ryūz lāst' i-pēts'*, after some days, I (3); *kū-kuk lāst'*, from whom? 25; *kū-hīts kuk last'*, from anyone, 26; *kū-makālī Ṣāḥib lāst'*, from Mr. Macaulay, 122; *kū-mus lāst'*, from me, 18; *kū-tū lāst'*, from thee, 79, 86, 89, 92, 126, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 142d, and 169 (58)

Whenever *lāstᵃ* is used, *dī*, 1, must also appear in the sentence, see 12, 83, 126. For the few instances in which *dī* is not used, see 83. See *dī*, 1. Cf. P. *lāsta*, a side.

lasawᵛēk or *lasayēk* (p.p. f. *lasawak* or *lasayak*), to cause to lick, see *lasᵛēk*, Gh. 210 (3).

lasᵛēk (p.p. f. *lasak*; aor. sg. 2, *lēsī*; 3, *lasī*), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as *tsaṭᵛl*, which means 'to lick,' but the equivalent Urdū as *chāṭnā anguli-sē*, to lick from the finger.

lasayēk, see *lasawᵛēk*

lūṭ, m. robbery, plunder, Gh. 210 (11). —*kuyēk*, to rob, plunder, 21, 135A, 169 (63). P.

lēwᵃ (Gh. 54 (12)) or *lēwū* (Gh. 229 (14), 48 (4) (pl. *lēwgannī* or *lēwūī*, 9 (5, 8)), com. gender, 8 (7), a wolf. P. *lēwᵃ*, pl. *lēwagān*

lēwgannī, see *lēwᵃ*.

lawanai (pl. *lawanaī*, 129; f. *lawanīyᵃ*, q.v.), adj. mad, 129; a madman, 86, 95, II; voc. *ai lawanai-a*, II. P. *lēwanaī*.

lwang (pl. *lwandzī*), m. the slope down a hill, 9 (9). Cf. *pēolūmai*.

lwanᵛēk (p.p. f. *lwanak*; aor. sg. 2, *lwēni*; 3, *lwanī*), to sprinkle; to brush, dust, Gh. 210 (9). P. *lwanᵛl* (Gh.).

lawanīyᵃ (pl. *lawanīyₒ*), f. of *lawanai*, mad, 129; a madwoman.

lawᵃr, a bludgeon, 162, 169 (65). P.

lawᵃṛkai, m. a small bludgeon, 162.

lwuskᵃ, hunger, I (7). P. *lwaẓḥa*.

lyirai (pl. the same), m. a lamb, 9 (6). P. *wrai*

lēẓḥadūnkai, m. a sender, one who sends, 33E. P.

lāzim, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

M

-m, the form taken by the pronominal suffix *am*, q.v., when suffixed to a word ending in a vowel.

ma, the negative used with the imperative in Pashtō. It is borrowed from that language, and used instead of *mak*, in 77, 133, 168 (12). P.

maī (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

māī, m. (8 (6)), a month; for the names of months, see 165; *ta-Ḥasan Ḥusain a-māī*, the month Mōḥarram, 165; *ta-Safar māī*, the month of Ṣafar, 165; *wē māī chār shamba*, the last Wednesday of each month, 165.

mōᶜ, in *ṣḥō mōᶜ*, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

muchᵃī (pl. the same), f. a honey-bee, Gh. 235 (3). P.

madat-garai, m. a helper, 157. P. *madad-gār*.

maghzai, m. the throat, the neck, 126, 139 (3), 168 (17). P.

magar, conj. but, I (6); use explained, 91. P.

māhī (pl. *māhīgannī*, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. *māhai*, Prs. *māhī*.

maḥkam, adj. firm, strong, 168 (28). P.

maḥal, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167.

maḥmūd, N. of a certain king, Sulṭān Maḥmūd of Ghaznī, II. P.

mihmān, a guest; *mihmān kī* (without the locative preposition *i-*), for the guest, 82, 169 (192). P.

nahīn, adj. fine, not coarse, delicate, 148, 165 (111). P.

mihrbānī, f. kindness. — *kayēk*, to show kindness, 86. P.

muḥtāj, adj. necessitous, poverty-stricken, indigent, I (4). P.

mak, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 130-1, 147, 175, 178, 181-2). Use explained, 77. P. *ma*, which is also occasionally used in Ōrmuṛī. See *ma*.

māk, adj. withered, faded; — *syōk*, to wither, Gh. 211 (13-4).

mākh, pl. of *az* or *haz*, I. See *az*. P. *vāzḥ*.

mēkh (pl. the same), m. a locust, 9 (1). Cf. *milkhai*. P. *malakh*.

mukh, the face; the mouth, No. 36; *pa-mukh*, (fell) on (his) face, 104, 122; *mukh pa-mukh*, face to face, 74; *i-mukh inar*, before (governing gen.), I (8, 11). P. *makh*, the face.

*mukh*ª, old oblique form of *mukh*, used in adverbial phrases, as in *i-mukh*ª, before, in front, 74, No. 90; first, 16; *pa-mukh*ª, to the front, towards the front, 74. So also it is used to form a postposition, as in *i-f*ª *lāsī*ª *mukh*ª, before that, 83; *tar-mun i-mukh*ª, before me, No. 238.

mukhāō, the act of kneading, 155.

makhak (pl. *makhachi*), m. a kind of pulse, *mūng*, Gh. 223 (5).

makhlūq, human beings, the people, used with a plural verb, 26, 78, 99. P. a human being.

mukhawinª, the act of kneading or rubbing, kneading, rubbing, 155.

mukhawᵊek or *mukhayēk* (p.p. f. *mukhawak* or *mukhayak*, 57; aor sg. 2, *mukhēwī*, 61A1, 68 (1), 69; 3, *mukhawī*, 30A, 57, 61A1; impve. sg. 2, *mukhēw*, *mukhēwᵊn*, 68 (1); 3, *mukhawun*, *mukhawōn*, 69; the causal of this verb is also *mukhawᵊēk*, 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause to knead, to cause to rub.

makali, N.P. (English), Macaulay, 83, 122, 126.

mal, 1 (pl. *malī*, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19), I (2, 3); pl. cattle, No. 229. P.

māl, 2, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of *maḥal*, q.v.

mālᵊ, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).

mulá, N.P., voc. *wō Mulā*, 10.

mūlaī, f. a radish, II. P.

malk, see *mulak*.

malik, m. a chief, the headman of a village, 151, 169 (21). P.

mulk, a country, a region, I (3-5). P.

mulak, 1, or *mullak*, 1 (for the spelling *mullak*, see Gh. 123 (6)) (p.p. m. *mulak*, 92, 97; *mullak*, 5, 34, 85, 95, 135, 135A; f. *malk*, 38, 118, 120, 134; pl. 3, *malk-in*,

89; perf. m. sg. 3, *mulak hā*, 120, 142a; pl. 3, *malk hin*, 147; pluperf. m. sg. 3, *mullak byōk*, 24, I (14, 21); fut. imperf. m. sg. 3, *sū mullak*, 136C; aor. sg. 1, *mr*ᵃ*m*, 62A; 2, *mrī*, 38, 61A4, 62A, 68 (2); 3, *mrī*, 38, 61A4, 62A; pres. sg. 1, *bū mr*ᵃ*m*, I (7); 3, *bū mrī*, 120, 132; impve. sg. 1, *mr*ᵃ*m*, 71; 2, *mrī*, 38, 68 (2), 71; *mrōn*, 68 (2); 3, *mrōn*, 71), to die. P. *mṛ*ᵃ*l*.

mulak or *mullak*, 2, m. a corpse (*mullak*, 169 (90)).

milkhai (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. *mēkh*. P. *malakh*.

mallī, see *māl*, 1.

mullā, m. a priest, 156. P.

mullāgīrī, the office of a priest, priesthood, 156. P.

mullak, see *mulak*.

ma'lūm, adj. known, evident, IV. P.

miltagh, a gun, 162.

miltaghgat, m. a small gun, 162.

milīz (pl. *milizī*), f. an apple, 8 (1), Gh. 224 (6).

mēmnū, f. a female guest, 120.

man, a maund (the weight), 125; *tsōn man*, how many maunds? (with singular noun), 169 (64). P.

mainā (pl. *mainai*), f. a jay, Gh. 232 (8). P.

mun, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; *mūn ṣabā*, two days after tomorrow, in future, 75.

mēnᵃ, love, affection. — *kayēk*, to show love, 104. P.

mun, 1, oblique form singular of *az* or *haz*, I, q.v.

mun, 2, adv. and conj.; use explained, 93; then, at that time, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 79, 86, 89, 92, 93, 122, 136A, C, D, F, 151; *mun ka*, if, 92.

mund-ghal, the tail of the fat-tailed sheep or *dumbā*, 75, 79, II. The corresponding P word is *lam*.

maindān (pl. *maindanī*, *f maindanm*, 9 (7)), m. a plain, a field, an arena, 8 (1).

manḍᵃēk (p.p. f. *manḍak*; aor. sg. 2, *mēnḍi*; 3, *manḍi*), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. *manḍᵃl*.

mandz, middle, in *i-mandz inar*, in the middle, 74. P. *mandz*, between.

mangōr (pl. *mangarī*), m. a kind of snake, 9 (7), Gh. 230 (7). P.

mīnak, see *ta-mīnak*.

munshī, m. a clerk, 156. P.

munshīgīrī, the profession of a clerk, 156.

mīnshakᵃ, see *ta-mīnshakᵃ*.

manᵃēk (p.p. f. *manak*; aor. sg. 2, *mēnī*, 68 (1); 3, *manī*, Gh. 211 (9); pres. sg. 1, *bū manᵃm*, 142c, 169 (16); 2, *tū mēnī*, 169 (87); impve. sg. 2, *mēn*, 68 (1); *mēnᵃn*, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. *manᵃl*.

mrī, see *mulak*.

mār (pl. *maṛṛī*), m. flour, *āṭā*, 9 (7), 169 (184), Gh. 220 (9).

mard, a man. See *nā-mard*, s.v. *nā*. P.

mradzī, see *mrīg*.

mirdzī, see *gōn^a-mirg^a* and *tāk-mirg^a*.

mrēg (9 (9), No. 57), or *mrēk* (9 (9), 148, 156, 169 (146), No. 57) (pl. *mradzī*, I (12)), m. a slave.

mirg^a (pl. *mirgī*, 9 (2), but *gōn^a-mirg^a*, a skylark, pl. *gōn^a-mirdzī*, and *tāk-mirg^a*, a wagtail, pl. *tāk-mirdzī*, 9 (9)), f., 8 (3), a sparrow. P. *murghaī*. Cf. *gōn^a-mirg^a* and *tāk-mirg^a*.

murghāl, a word given in Gh. 211 (11), but without any meaning.

murghālayēk, a verb given in Gh. 211 (14), but without any meaning.

murghān (pl. *murghanī*, (?) *murghanwī*, 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. *murgh^a*.

murghāwī (pl. the same), f. a wild duck, 8 (5), Gh. 233 (3). Prs. *murghābī*.

mrīk, see *mrēg*.

mrīkwālī, slavery, 156.

mr^am, *mrōn*, see *mulak*.

maṛṛī, see *māṛ*.

mērṣk, the sun, 80, 81, No. 62. *mērṣk prēts*, N. of a certain time of the day, sunrise, 167. Cf. Prs. *mihr*, Munjānī *mera*, Avesta *mithra-*. The word should probably be spelt *mēṣk*. P. *mmar*.

maṛistōn, a cemetery, III. P. (Wazīrī).

mārtsōī (pl. the same), f. an ant, Gh. 235 (5).

marawur, adj. angry, vexed, 83, 169 (172). P.

marāy^a, f. the throat, gullet, windpipe, 126, 135B, 139 (3), 168 (16). P. *maraī*.

maṛyūgh (pl. *maṛyūdzī*), f. a frog, 9 (9), Gh. 134 (3).

maryōk, the moon, No. 63.

marzā (pl. *marzawī*, 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 118, 120, 142b, 148, 150, 156, 169 (160), I (17, 21), No. 49. ? Cf. Prs. *mīrzā*, a prince.

marzātōb, brotherhood, brotherliness, 156.

marzawī, see *marzā*.

m^aṣhē (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. *mach*.

miṣh (pl. *miṣhē*), m. a bull-buffalo, Gh. 228 (10). P. *mēṣh*.

miṣh^a (pl. *miṣh^aī*), f. a cow-buffalo, Gh. 228 (9). P. *mēṣha*.

māshk, N.P. of a man, 73.

māṣhk, see *maṣhtak*.

mēṣh, see *mērṣk*.

maṣhtak (p.p. f. *māṣhk*, 38, 134, 168 (11); aor sg. 1, *maz^am*, 38, 62A; 2, *maz*, id.; 3, *mazī*, id.; impve. sg. 1, *maz^am*, 71; 2, *maz*, 38, 71; 3, *mazōn*, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. *mūt*, broken.

miṣāl, an example. *pa-miṣāl* (governs gen.) *likī*, I (9). P.

muṣlaḥt, consultation. — *kayēk*, to consult. P. *maṣlaḥat*.

mōṭ (pl. *maṭs*, ? *maṭṭī*, 9 (7)), vetch, *chunnā*, 9 (7). Gh. 223 (10). P.

muṭ, the fist, 168 (28). P. *mūṭ*.

mutkhal^aēk (p.p. f. *mutkhalak*; aor. sg. 2, *mutkhal*; 3, *mutkhalī*), to thrust into, to prick, Gh. 211 (5).

matat (pl. *matattī*), f. an apricot, 8 (1), 9 (7).

mutaw'ēk or *mutayēk* (p.p. f. *mutawak* or *mutayak*; aor. sg. 2, *mutēwī*; 3, *mutawī*), to rub, anoint, Gh. 211 (8). P. *maṣḥ'l.*

māw', f. a mother, 143, 169 (30), No. 48; *a-māw'-m*, my mother, 120, 142a.

mēw' (pl. *mēwī*), f. a fruit, 8 (3), 9 (2). P.

mayā, a flock, herd, 25, 148, 169 (157).

mayachi, *mayak*, see *kuch-mayak.*

myāndēnā, f. a mare, 7, 8 (5), 118, 139. P. *mādyān.* A horse is *yānsp*, q.v.

myaur (pl. *myaurī*), m. a peacock, Gh. 233 (15). P. *mōr.*

myāsī (pl. *myāsaī*), f. a mosquito, 8 (5), 9 (4). P. *māskai.*

maz, *mazī*, see *maṣḥtak.*

m'zai, a twist (of string, rope, or the like), Gh. 211 (12, 14). P. *mazai.*

mizdik (pl. *mizdichī*), m. a mosque, 9 (9), 162, Gh. 220 (12). P. *masjid.*

mizdkak (for *mizdikkak*), m. a small mosque, 162.

mazdūr (pl. *mazdūrī*), m. a labouring man, a servant, I (7, 9) (pl.). P.

mazōn, see *maṣḥtak.*

mzarai (pl. *mzaraī*), m. a tiger, 73, 98 (2), 151, Gh. 229 (10). P.

mzarīy' (pl. *mzarīyī*), f. a tigress, Gh. 229 (11). P. *mzarai.*

m'z'ēk (p p. f *m'zak*), to be twisted (string, rope, etc.), Gh. 211 (14).

N

-n, for the pronominal suffix *an*, q.v., when added to a word ending in a vowel.

na, 1, adv. of negation. Used in answering questions, no. *na a* is also employed in the same way. It is emphasized by repetition, as in *na na*, no, no. As a negative in a sentence it is only used when repeated, as in *na . . . na*, neither . . . nor. In other direct statements or questions *nak* is used, but *mak* or *ma* is used with the imperative. See 77.

na, 2, see *nastak.*

na, 3, in *na-ghōk*, *na-w'lak*, qq.v.

nā, privative particle. P. Used as a prefix, it converts a noun substantive into a negative adjective, 164. The following examples of the use of this particle appear in the foregoing pages:—*nā-dān* (pl. *nā-dannī*, 9 (7), 82), adj. ignorant, 164; a fool, 9 (7), 82. P.; *nā-fahm*, adj. unintelligent, 164. P.; *nā-jōṛ*, adj. unwell, indisposed, sick, ailing, 164. P.; *nā-jōṛai*, id., 125, 129, 152; *nā-mard*, adj. unmanly, 164. P.; *nā-tars*, adj. fearless, pitiless, 164. P.

naī, 1, see *ka-naī*, s.v. *ka*, 3.

naī, 2, see *nastak.*

nachī (pl. the same), f. a white ant, 8 (5), Gh. 235 (13).

nādān, *nādannī*, see *nā-dān*, s.v. *nā.*

na-ghōk (p.p. f *naghak*, 38; aor. sg. 1, *nis'm*, 62A; 2, *nis*, 38, 62A; 3, *nisī*, 38, 62A; pres. pl. 1, *bū nisyēn*, 122, 126, 132; impve. sg. 1, *nis'm*, 71, 2, *nis*, 38, 71; 3, *ṇisōn*, 71), to emerge, issue, I (18); used with the contracted pronouns, *hir* (or *rī*), *dal*, or *hal*, 122; *hal na-ghōk*, to go out, 122, 126, 132. Cf *aghōk* and *waghgōk.* The causal of this verb is *na-w'lak*, q.v., Gh. 212 (7).

n'k card. nine, 16. P. *nōh.*

nahī, negative adv. said by Gh. to be used with the imperative, 77.

n°ham, ord. ninth, 16.

nō-jīstū, card. twenty-nine, 16.

nak, 1, negative adv. not. This is the regular negative employed in direct statements and interrogative sentences, *mak* being used with the imperative, see 77. Cf. 23, 24, 26, 39, 56, 73, 75, 78-2, 86, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129, 135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73, 81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.

nak, 2, see *akhwara-nak*, *tra-nak*. Cf. Prs. *-nāk*.

nak, 3, see *nōk*.

nāk, 1, see *nyōk*.

nāk, 2, f. a wife, 118, 134, No. 53; — *kayēk* (past sg. *nāk dāk*), to marry, Gh. 213 (3, 13).

nēk, adj. good, virtuous, 24, 156. *nēk-nām*, adj. possessing a good name, of good repute, 94. P.

nēkī, f. virtue, goodness, 156, with def. art. *a-nēkī*, virtue, 26, 87, 143, 169 (116), cf. *a-*. P.

nōk (p.p. f. *nak*, 38; aor. sg. 1, *nis°m*, 62B; 2, *nis*, 38, 62B; 3, *nisa*, 38, 62B; impve. sg. 1, *nis°m*, 71; 2, *nis*, 38, 71, No. 235; 3, *nisōn*, 71), to seize, catch hold. P. *nīwul*, pres. *nisī*.

nēknam, see *nēk*.

nauākar (pl. *naukarī*, I (16)), m. a servant, 75, I (16). P.

nikiz°ēk, or *nikīz°ēk* (p.p. f. *nikīzak*; aor. sg. 2, *nikīz*; 3, *nikīzī*), to throw down; to throw, propel, 57, Gh. 212 (6).

nālattī, pl. swine, I (5, 6). The singular of this word has not been ascertained.

nma-ṣhām (84) or *nmā-shām* (167), N. of a certain time of the day, evening, 84, 167; *awwal nmā-shām*, the time immediately after sunset, 167. P. *nmā-ṣhām*. Cf. *nīm*.

-nām, a name, No. 220. *nāmı-at*, thy name, 25, 148, 169 (2). Cf. *bad-nām*, s.v. *bad*, and *nēk-nām*, s.v. *nēk*. P.

nāmī, a particle used to strengthen a negative, as in *nāmı nak*, not at all, 23, 77.

nim, for *nīm*, in the following:—*nim-ryūz*, a certain time of the day, about 3 P.M., 167; *awwal nim-ryūz*, 2 P.M., 167; *ṭūṭ nim-ryuz*, about 3-30 P.M., 167. Cf. *nmā*.

nīm, adj. half, 16; used in forming fractions, 16. *nīm shīw*, midnight, 167. P.

nī°mat, favour, graciousness, 143, 169 (140). P.

nimaw°ēk or *nimayēk* (p.p. f. *nimawak* or *nimayak*), to cause to descend, to take down, Gh. 212 (10).

nāmyēk (p.p. f. *nāmyak*; aor. sg. 3, *nāma*), to name, 37, 59.

nim°ēk (p.p. f. *nimak*; aor. sg. 2, *nim*, 61A3; 3, *nimī*, 61A3), to descend.

nimayēk, see *nimaw°ēk*.

nmāz, prayer, 148, 169 (189). P. *namāz*.

nīnī (133, 168 (9)), or *nēnī* (No. 34), the nose. *a-nīnī sūa ka*, blow your nose, 133, 168 (9).

n°r, m. a male, a man; used to indicate the masculine gender, 7. *n°r-ṣh°dz* (pl. *n°r-ṣh°dzī*), m. a male woman, a eunuch, Gh. 226 (13). P. *nar*.

nar, f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 142a, 143-5, 148, 169 (10, 71, 86, 106), I (15), No. 67; *i-nar*, at home, 74, 85, 108, 120, 132. The postposition *inar*, in, q.v., is derived from *i-nar*.

naraī (pl. *naraē*), m. a mountain pass, 8 (2), 9 (6).

nōṛī (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154, 192), I (7). P. *nwaṛaī*.

narm, adj. soft, tender. — *syōk*, to become soft, Gh. 104 (5). P.

n°rṣḥ°dz, see *n°r*.

nōrṣḥṛ, adj. soft, not hard, 152, 169 (141).

naṛ°ēk (p.p. f. *narak*; aor. sg. 2, *naṛ*; 3, *nara*), to low (of a cow). P. *naṛ°l*, to bray.

nas, the belly, 125, 169 (101). P.

nis, see *na-ghōk* and *nōk*.

nasīb, fortune, luck, fate, 143, 169 (145). P.

nīsht°, the place above, 74; the place outside, 74; *i-nisht°*, adv. outside, externally, 108; *pa-nīsht°*, to the outside, (going) outside, 104, 122, I (18).

naṣḥtar (pl. *naṣḥtarī*), m. the mountain pine, Gh. 225 (11). P.

nāsk, see *nastak*.

nis°m, see *na-ghōk* and *nōk*.

nastak (p.p. m. *bū nastak ba*, he is seated, 73; f. *nāsk*, 38; past m. sg. 1, *nastak-am*, 73; 2, *nastak-ē*, III, 3, *nastak*, 78, 85, 86, 102, 108, III; pl. 3, *nāsk-in*, 89, 102, 113, 134; perf. m. sg. 3, *nastak hā*, 86; aor. sg. 1, *n°m*, 62B; 2, *naī*, 38, 61B4, 62B, 68 (3); 3, *na*, 30B, 38, 61B4, 62B; impve. sg. 1, *n°m*, 71; 2, *naī*, 38, 68 (3), 71, 169 (176); 3, *nōn*, 71; pl. 2, *naī* or *nāī*, 70-1), to sit down, to sit. P. *kṣḥē-nāst°l*. The causal of this verb is *naw°ēk* or *nayēk*, 30B.

nat°ēk (p.p. f. *natak*; aor. sg. 2, *nat*; 3, *natī*), to pillage, loot, Gh. 212 (13). P. *nat°l*.

nāw° (pl. *nāwī*), f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. *nāwa*, a gutter.

nawī, card. ninety, 16.

nwī, see *nwastak*.

nīw, *nīwī*, see *nyōk*.

na-w°lak (p.p. f. *na-w°lk*; aor. sg. 1, *na-w°r°m*, 62B; 2, *na-w°r*, 38, 61B1, 62B; 3, *na-w°ra*, 30B, 38, 61B1, 62B; impve. sg. 1, *na-w°r°m*, 71; 2, *na-w°r*, 38, 71, No. 237; 3, *na-w°rōn*, 71; pl. 2, *na-w°raī*, I (12)), to take out, 38, 61B1, 62B, 71; to bring out, I (22); to put out, 30B; to draw (water from a well), No. 237. This verb is the transitive or causal form of *na-ghōk*, Gh. 212 (7); in turn, it has itself a causal *na-w°raw°ēk*, or *na-w°rayēk*, 30B. Cf. *w°lak*.

nwalaw°ēk or *nwalayēk* (p.p. f. *nwalawak* or *nwalayak*), causal of *hīshtak*, to read, q.v. Gh. 214 (13).

nw°m, *nwōn*, see *nwastak*.

nīwun, *nīwón*, see *nyōk*.

na-w°raw°ēk or *na-w°rayēk* (p.p. f. *na-w°rawak* or *na-w°rayak*), causal of *na-w°lak*, q.v. This form is rarely used, 30B.

nwasai, m. a grandson, 120, 125, 150.

nwāsk, see *nwastak*.

nwastak (p.p. f. *nwāsk ;* aor. sg. 1, *nwᵊm*, 62A; 2 and 3, *nwī*, 38, 62A ; impve. sg. 1, *nwᵊm*, 71 ; 2 and 3, *nwōn*, 38, 71), to lie down ; to go to sleep.

nāwyī, f. a bride, 148, 169 (160). P. *nōwē*.

nwawᵊēk or *nwayēk* (p.p. f. *nwawak* or *nwayak*) (causal of *nwastak*, to go to sleep), to put to sleep, Gh. 212 (8).

nawᵊēk or *nayēk* (p.p. f. *nawak* or *nayak ;* aor. sg. 2, *nēwī ;* 3, *nawī*) (causal of *nastak*, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).

nyōk or *niyōk* (p.p. f. *nāk*, 38, 135B, 168 (13) ; aor. sg. 1, *nīwᵊm*, 62A ; 2, *nīw*, 38, 61A3, 62A, 68 (3) ; 3, *nīwī*, 38, 61A3, 62A, 69 ; impve. sg. 1, *nīwᵊm*, 71 ; 2, *nīw*, 38, 68 (3), 71, 82, 169 (192), No. 227 ; 3, *nīwun*, 69 ; *nīwōn*, 69, 71), to put, place, set.

niyak, m. a maternal uncle, 120. P. *niyāyᵃ*.

niyōk, see *nyōk*.

niyat, f. intention, design, resolution, 135B, 146, 169 (69). P.

nyūw (f. *nyūwᵊ*), new, 135B, 144, 169 (86). P. *nawai*.

nzhōr, f. a son's wife, a daughter-in-law. P.

P

pᵊ, see *kō*, 1.

pa, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, *pa-dyō zāmᵃ*, (eats) with both jaws, 145, 168 (14) ; *pa-fulānai-u nawᵊlak*, I put him out by means of so and so, 30B ; *pa-lawᵊr*, (beat) with a cudgel, 169 (65) ; *pa-mus a dzōk*, he struck by means of me, 115 ; *pa-pūndᵃ*, (kick) with the heel, 168 (33) ; *pa-tūrᵃ*, (slay) with a sword, 20c, 86 ; *pa-badkharchī*, by means of bad expenditure, I (3) ; *pa-tsami*, (signalled) with the eyes, II.

It is often used to form adverbs of time or place, as in *pa-fᵊ*, there, 27, 74 ; *pa-pᵊ*, here, 27, 74 ; *pa-ryūz*, by day, 75 ; *pa-shiw*, by night, 75 ; *pa-tsat*, behind the back, beh nd, 74, 148, 169 (92) ; afterwards, 74 ; see also bel. ; *pa-fᵊ waqt*, at that time, I (4) ; *sāʿat pa-sāʿat*, at every moment, 104.

Or adverbs of motion to, the letter ᵃ being added to the main word, as in *pa-bēẓḥᵃ*, to above, upwards, to outside, 74 ; *pa-dzēmᵃ*, to below, downwards, 74 ; *pa-khwarintsᵃ*, towards the right, 74 ; *pa-mukhᵃ*, to the front, 74 ; see also bel. ; *pa-nīshtᵃ*, to the outside, 74, 122, I (18) ; *pa-pētsᵃ*, to the outside, 74 ; *pa-sa*, hither, in this direction, behind, 74 ; without, except (governing loc.), 82, 88 ; *pa-tsēlᵃ*, towards the left, 74.

It also forms adjectives or other adverbs, as in *pa-khwashā syōk*, to become happy, I (14) ; *pa-ghuṣṣa syōk*, to become angry, I (18) ; *pa-qahr syōk*, to become enraged, 86 ; *pa-yangh syōk*, to embrace, I (10).

Or postpositions governing the genitive, as in *pa-miṣāl*, like, I (9) ; *pa-pōrkai*, with, together with, 74 ; *pa-rang*, like, 81. Compare *pa-pᵊ rang*, in this manner, 27, 73.

Other miscellaneous uses are *pa-ʿumr*, (never) in (his) life, IV ; *pa-galgh*, (carry) on the shoulder, 142c, 168 (29) ; *pa-khabar*, cognisant (of=abl.), 126, 169 (17) ; *pa-khwai*, by oneself, of one's own accord, 21, 79 ; *pa-langīyᵃ*, (pull)

by the foot, 168 (32); *pa-mukh*, (fall) on the face, 122; *mukh pa-mukh*, face to face, 74; see also ab.; *pa-tsat*, (fell) flat on the back, 104; see also ab.

Verbs indicating kindness, tyranny, or rage, take *pa* with *izar*; examples, 86.

pa is also used to form a gerund; examples, 34.

pai, see *hō*, 1.

piā (pl. the same, 9 (4)), m. a father, 15, 83, 118, 120, 146, 169 (104), I (2, 7, 8, 10, 12, 17-9), Nos. 47, 101; voc. *ē piē*, I (2, 8, 11); *a-piē-m*, my father, 142a; *a-piē-wa*, his father, 89.

pōī, understanding, comprehension, in *pōī aghōk*, to understand, 24, 144; *pōī kayēk*, to cause to understand, Gh. 189 (9). P. *pōh*, intelligent.

pēchūmai (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. *lwang*.

*paghl*ᵃ (pl. *paghl*ᵃ*ī*), f. a damsel, Gh. 226 (12). P. *pēghla*.

pagṛīwāl, one who wears a turban, 163.

*pagṛīy*ᵃ, f a turban, 108, 146, 163, 169 (112), III. P. *pagṛaī*.

pahar, a certain division of time, a watch of three hours; *awwal pahar*, the first watch of the night, 167. P.

*pak*ᵃ *bāṣh*ᵃ (pl. *pak*ᵃ*ī bāṣhā*), f. a kind of kite or falcon, Gh. 232 (5). Cf. *bāṣh*ᵃ.

pāk (pl. the same), adj. clean, pure, 169 (143). P.

pikachī, see *pikak*.

pōkh, adj. ripe. — *syōk*, to become ripe; — *kayēk*, to make ripe, Gh. 188 (10, 12). P.

pakhak, see *pakh'ēk*.

pakhulī, adj. appeased, reconciled, 169 (173). P. *pakhulā*.

pakhsaw'ēk or *pakhsayēk* (p.p. f. *pakhsawak* or *pakhsayak*), to cause to fret, Gh. 188 (11).

pakhs'ēk (p.p. f. *pakhsak*; aor. sg. 2, *pakhs*; 3, *pakhsa*), to fret, pine, 58, Gh. 188 (11). P. *pakhsēd*ᵃ*l*

pakhsayēk, see *pakhsaw'ēk*.

pakh'ēk (p.p m. *pakhak*, 36; f. *pyūkhk*, 37, 59; aor. sg. 2, *bēzī*, 61A2, 68 (1); 3, *bizā* or *bizzi*, 59, 61A2; impve. sg. 2, *bēz'u*, 68 (1), 99, 144, 169 (155)), to cook. P. *pakhawul*. For the spelling *bizzī*, see Gh 76 (5).

pīkak (pl. *pikachī*, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

pakār, adj. useful, 94, 146, 169 (94); necessary, needful, 79, 82. P.

p'lai, adj. afoot, on foot, 169 (6). P.

palau, m. side, direction, quarter. As adv., in the direction of, 74; *i-f*ᵃ *palau*, in that direction, 27, 74; *i-p*ᵃ *palau*, in this direction, 27, 74; *tsēn palau*, in what direction, whither, 25, 27, 74. P.

*pēl*ᵃ, silk. *ta-pēl*ᵃ, of silk, silken, 129, 168 (10). P.

plan (f. the same, 13), adj. wide, broad, 15, 142d, 169 (58). P. Cf. *pan*.

plaṣht'ēk (p.p. f. *plaṣhtak*; aor. sg. 2, *plaṣht*; 3, *plaṣhti*), to fold, wrap, Gh. 190 (7).

plaṭaw'ēk or *plaṭayēk* (p.p. f. *plaṭawak* or *plaṭayak*), to cause to return, to bring back; to upset; to cause to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭ'ēk (p.p. f. *plaṭak*, 57; aor. sg. 2, *plaṭ*; 3, *plaṭī*, 57; impve. sg. 2, *plaṭ*), to return (P. *paḷaṭ'l*); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).

plaṭayēk, see *plaṭaw'ēk*.

pāḷ'ēk (p.p. f. *pāḷak*; aor. sg. 2 and 3, *pāḷī*), to cherish, protect, Gh. 189 (7). P. *pāl'l*.

pan, adj. wide, expanded, Gh. 192 (9, 11). Prs. *pahn*. Cf. *plan*.

pōn (pl. *panī*, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).

pīn (pl. *pīnī*), m. honey, Gh. 225 (7).

*pūnd*ᵃ, the heel. P. *pa-pūnd*ᵃ *dzōk*, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. *punḍīy*ᵃ.

pand-ghōlai, a cattle-yard, 159.

panḍūk (pl. *panḍūchī*, 9 (9), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.

*punḍīy*ᵃ, the heel, 132, 168 (34). P. *pūnḍeī*. Cf. *pūnd*ᵃ.

pēndz, card. five, 16; *pēndz-gaḍ*, the five, all five, 16.

pindzā or *pīndzā*, see *pīng*.

pandzam, ord. fifth, 16.

pandzēs, card. fifteen, 16.

pandzaṣṭū, card. fifty, 16.

pīng (pl. *pindzā* or *pīndzā*), m. a cock, 9 (9), No. 72.

*ping*ᵃ, N. of a certain hour of the night, the end of the night, the time just before dawn, 167.

pingṛak (pl. *pingṛakī*), m. a moth, 9 (9), Gh. 235 (12).

*pingīy*ᵃ (pl. *pingīyī*), f. level ground on a hill, a plateau, Gh. 220 (2).

panjī-jistū, card. twenty-five, 16.

pra, *prā*, see *prawak*.

praā, *prāw*, see *prayēk*.

pārᵃ, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, *ta-f*ᵃ *pārᵃ*, for that reason, therefore, 27, 76; *ta-p*ᵃ *pārᵃ*, for this reason, on this account, 27, 76, II; *ta-ts*ᵃ *pārᵃ*, why? 27, 76, 169 (8); *ta-randzōr pārᵃ*, (good) for the sick, 79; *ta-tsarāō pārᵃ*, (sent him) for feeding (*i.e.* to feed) (swine), I (5); *tarᵃ pārᵃ*, for him, for his sake, I (10).

pᵃṛai, m. a rope, string, cord, 148, 169 (91). P.

pāṛī, f. the foot, I (12), No. 33; *a-pāṛī-m*, my foot, 169 (50); *a-pāṛī-wa*, his foot, 143, 168 (25).

pērai (pl. *periyaunī*, 9 (8)), a demon, 9 (8), 148, 169 (179). P.

pēri, adv. now, 75, 95, 169 (23).

parghūnaw'ēk or *parghūnayēk* (p.p. f. *parghūnawak* or *parghūnayak*; impve. pl. 2, *parghūnawaī*, I (12)), to dress, to put clothes on some one, 30B.

parghūn'ēk (p.p. f. *parghūnak*; aor. sg. 2, *parghūn*; 3, *parghūnī*; impve. sg. 2, *parghūn*), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4). Cf. P. *aghūst'l*.

parghūnayēk, see *parghūnaw'ēk*.

prāk, see *prawak*.

pōrkai, in *pa-pōrkai*, adv. with, together with, 74. Cf. P. *pōrē*, near.

*parkāṛ*ᵉ (pl. *parkāṛī*), f. wood in chips, splinters, Gh. 224 (14).

prākawunkai, m. a seller, one who sells, 33D.

prān, adv. yesterday, 75, 90, 154, 169 (108). *pran shiw*, yesterday night, last night, 75. P. *parūn*, Wazīrī P. *parīn*.

ṛandzī, see *ṛōng*.

prūndzawᵊēk or *prūndzayēk* (f. *prūndzawak* or *prūndzayak*; aor. sg. 2, *prūndzēwī*; 3, *prūndzawī*), to cause to sprinkle. Causal of *prusnayēk*, q v. (Gh. 188, 8).

ṛōng (f. *ṛōngᵃ*; pl. m. and f. *ṛandzī*), m. a leopard, 9 (9), Gh. 229 (12, 13). P. *ṛāng*, Wazīrī P. *ṛōng*.

parōṛᵉ (pl. *parōṛī*), f. rice-straw, 9 (2), Gh. 223 (13). P. *palāla*.

parᵐṣhkᵃ (pl. *prēṣhchī*), f. a swallow, a swift, 9 (9), Gh. 232 (7).

parsal, adv. next year, 167. Prs. *pārsāl*.

prusnawᵊēk or *prūsnayēk* (p.p. f. *prusnawak* or *prusnayak*; aor. sg. 2, *prusnēwī*, 3, *prusnawī*), to sprinkle. The causal of this verb is *prūndzawᵊēk*, q.v. (Gh. 188, 8).

prastᵊek (p.p. f. *prastak*; aor. sg. 2, *prast*; 3, *prastī*), to worship, Gh. 190 (9). Cf. P. *parast*, a worshipper.

prēts, in *merṣhṛ-prets*, a certain time of the day, sunrise, 167.

prīw, see *prayēk*.

parwā, see *bē-parwā*, s v. *bē*, 2.

prawak, 1 (p.p. f. *prāk*, 33D, 38; aor. sg. 1, *prāwᵉm*, 62B; 2 and 3, *pra* or *prā*, 38, 61B5, 62B, 68 (3), 69; impve. sg. 1, *prāwᵉm*, 71; 2, *pra* or *prā*, 38, 68 (3), 71; 3, *prāwun*, *prāwōn*, 69, 71), to sell.

prawak, 2, see *prayēk*.

parawak, a broom, 158.

prayēk (p p. f. *prawak*, 37, 59; aor. sg. 2, *prīw*, 61A5; 3, *prai*, 59, 61A5), to strike, beat, smite, Gh. 190 (10).

parayēk, to sweep, 158 This verb is referred to in Gh. 27 (1), but nowhere are its principal parts given.

paṛyēk (p p. f. *paṛyak*, 37; aor. sg. 2, *parṛaī*, 61B5; 3, *paryī*), to fry, roast, Gh. 190 (8).

pēṛiyannī, see *pōrai*.

pīs, *pisi*, 1, see *puṣhtak*.

pisī, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).

pus (pl. *pusī*), com. gen. a cat, No. 71, Gh. 229 (8).

pischī, see *pisk*.

piṣhtak (p.p. f. *piṣhk*, 38; aor. sg. 1, *pisᵉm*, 62A; 2, *pīs*, 38, 62A; 3, *pisī*, 38, 62A; impve. sg. 1, *pisᵉm*, 71; 2, *pīs*, 38, 71; *pīsᵉn*, 6, 38, 71, 169 (114); 3, *pisōn*, 71), to write, 6, 81, 94, 169 (114).

puṣhtᵉnᵉ, f. inquiry. — *kayēk*, to make inquiry, to ask, 26, 83, I (16). P.

puṣhtᵉnawᵊēk or *puṣhtᵉnayēk* (p.p. f. *puṣhtᵉnawak* or *puṣhtᵉnayak*; aor. sg. 2, *puṣhtᵉnēwī*; 3, *puṣhtᵉnawī*), to ask, inquire, Gh. 189 (6). P. *puṣhtēāᵉl*.

pisk (pl. *pischī*), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).

pisᵉm, *pīsᵉn*, *pisōn*, see *piṣhtak*.

pat, the upper part of the back, No. 43; the back (of a horse), No. 227; *a-pat-am*, my back, 168 (21).

p'ṭ, m. the forehead, 87, 133, 168 (7).

paṭ (pl. *paṭṭi*), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P. *pāṇa*, a leaf; *paṭ*, the bark of a tree.

paṭṭ (pl. *paṭṭi*), m. cooked pulse, Gh. 222 (5). P. *paiti*.

pūt, adj. blown out, puffed out, Gh. 189 (11).

*patakk*ᵃ, f. a duck, No. 73.

patang (pl. *patandzi*), m. a moth, Gh. 235 (11). P.

pats, a kiss, Gh. 190 (11); — *kayēk*, to kiss (person in dat.), I (10).

pāts (pl. *pātsī*), f. millet-bread, bread made of *bajrā*, 8 (1), Gh. 221 (13).

pēts, 1, adj. far, distant, 74, I (3, 10), No. 89; *dzut pēts*, very far, 134, No. 224; *isōn pēts*, how far? No. 222.

pēts, 2, the back; *tsōn ryūz pēts*, after some days, 26; *pa-pēts*, backwards, 104. *i-pēts*ᵃ, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 239; *i-pēts*ᵃ *kayēk*, to put away, 83, govs. abl. 83, I (3); *pa-pēts*ᵃ, to behind, 74.

pētsuf, abstemiousness; with def. art. *a-pētsuf*, abstemiousness (see *a-*), 79, 81, 82.

pitsaw'ēk or *pitsayēk* (p.p. f. *pitsawak* or *pitsayak*), to cause to drip, Gh. 190 (3).

pats'ēk (p.p. f. *patsak*), to kiss, Gh. 190 (4). Cf. *pats*.

pīts'ek (p.p. f. *pītsak*; aor. sg. 2, *pīts*; *3, *pītsī*), to drip, Gh. 190 (3).

pītsayēk, see *pītsaw'ēk*.

pūl'ēk (p.p. f. *pūlak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pūt*.

pūwᵃ (pl. *pūwi*), f. a hollow piece of ground, 9 (2), Gh. 220 (4).

payēk (p.p. f. *payak*; aor. sg. 2, *pēyī*; 3, *payī*), to graze, pasture (cattle), 37, No. 229, Gh. 188 (5), (P. *pōwul*); to string beads, Gh. 188 (5). Cf. *piyēk*.

pāyēk (p.p. f. *pāyak*, 37, 58; aor. sg. 2, *pāyi*; 3, *pāya*, 58), to endure, last long, Gh. 189 (10). P. *pāēd'l*.

piyēk (p.p. f. *piyak*), to string beads, Gh. 70 (13). Cf. *payēk*. Perhaps both should be *p'yēk*.

pyūkkk, see *pakk'ēk*.

pāyaw'ēk or *pāyayēk* (p.p. f. *pāyawak* or *pāyayak*), to cause to endure, causal of *pāyēk*, q.v., Gh. 189 (10).

pyūz, f. the mouth; face; *a-pyūz-at*, thy mouth, 169 (99); *pyūz pa-pyūz*, face to face, 104. P. *pōza*, snout.

pāz, in *paz-samba*, Thursday, 166.

pazangāli, recognition, 156.

pazan'ēk (p.p. f. *pazanak*; aor. sg. 2, *pazan*; 3, *pazanī*; impve 2, *pazan*), to recognize, 156, Gh. 189 (5). P. *pēzhand'l*.

Q

qabūl, consent, assent, agreement, Gh. 207 (3, 11). P.

qabul'ēk (p.p. f. *qabulak*), to agree, assent, Gh. 207 (3, 11). Note that the *u* is short. P. *qablēd'l*.

qahr, rage, anger; *pa-qahr syōk*, to become enraged, 86, 104. P.

qaḥṭ, a famine, I (4). P. *qāṭī*, Ar. *qaḥṭ*.

qalam, m. a pen. *a-qalam-am*, my pen, 169 (67). P.

qumrī (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.

qīmat, price, value, No. 232. P.

*qiṣṣ*ᵉ, f. a story, tale, narrative, 104, 109; a statement, a thing said, words, 146, 169 (15, 104). P.

qazā, in *qazā dyō shutī*, N. of a certain time of the day, about 5.30 P.M., 167. P. *qazā*, praying at the appointed time.

qāzī, m. a judge, 82. P.

R

-r, see *hir*.

*r*ᵉ, *rai*, see *hō*.

ra, see *ṣḷriyōk*.

rā, in *rā-nīwūnkai*, q.v.

rāi (pl. *rai*, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV; *ta-khalq rāi*, the public road, 144, 169 (147). P. *rāh*.

rī, see *hir*.

rō, iron, No. 44.

rō-dzōk, see *hir* and *dzōk*, 1.

rūdzan (pl. *rūdzanuī*), m. rice, 9 (7), Gh. 222 (11). P. *wrizhē*.

raghawᵘēk or *raghayēk* (p.p. f. *raghawak* or *raghayak*), to mend, improve, Gh. 198 (8). P. *raghawul*.

raghᵘēk (f. *raghak*, 58; aor. sg. 2, *ragh*; 3, *ragha*, 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. *raghēdᵘl*.

raghzai (pl. *raghzaū*), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. *raghzaū*.

raḥm, compassion, mercy. — *kayēk*, to show mercy, 146, 169 (174). Cf. *bē-raḥmi*, s.v. *bē*, 2. P.

rajab, N. of the seventh month in the Ōrmuṛī calendar, 165. Ar.

rākkᵉ, f. truth; *a-rākkᵉ*, the truth, 169 (185); as an adv. of affirmation, it's the truth, verily, 77; *pa-a-rākkᵉ*, in truth, verily, 104. Regarding the use of the definite article with this word, see *a-*. It is possible, however, that the initial *a* is not the definite article, but that the word is *arākkᵉ*.

ramᵉ, a flock, a herd, 142a, 169 (180). P.

ramazān, N. of the ninth month in the Ōrmuṛī calendar, 165. Ar.

rīna, *rīnī*, see *rīyēk*.

rūn (pl. *rūnī*), m. clarified butter, *ghī*, 169 (121), Gh. 224 (15).

rūz, adj. bright, shining; cheerful, 87, 133, 168 (7). P.

randar-garai, m. a mill-worker, 157. P. *jarandgarai*.

randzūr, adj. sick, ill, 64, 79, 81-2. P.

rang, colour, 118, 148, 169 (53); method, manner. P. *pa-rang*, like, governs gen., 81; *pa-fᵐ rang*, in that manner, 27, 73; *pa-pᵉ rang*, in this manner, 27, 73; *tᵉ rang*, in what manner? how?, 27, 73.

rany, adj. laid waste, desolate, Gh. 199 (4). P.

rā-nīwūnkai, m. a buyer, 33E. P.

rapaw'ēk or *rapayēk* (p.p. f. *rapawak* or *rapayak*), to cause to tremble. P. *rapawul*.

ṛapaw'ēk or *ṛapayēk* (p.p. f. *ṛapawak* or *ṛapayak*, to cause to make the noise of splashing, Gh. 199 (3). P. *ṛapawul*.

rap'ēk (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to tremble, to shake, Gh. 198 (10). P. *rapēd'l*.

ṛap'ēk (p.p. f. *ṛapak*, 58; aor. sg. 2, *ṛap*; 3, *ṛapa*, 58), to make a splashing noise, Gh. 199 (3). P. *ṛapēd'l*.

rapayēk, see *rapaw'ēk*.

ṛapayēk, see *ṛapaw'ēk*.

rasaē, a rope, No. 236. P.

rōshak, see *rashtak*.

rāṣh', f. a brother's daughter, a niece; *a-rāṣh'-m*, my niece, 120.

rāṣhai, m. a brother's son, a nephew; *a-rāṣhai-m*, my nephew, 120, 134.

rashtak or *rōshak*, to cause to spin, 38, causal of *ras'ēk* (2), 38, Gh. 198 (6). The principal parts of this verb are not given by Gh.

rāst', in *v-rāst'*, q.v. and *i*, 1.

rasaw'ēk or *rasayēk* (p.p. f. *rasawak* or *rasayak*), to cause to arrive, Gh. 198 (7). P. *rasawul*.

ras'ēk, 1 (p.p. f. *rasak*, 58; aor. sg. 2, *ras*; 3, *rasa*, 58; pres. sg. 3, *bū rasa*, I (2)), to arrive, 26, 147, I (2), Gh. 198 (7). P. *rasēd'l*.

ras'ēk, 2 (p.p. f. *rasak*, 58; aor. sg. 2, *rōsī*; 3, *rasī*, 58), to spin (thread, etc.), Gh. 198 (6). P. *rēsh'l*.

The causal of this verb is *rashtak* or *rōshak*, 38.

rōṭ' (pl. *rōṭ'ī*), f. a barley loaf, barley bread, Gh. 221 (11). P. *rōṭai*, bread.

ṛūt (pl. *ṛūtī*), the cheek; *a-ṛūtī-wa*, his cheeks, 168 (8).

raṭ'ēk (p.p. f. *raṭak*; aor. sg. 2, *rēṭī*; 3, *raṭī*), to censure, reproach, scold, Gh. 198 (9). P. *raṭ'l*.

r'wan, fire, No. 65; *r'wan bal kayēk*, to light a fire, 146, 169 (4, 166).

rawān, adj. moving, going. *rawān syōk*, to set out, set forth, depart, go one's way, I (3), III, IV. P.

rawas (pl. *rawasī*), com. gen. a fox, Gh. 230 (4).

rayī, see *rāī*.

r'ēk (p.p. f. *ryak*, 37; aor. sg. 2, *r'ēk sū*, 59; 3, *r'ēk sa*, 59), to be torn (of cloth). Gh. 198 (3).

rayēk (p.p. f. *rayak*, 37; aor. sg. 2, *rēyī*; 3, *rayī*), to tear (cloth), Gh. 198 (4).

rīyēk (p.p. f. *rīyēk*, 37, 59; aor. sg. 2, *rīnī*, 61B3; 3, *rīna*, 59, 61B3), to shave, to shear, Gh. 198 (5). Cf. P. *khriy'l*.

ryōk, another form of *ṣḳiyōk*, to give, q.v.

ryūz (pl. *ryūzī*, Gh. 106 (10)), a day. P. *rōz*. *pa-ryūz*, by day, 75, 104; *ryūz pa-ryūz*, day by day, 104; *isōn ryūz*, some days, 26, I (3), with noun in singular; *nim-ryūz*, about 3 P.M., 167; *awwal nim-ryūz*, 2 P.M., 167; *ṭūṭ nim-ryūz*, about 3.30 P.M., 167.

razghun (f. *razghūn'*), pl. *razghūnī*, adj. green, 14 (2).

S

sᵃ, see *sō*.

sa, 1, see 41, and *syōk*, 2.

sa, 2, an adv. of manner, for no particular reason, just, 73.

sa, 3, in *pa sa*, hither, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition *bē*, without change of meaning, 88.

saš, see 41, and *syōk*, 2.

sē, see *ka-sē*, s.v. *ka*, 2.

sī, see 41, and *syōk*, 2

sō or *sᵃ* (f. 16, and pl. 16, 26, *syī*), card. one, 16; *sō-jīstū*, twenty-one, 16; *sō nīm*, one and a half, 16. The following are examples of its use as a numeral:—*sᵃ*, 78-9, 120, 129, I (16); *syī* (f.), 79, 120, 146, 150.

This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, *sō*, I (3, 5, 9); *sᵃ*, 81, 94, 169 (114), I (1), II, III, IV; *syī* (f.), 6, 169 (133), II.

hār sō, each, 26; *syī tsōn*, several, 16, 26, 125, 151; followed by *bī* or *biyē*, *sō* means 'for one,' 'on the one hand,' 'in the first place,' 89, 152, 169 (11).

sū, 1, card. one hundred, 16. The higher hundreds are formed with *sōh*, not *sū*, as in *dū sōh*, two hundred, 16. *sū-gaḍ*, the hundred, the whole hundred, 16.

sū, 2, see 41, and *syōk*, 2.

sū, 3, verbal particle used with the past tense to form the future imperfect (51), and with the aorist to form the future (65). With the aorist of *byōk* conjugated with the past participle of the main verb, it forms the future perfect (52). Regarding its use in the future imperfect, when it follows the verb, see 51.

Examples of the future occur in 20c, 51, 73, 86, 92-4, 122-3, 136A, C, F, 151-2, 169 (25, 93, 141-2), I (8), III, IV. In all these the *sū* precedes the verb, except in the case of one of the three futures in I (8).

ṣabā, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. *bī ṣabā*, the day after tomorrow, 75; *mīn ṣabā*, two days after tomorrow, 75; in future, 75.

sabaq, a lesson, 21, 135A, 169 (95). P.

ṣabr, patience, endurance, long-suffering, Gh. 204 (8). *a-ṣabr*, patience, 15 (see *a-*). *ṣabr kayēk*, to wait, 6, 146, 169 (133). P.

ṣabrᵃōk (p.p. f. *ṣabrak*), to have patience, to wait, Gh. 204 (9).

saudā, 1, madness, 163. P.

saudā, 2, f. merchandise, 8 (4). P.

saudāī, adj. mad, 163. P.

saudā-gar, a merchant, 157. P.

sufīd, in *sufīd-chashm*, white-eyed, 164. Prs.

safar, in *ta-safar māī*, N. of the Musalman month of Ṣafar, the second month in the Örmuṛī calendar, 165.

ṣifatawᵘēk or *ṣifatayek* (p.p. f. *ṣifatawak* or *ṣifatayak*; aor. sg. 2, *ṣifatêwī*; 3, *ṣifatawī*), to praise, Gh. 204 (7). P. *ṣifat*, praise.

sagᵃ, f. sand, 99. This word takes the emphatic particle *dē*, not *aī*, with the singular, 99. P. *shiga*.

saggarū, m. a kid, I (19). Cf. *gurū*.

saghī, see *syūgh*, 1.

saghadī, see *syūgh*, 2.

shai, m. a thing, an article, 6, 148, 169 (40), IV. P.

ṣḥō, in *ṣḥō-jīstū*, twenty-six, and so for thirty-six, forty-six, and so on, 16. See *ṣḥᵃh*.

sōh, a hundred, this is the form taken by *sū*, 1, in conjunction with other numerals, as in *dū sōh*, two hundred; *ṣhrē sōh*, three hundred, and so on, 16.

ṣāḥib, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to 'Mr.,' as in *Makālī Ṣāḥib*, Mr. Macaulay, 83, 122, 126. P.

sha'bān, N. of the eighth month in the Ōrmurī calendar. Ar.

shādī, merriment, rejoicing, I (21). P. *ṣḥādi*.

ṣḥadzᵃ, f. a female, a woman, 7. Used to indicate the feminine gender, as in *ṣḥadzᵃ hizus*, a she-bear, 7. P. *ṣḥadza*.

ṣḥᵃh, card. six, 16; *ṣḥᵃh wa nim*, six and a half, 16; *ta-ṣḥᵃh tsān* (noun singular), of six years, six years old, 148, 169 (27).

ṣḥᵃham, ord. sixth.

shak, doubt, in *bē-shaki*, adv. without doubt, certainly, 77, 164. P. *bē shaka*. Cf. *bē*, 2.

shakh, burial. *Shakh Barāt*, the *Shab-ē-barāt*, or 14th day of the month of *Sha'bān*, on which oblations are made to the Manes of deceased ancestors, 165. P. *ṣḥakh*.

ṣḥakh, in *ṣḥakh syōk*, to put on (clothes), to dress oneself, Gh. 203 (11, 12).

shakᵃl, shape, form, figure, IV. P.

ṣḥkārawᵘēk or *ṣḥkārayēk* (p.p. f. *ṣḥkārawak* or *ṣḥkārayak*), to make manifest, Gh. 206 (6). Cf. P. *ṣḥkārᵃ*, manifest.

ṣḥkārᵃēk (p.p. f. *ṣḥkārak*, 58, aor. sg. 2, *ṣḥkâr*; 3, *ṣḥkāra*, 58), to become manifest, known, or visible, Gh. 203 (6). P. *ṣḥkārēdᵃl*.

shōl (pl. *shilz*, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. *shōla*.

shām, 1, see *bē-shām*, under *bē*, 2.

ṣḥām, 1, showing, pointing out, Gh. 203 (12).

shām, 2, or *ṣḥām*, 2, see *nmā-ṣḥām*.

shamba, in *chār shamba*, see *chār*.

shumārᵃ, counting, computing, Gh. 203 (4). P.

shumārᵃēk (p.p. f. *shumārak*), to count, compute, Gh. 203 (12). P. *shmārᵃl*.

ṣḥmuṣḥawᵘēk or *ṣḥmuṣḥayēk* (p.p. f. *ṣḥmuṣḥawak* or *ṣḥmuṣḥayak*), to cause to slip, Gh. 203 (8).

ṣḥmuṣḥᵃēk (p.p. f. *ṣḥmuṣḥak*; aor. sg. 2, *ṣḥmuṣḥ*; 3, *ṣḥmuṣhī*), to slip, slide. P. *ṣḥwaiyēdᵃl*.

ṣḥmuṣḥayēk, see *ṣḥmuṣḥawᵘēk*.

ṣḥāmᵃēk (p.p. f. *ṣḥāmak*), to show, point out, Gh. 203 (12).

shīn (f. and pl. *shīnᵉ*, 14 (1)), green, 109. P.

ṣhandᵛēk (p.p. f. *ṣhandak;* aor. sg. 2, *ṣhendē;* 3, *ṣhandī*), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. *ṣhandᵛl.*

shānwū (pl. *shānwaū*, 9 (5)), f. spinach, potherbs, *sāg*, 8 (7).

shīpī or (99) *shippī*, f. milk, 8 (5). This word takes the emphatic particle *dī*, not *aī*, even in the singular, 99.

ṣhra, 1, see *ṣhra-sᵛēk* and *ṣhra-tsawᵛēk.*

ṣhra, 2, see *ṣhriyōk.*

ṣhrē, card. three, 2, 16; *ṣhrē-gaḑ*, the three, all three, 16; *ṣhrē wa nīm*, three and a half, 16; *ṣhrē sōh*, three hundred, 16; *ṣhrē mōgh*, N. of the three months Rajab, Sha'bān, and Ramaẓān, 165; *ṣhrē samba*, Tuesday, 166. Cf. *ṣhrīw;* also Avesta, *thri-;* Munjānī, *sherai;* Yūdghā, *shuroi.*

ṣhrī, see *samsī-ṣhrī.*

shōr (2, 8 (1), 9 (7), 162), or *ṣhōr* (2, 154, 169 (57)) (pl. *shōrī*, 9 (7)), m. a city, P. *ṣhᵉhr.* The diminutive of this word is *shōrgai*, 162.

saḥar, dawn, early morning, 84, 152, 167, 169 (12). P. *sahr.*

ṣahrā, f. a wilderness, a desert, 8 (4). P.

ṣhrī-būk, adj. rotten, stinking, 152, 169 (66).

sharbat, sherbet, 90, 99, 144. As in all these examples, this noun takes the emphatic particle *dī*, not *aī*, even in the singular. P.

ṣhrachī, see *ṣhrak.*

shōrgai, m. a small city, a townlet, 162.

ṣhrak (pl. *ṣhrachī*, 9 (9)), f. a flea, Gh. 235 (7).

ṣhrūk, see *ṣhriyōk.*

ṣhraim, ord. third, 16; *ṣhraim bakhrᵉ*, a third (the fraction), 16. *ṣhraim khwōr*, N. of the fifth month in the Ormuṛī calendar, equivalent to the Musalmān Jumādu'l-awwal, 165.

ṣhrī-mōl (pl. *ṣhrī-malī*), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).

ṣhramōt, forgetting, forgetful; — *syōk*, to forget, 152, 169 (44).

sharmᵛēk (p.p. f. *sharmak*, 58; aor. sg. 2, *sharm;* 3, *sharma*, 58), to be or become ashamed, Gh. 203 (3). P. *sharmēdᵉl.*

ṣhrīna, *ṣhrīnī*, see *ṣhrīyēk.*

ṣhrērī, see *ṣhriyōk.*

ṣhrēs, card. thirteen, 16.

ṣhrīstū, card. thirty, 16.

ṣhra-sᵛēk (p.p. f. *ṣhra-suk*, 37, 168 (29); pl. *ṣhra-suk-iu*, 168 (8); aor. sg. 2 and 3, *ṣhra-sī*), to become swollen, to swell, Gh. 204 (5). The causal of this verb is *ṣhra-tsawᵛēk*, q.v. *sᵛēk*, itself, is a by-form of *tsᵛēk*, q.v., with the conjugational forms of *syōk*, 2.

ṣhrī-tsao, the act of sending, 155.

ṣhrī-tsawī, *ṣhrī-tsēwī*, *ṣhrī-tsawak*, see *ṣhrī-tsᵛēk.*

ṣhrī-tsawīnᵉ, the act of sending, 155.

ṣhrī-tsawunkai, m. one who sends, a sender, 33 B.

ṣhra-tsawᵛēk (p.p. f. *ṣhra-tsawak*), to cause to dwell, causal of *ṣhra-sᵛēk*, Gh. 204 (5).

ṣḥī-tsaw'ēk (p.p. f. *ṣḥī-tsawak*), to cause to send, 30A, Gh. 204 (3).

ṣḥī-ts'ēk (p.p. f. *ṣḥī-tsawak*, 57; cf. *tsawak*, f. of *ts'ēk*, 37; aor. sg. 2, *ṣḥī-tsēwī*, 61A1; 3, *ṣḥī-tsawī*, 30A, 33B, 57, 61A1; impve. sg. 2, *ṣḥī-tsaī*), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is *ṣḥī-tsaw'ēk*, q.v. Its verbal nouns are *ṣḥī-tsāō*, and *ṣḥī-tsawin'*, 155.

ṣḥawa, see *ṣḥustak*.

ṣḥawaī, *ṣḥawī*, see *ṣḥiyōk*.

ṣḥīw, 1, in *ṣḥīw-jīstū*, card. twenty-three, 16. Cf. *ṣḥē*.

ṣḥīw, 2, *ṣḥawōn*, see *ṣḥustak*.

ṣḥarwarak (pl. *ṣḥarwaraki*), m. a bat, Gh. 232 (9). P. *ṣḥapérak*.

ṣḥawwī, see *ṣḥiyōk*.

ṣḥawaw'ēk or *ṣḥawayēk* (p.p. f. *ṣḥawawak* or *ṣḥawayak*), to cause to weep. Causal of *ṣḥustak*, q.v., Gh. 203 (5).

ṣḥarow'ēk or *ṣḥarayēk* (p.p. f. *ṣḥarawak* or *ṣḥaroyak*), to cause to revolve, Gh. 203 (9).

ṣḥīyēk (p.p. f. *ṣḥīyēk*, 37, 59; perf. sg. m. 3, *ṣḥīyēk hā*, 25, No. 240; aor. sg. 2, *ṣḥīnī*, 61B3; 3, *ṣḥīna*, 59, 61B3; pres. sg. 2, *ṣḥīnī bū*, 169 (121); impve. sg 2, *ṣḥīn'n*, 144, 146, 169 (122, 175)), to buy. P. *pir'l*.

ṣḥiyōk (p.p. f. *ṣḥūk*, 38; imperf. pl. 3, *bū ṣḥūk-in*, I (6); perf. sg 3, *ṣḥiyōk ā*, I (19); aor. sg. 1, *ṣḥaw'm*, 62A, 144, 169 (187); 2, *ṣḥérī*, 38, 61A5 (and footnote), 62A, 68 (1); 3, *ṣḥawī*, 38, 61A5, 62A; *ṣḥawwī*, 38, 61A5, 62A; pres. sg 3, *bū ṣḥawī*, 90; fut. sg. 1, *sū ṣḥaw'm*, 90, 92, 122, 136A; impve. sg. 1, *ṣḥaw'm*, 71; 2, *ṣḥa*, 38, 68 (1), 71, 82, 92, 116, 122, 139 (3), 142a, 144, 168 (23), 169 (188); *ṣḥérī*, 38, 61A5, 68 (1), 71, 87, 122, I (2); *ra*, Nos. 84, 234; pl. 2, 61 (5), 71, II), to give, 61A5 (footnote), 71 (footnote), 82, 116, I (2, 19). This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, and *hal*, 122. Examples with *hir*, 90, 122, 142a, 144, 168 (23, 188); regarding *rī* in *ṣḥérī*, see 61A5 (footnote), 71 (footnote); with *dal*, 90, 144, 169 (187); with *hal*, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written *riyōk*, instead of *ṣḥiyōk*, and so throughout; thus we have impve. sg. 2, *ra*, in Nos. 84, 234.

ṣḥar'ēk (p.p. f. *ṣḥarak*, 58; aor. sg. 2, *ṣḥar*; 3, *ṣḥara*, 58), to turn, revolve (intr.), Gh. 203 (9).

ṣḥarayēk, see *ṣḥaraw'ēk*.

ṣḥāīsta, adj. pretty, graceful, 148, 169 (127). P.

ṣḥustak, 1 (p.p. f. *ṣḥustak*, 38, aor. sg. 1, *ṣḥaw'm*, 62B; 2, *ṣḥīw*, 38, 61B2, 62B; 3, *ṣḥawa*, 38, 61B2, 62B; impve. sg. 1, *ṣḥow'm*, 71; 2, *ṣḥīw*, 38, 71; 3, *ṣḥawōn*, 71), to weep. P. *shaf'l*.

ṣḥustak, 2, weeping, the act of weeping, 15.

shutī, in *dyō shutī*, N. of a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutī*, about 4 P.M., 167; *qaẓā dyō shutī*, about 5.30 P.M., 167.

shaiṭān, Satan, a devil, No. 61, Gh. 202 (11). P.

shaiṭān'ek (p.p. f. *shaiṭānak*; aor. sg. 2, *shaiṭānēwī*; 3, *shaiṭānawī*), to worry (a person), Gh. 202 (10).

shīw, f. night, 8 (7), 150, 169 (12). *sīm shīw*, midnight, 167; *pa-shīw*, by night, 75, 104; *prān shīw*, yesterday night, last night, 75; *shīw pa-shīw*, night by night, every night, 104; *sr^a shīw ta-īmāmyīyī*, the *Āshurā*, or first ten days of the month *Mōḥarram*, 165; *ts^a n shīw*, tonight, 75. P. *shpa*.

ṣhwān, 1, m. a shepherd, 142a, 169 (180), No. 59. P. *spūn*.

ṣhwān, 2 (pl. *ṣhwanā*, *ʔ ṣhwannā*, 9 (7)), m. a king-crow, Gh. 232 (11).

ṣhuwan (pl. *ṣhuwanī*), m. an olive tree, Gh. 225 (12). P. *ṣhōna*.

ṣhuwēs, card. sixteen, 16.

ṣhwaiṣhtī, card. sixty, 16.

suk, see *syōk*.

sīkh, adj. and adv. straight, direct, 122, 147, 169 (98).

sakhkhal (26, 27, 79) or *sakhal* (pl. *sakhal*, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 135C, 144, 146, 169 (75); *sakhal . . . tsak^a*, such . . . as, 27.

Adv. thus, so, 26, 79, 129, 145, 168 (10), 169 (89).

skhwandar (pl. *skhwandarī*, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.

skhwandir (pl. *skhwandir^a ī*, 9 (10)), f. a heifer, 8 (1). P. *skhwandara*.

skhwandarkai, m. a little bull, a bull calf, 162. Dim. of *skhwandar*.

skhwandarkiy^a, f. a little heifer, a heifer calf, 162. Dim. of *skhwandir*.

sūkhaw^vēk or *sūkhayēk* (p.p. f. *sūkhawak* or *sūkhayak*; aor. sg. 2, *sūkhēwī*; 3, *sūkhawī*), to prick, pierce, Gh. 202 (4). Cf. P. *sūkh^a l*.

sikak (pl. *sikachī*), com. gen. a hare, Gh. 231 (7).

sakkar, see *sūr-sakkar*, s.v. *sūr*, 1, and *ṭtrī-sakkar*, s.v. *ṭirī*.

sukal (pl. *sukali*), m. a porcupine, Gh. 231 (9). P. *shkōṇ*.

sal, in *indza sal*, adv. this year, 75.

sāl^a, f. a feeling of cold, coldness, 150, 169 (165); *sāl^a-m bū sa*, a feeling of cold becomes to me, *i.e.* I feel cold, 152, 169 (166). P. *saṛa*.

salām, salutation, compliments. P. *dāwā* (*ʔ du'ā*) *salām*, blessings and compliments, 122, 169 (159).

sulṭan, a king, a sultan, II. P.

sūlaw^vēk or *sūlayēk* (p.p. f. *sulawak* or *sulayak*), to abrade, grate, smoothe, Gh. 201 (10). P. *sūlawul*. Cf. *sayēk*, 1.

sūl^vēk (p.p f. *sūlak*; aor. sg. 2, *sul*, 61A3; 3, *sūlī*), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. *sūlēd^a l*.

sūlayēk, see *sūlaw^vēk*.

s^a m, see 41, and *syōk*, 2.

samba, in *yak samba*, Sunday; *dū-samba*, Monday; *ṣhrē samba*, Tuesday; *tsār samba*, Wednesday; *pāz samba*, Thursday, 166. P. *shamba*.

samākh^a (pl. *samākh^a s*), f. a kind of grass, *panicum frumentaceum*, Gh. 223 (8). P. *shamakha*.

samū-ṣkī (pl. the same), a kind of lizard, an iguana, Gh. 234 (9). P. *samsāra*.

samyā (pl. *samyaī*), f. vermicelli, 8 (4), Gh. 222 (8).

smayēk (p.p. f. *smayak*; aor. sg. 2, *smēyī*; 3, *smayī*), to string (beads, etc.), Gh. 202 (9).

sīn, see 41, and *syōk*, 2.

*sīn*ᵃ, the bosom, 168 (18). P.

sōn, *sun*, see 41, and *syōk*, 2.

sūṇ, a sniff, a snort. — *kayēk*, to blow (the nose), 133, 168 (9). P.

sanchī, see *sank*.

sīnd (pl. *sīndī*), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.

sūnḍ (pl. *sūnḍī*, 129, 168 (10), a lip (of the mouth). P. *sūnḍ*, *shūnḍ*.

sandas, card. eleven, 16.

sandasam, ord. eleventh, 16.

*sāng*ᵃ, a javelin, 163. P.

sank (pl. *sanchī*, 9 (9)), f. a large stone, a rock, 8 (1).

spōī (pl. the same), f. a louse, Gh. 235 (8). P. *spazḥa*.

sūpī (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).

spuchī, see *spuk*.

spᵘk, light, not heavy, 156. P.

spuk (p. *spuchī*, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (68), Nos. 70, 146-9, Gh. 229 (5). Cf. the Medic σπάκα of Herodotus, i, 110.

spᵘktōb, lightness, want of weight, 156.

spīn, adj. white. P. *spīn-stergai*, white-eyed, 164. P. This word *spīn* is borrowed from P. The Ormurī word is *spīw*.

spārᵘēk (p.p. f. *spārak*; aor. sg. 2, *spērī*, 61A2; 3, *sparī*, 61A2), to give in charge, consign, entrust, Gh. 202 (3). P. *spārᵃl*.

sparayēk (p.p. f. *sparak*; aor. sg. 2, *sparēwī*; 3, *sparawī*), to wink, blink, close the eyes in the sun, Gh. 201 (8).

spūtsawᵘēk or *spūtsayēk* (p.p. f. *spūtsawak* or *spūtsayak*; aor. sg. 2, *spūtsēwī*; 3, *spūtsawī*), to fall (as leaves); to sit down, Gh. 202 (8).

spīw (f. and pl. *spīwᵃ*, 13, 14 (1)), adj. white, 109, 156, 168 (30), 169 (102). Cf. *spīn*. *spīw kayēk*, to make white, to whiten, 29; *spīw syōk*, to become white, 29; *spīw-zar*, silver, No. 46.

spīwwalai, whiteness, 156.

spīwᵘēk (p.p. f. *spīwak*), to be or to become white, 29. This verb may omit *bū* in the imperfect, 29.

*sr*ᵃ, see *sir*.

srāī (pl. *sraī*, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.

sar, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40; the top of anything, No. 229 (of a hill). *a-sar-am*, my head, 120, 132, 139 (1); 168 (1); *sar gastak*, to arrange the hair, 168 (6); *sar tarwang*, a band for the head, a headcloth, 158; *sar wᵘlak* (P. *sar ākkistᵃl*), to rebel, rise up (against, abl.) 169 (130). P.

sar, 2, in *sar syōk*, to pass the time, I (14). The only authority for this is the above passage in the parable, the translation being that received from Bannu. We may perhaps compare the P. *sar kōdᵃl*, to become completed.

sarᵃ, adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.

saṛai (pl. *saṛaī*), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6), 11, 22, 102, 109, 111, 150, 153, 169 (88); voc. sg. *wō saṛaia* or *wō saṛaiā*, 11; pl. *wō saṛaia* or *wō saṛaiā*, 11; *saṛai-haṛai*, men et cetera, men and the like, 160; *saṛai-khōr*, a man-eater, a cannibal, 160. The diminutive of *saṛai* is *saṛīgai*, 162. P.

sēr, a seer (the weight), 125, 169 (39). P.

sērā, adv. quickly. Cf. P. *sᵉr*.

sir (f. and pl. *sirᵃ* or *srᵃ*), adj. good; sg. masc. 5, 15, 24, 40, 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 80, 92, 118, 145, 184); f. *sirᵃ*, 14 (1), 26, 111, 143; *srᵃ*, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150); pl. *sirᵃ*, 14 (1); *srᵃ*, 14 (1), 129, 143, 150, 169 (132, 169).

As an adverb of affirmation, we have *sir*, good! and *sir sir*, very good! 77. *sir aghōk*, to seem good, appear right, 24; *sir kayek*, to behave well, 145, 169 (170); *srᵃ shīw ta-imāmyiyi*, the Āshūrā, 165; *i-sirᵃ inar sir*, the best, 15, 85; *srᵃ srᵃ ghāndzā*, garments, each of which is good, I (12).

sūr, 1, adj. red. Cf. *sūṣṛ*. *sūr kayēk*, to make red, Gh. 106 (14); *sūr sakkar* (pl. *sūr sakkrī*), a kind of sugar. P. *shakkara*. Cf. *tūrī*; *sūr zar*, gold, No. 45. P. *sara zar*. This word *sūr* is borrowed from P. The Ōrmuṛī word is *sūṣṛ*.

sūr, 2, see *bē-sūr*, s.v. *bē*, 2.

sūrī, in *sūrī maḥal barā zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *hindū sūrī māl klak barā zar*, 10 or 11 A.M., 167.

saṛdi, coldness, 169 (165). P. *sardī*.

saṛīgai, m. a little man, a dwarf, 162; dim. of *saṛai*, q.v.

sṛūm, adj. immersed; *srum kayēk*, to immerse, 169 (107).

ṣrat, condition, circumstance. *e-b'l ṣrat*, the condition of good health, good health, 143, 169 (140). P. *ṣūrat*.

surtā, f. a certain musical instrument, 8 (4).

sirwā (pl. *sirwaī*, 9 (3)), f. soup, 8 (4). P. *shōrwā*.

sūṣḥᵉ (pl. *sūṣḥᵉī*), f. a mountain ewe, Gh. 231 (6). The male is called *wrai*, Gh. 231 (5).

sūṣṛ (f. and pl. *sūṣṛᵉ*, 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. *sūr*, 1. *sūṣṛ zar*, gold, No. 45. P. *sūr*.

sisnawᵉēk or *sisnayēk* (p.p. f. *sisnawak* or *sisnayak*), to cause to neigh, Gh. 202 (7).

sisnᵉēk (p.p. f. *sisnak*; aor. sg. 2, *sisu*; 3, *sisnī*), to neigh (like a horse), Gh. 202 (7). P. *shishqēdᵉl*.

sisnayēk, see *sisnawᵉēk*.

sustī, laziness. — *kayēk*, to show laziness, 146, 169 (129). P.

saʿat, f. a moment of time, 8 (1). P. *syī sāʿat*, (wait) a moment, 6, 146, 169 (133); *pa-fᵉ sāʿat*, at that time, 104; *sāʿat pa-sāʿat*, at every moment, 104.

stᵉr, adj. great, big, 113, 130, I (4); (of two sons) the elder, I (15). *stᵉr ʿīd*, the great ʿId, N. of the month *Ẕīʿl-ḥijja*, the twelfth month of the Ōrmuṛī calendar, 165. P. *star*.

stir (f. and pl. the same, 13), adj. weary, 79, 113, 125, 129, 130, 142c. P. *staṛai*.

stargai, in *spīn-stargai*, white-eyed; *tōr-stargai*, black-eyed, both borrowed from P., 164.

stirrak, a star, No. 64. P. *starga*, a planet; *stōrai*, a star.

sāt'ēk (p.p. f. *satak*; aor. sg. 2, *sātī*, 61A2; 3, *sāti*, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. *sāt'l*.

sawāb, the future reward of virtue, 169 (151). P.

swār, adj. mounted, on horseback, riding, 169 (6). *swār kayēk*, to make (so and so) a rider, to mount (a person), 169 (177). P. *sōr*, Prs. *suwār*.

syē, see *sō*.

syūgh, 1 (pl. *saghā*, 9 (7, 10)), f. 8 (1), a grape.

syūgh, 2 (pl. *sughadī*, 9 (7, 10)), f. a mother-in-law, 8 (1); *a-syūgh-ai*, thy mother-in-law, 120, 132; *a-syūgh-a*, his mother-in-law, 134.

syāh, in *syāh-chashm*, black-eyed, 164, borrowed from Prs.

*syāk*ᵉ, shade, shadow; *i-syāk*ᵉ *likī nai*, sit to (*i.e.* in) the shade, 169 (176).

s'ēk, a by-form of *ts'ēk*, in *ṣṛa-s'ēk*, q.v.

syōk, 1 (p.p. f. *suk*; aor. sg. 2, *sū*; 3, *sa*), to break (a rope). This verb is always used with the contracted pronoun *hal*, Gh. 202 (5).

syōk, 2, or *siyōk*, copulative verb. This verb is conjugated in full in 41. The following additional examples of its use occur in the grammar.

Past sg. m. 1, *syōk-am*, 130, 169 (79); 2, *syok-a*, 75, 79, 113, 130; *syōk-ē*, II; 3, *syōk*, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C, 139 (3), 151, 152, 168 (17), 169 (12, 44, 46, 66), I (3-5, 7, 10, 14-5, 18, 21), III, IV; f. *suk*, 31, 38, 99, 111, 130, 152, 169 (102, 167), IV; pl. 1, *suk-yēn*, 130; 2, *suk-ai*, 113, 130; 3, *suk-in*, 31, 111, 130, 142a, 153, 168 (5, 8), 169 (125, 171), I (14); imperf. sg. m. 3, *bū syok*, I (6).

Aor. sg. 1, *s'm*, 62B, I (9, 11); 2, *sū*, 38, 61B3, 62B, 94; *sū*, 38, 61B3, 62B, 68 (2); 3, *sa*, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, *bū sa*, 25-6, 82, 152, 169 (166, 168); I (7), II; fut. sg. 3, *sū sa*, 92-4, 136C, 151-2, 169 (93, 141-2).

Impve. sg. 1, *s'm*, 71; 2, *sū*, 38, 68 (2), 71; *sun*, 38, 68 (2), 71, 74, 169 (45, 190); 3, *sōn*, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 85, 94, 111, 113, 169 (44-6, 66, 79, 93-4, 102, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, occur, 25, 95.

The passive voice is made by conjugating *syōk* with the past participle of the main verb, 31, 153; cf. *braṣhtak syōk*, was burnt, 99; *bū ghwēk sa*, it is being said, 25, 82; *kapᵛēk syōk*, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in *spīwo syōk*, to become white, 29; in fact, almost every occurrence in the sense of 'to become' might be so classed. A few selected instances are:—*bārān syōk*, rain to occur, to rain, 92, 136C, 151; *khwā suk*, it (fem.) fell, 99; *khwa suk-in*, they fell, 130, 168 (5, 8), 169 (125); *kaṛtsī syōk*, it became rent asunder, 83; *pa-qahr syōk*, he became angry, 86; *pa-sa sun*, become up here, come behind and follow me, 74; *saḥar syōk*, it is morning, 169 (12); *sāl*ᵉ*-m bū sa*, cold is becoming to me, I feel cold, 152; *tsālak sun*, be quick, 169 (190).

sayēk, 1 (p.p. f. *sayak*; aor. sg. 2, *sēyī*; 3, *sayī*), to abrade, grate, smoothe, Gh. 201 (9). Cf. *sulaw'ēk*.

sayaw'ēk or *sayēk*, 2 (p.p. f. *sayawak*; aor. sg. 2, *sayēwī*; 3, *sayawī*), to bear, endure, Gh. 201 (11). P. *sak'l*.

sazā, punishment, 61A5 (note), 87, 122. P.

sīzgai (pl. *sīzgaī*), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. *sīzhkai*.

T

-t, the form taken by the pronominal suffix *at*, q.v., when suffixed to a word ending in a vowel.

ta, 1, adv. then, 75. According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given. P. *trō*.

ta, 2, preposition of the genitive, of, 10, 11, 107, 118. P. *da*. This preposition becomes *tar* when forming the genitive of a pronoun of the first or second person or of the pronouns *kuk*, who?, and *tsōn*, how much?, 17, 25, 107, 118. The animate genitive substantive of *hō*, this, is *tar*ᵉ, pl. *taraī*, 23.

When forming the genitive of a pronoun of the third person, the governing noun must have the definite article *a-*, as in *ta-fō a-dist*, his hand; *ta-fō dist* would mean 'of that hand,' 119.

If the noun put in the genitive has an adjective in agreement, *ta-* is prefixed to the first of the two, as in *ta-sir yānep*, of a good horse, 109.

For *ta-mūnak*, *ta-mūnshak*ᵉ, see s.vv.

The form *ta* occurs passim, and it is unnecessary to give further references. For *tar*, we have:—*tar-kuk*, who e? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); *tar-mākh*, our, of us, 17, 107, 118; *tar-mun*, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21); *tar-tū*, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV; *tar-tyūs*, your, of you, 17, 107, 118, 120, 132; *tar-tsōn*, of how much?, 27, 107, No. 221; but *ta-tsōn*, 107, 148, 169 (26).

tā, m. a paternal uncle, a father's brother, 132, 144, 146, No. 225. P. *trᵉ*.

tē, see *t'ēk*.

tū, pron 2nd pers. thou. Declined, 17. It takes *tar*, not *ta*, as the preposition of the genitive (17, 25, 107, 118), and *kū*, not *i*, 1, as the preposition of the locative (10, 17). The following forms occur:—sg. nom. acc. *tu*, thou, thee, 17, 19, 25-6, 39, 75, 77, 79, 90, 93-4, 104, 113, 122, 126, 129, 130, 134, 145A, 136A, F, G, 142c, 143, 169 (17, 22, 62), I (19, 21), II, III; instr. *pa-tū*, by thee, 17; gen. *tar-tū*, of thee, thy, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19-21), IV; loc. *ku-tū*, on thee, 17; *kū-tū kā*, to thee, 79; *kū-tū lāstᵉ*, from thee, etc., 79, 83, 86, 89, 92, 122, 126, 169 (172), *bē kū-tū*, without, or except, thee, 26, 80; *baghair kū-tū*, without, or except, thee, 80; pl. nom. *tyūs*, ye, you, 17, 39, 113, 129, 130, 132, 142c; *tyūz*, 17; instr. *pa-tyūs*, *pa-tyūz*, by you, 17; gen. *tar-tyūs*, of you, your, 17, 107, 118, 120, 132; *tar-tyūz*, 17; loc. *kū-tyūs*, *kū-tyūz*, on you, 17.

tōbᵃ, f. penitence, contrition. With definite article (see *a-*), *a-tōbᵃ*, contrition, 148, 169 (134). P.

tabawᵛēk or *tabayēk* (p.p. f. *tabawak* or *tabayak*; aor. sg. 2, *tabēwī*; 3, *tabawī*), to dress a wound. P. *tabᵃl*.

tachī, see *tak*.

thumat, calumny, 86, 146, 169 (131). P.

ṭahārat-khana, a bath-room, 159. P.

tak, see *tᵃēk*.

tāk (pl. *tackī*, 9 (9)), m. a mountain torrent, 8 (1). P. a precipice.

tāk-mirgᵃ (pl. *tāk-mirdzī*, 9 (2, 9)), f. a wagtail, Gh. 232 (13). Regarding the plural, see *mirgᵃ*.

tōk (f. and pl. the same, 13), adj. hot, 109. P. *tōd*.

ṭakau, onomat. the noise made by striking wood or stone, 161. P. *ṭak*, bang.

ṭikk, adj. sprouted, Gh. 193 (8, 11). — *syōk*, to sprout.

tkkan (pl. *tkhanī*), f. wheaten bread, 8 (1), Gh. 221 (10).

takht, a throne, 86. P.

ṭukhawᵛēk or *ṭukhayēk* (p.p. f. *ṭukhawak* or *ṭukhayak*), to cause to cough, Gh. 193 (6). P. *ṭukhawul*.

ṭukhᵛēk (p.p. f. *ṭukhak*; aor. sg. 2, *ṭukh*; 3, *ṭukhī*), to cough. P. *ṭukhᵃl*.

ṭukhayēk, see *ṭukhawᵛēk*.

ṭukṛa, a piece, 162. P.

ṭukṛakak, m. a small piece, 162. Dim. of *ṭukṛa*, q.v.

ṭakawᵛōk or *ṭakayēk* (p.p. f. *ṭakawak* or *ṭakayak*; aor. sg. 2, *ṭakēwī*; 3, *ṭakawī*), to pound, thump, Gh. 193 (3). P. *ṭakawul*.

ṭūkawᵛēk or *ṭūkayēk* (p.p. f. *ṭūkawak* or *ṭūkayak*), to cause to sprout, Gh. 193 (7). P. *ṭūkawul*.

ṭūkᵛēk (p.p. f. *ṭūkak*; aor. sg. 2, *ṭūk*; 3, *ṭūkī*), to sprout, germinate, Gh. 193 (7). P *ṭūkēdᵃl*.

ṭakayēk, see *ṭakawᵛēk*. *ṭūkayēk*, see *ṭukawᵛēk*.

tᵃl, adv. always, 24, 75. P. *tal*.

tal, erect; *tal syōk*, to become erect, to stand up; *tal kayek*, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.

talai, the sole of the foot. *a-talai-t*, thy sole, 168 (27). P.

talab (pl. *tālabī*, *? tālabbī*), a tank, a reservoir, Gh. 219 (7). P. Cf. *taṛᵃ*.

talawᵛēk (p.p. f. *talawak*), to stand erect, Gh. 191 (4). It is not quite certain that the meaning given by Gh. applies to this word.

ṭamaʿ, greed, avarice. With def. art. *a-ṭamaʿ*, greed, 83, see *a-*. P.

ṭumbūnai, see *ghāṣḥ-ṭumbūnai*.

ṭūmbᵛēk (p.p. f. *ṭūmbak*; aor. sg. 2, *ṭūmbēwī*, 61A5; 3, *ṭumbī*, 61A5), to thrust into, stick into, Gh. 193 (4). P. *ṭūmbᵃl*.

tamām, adj. finished, completed. — *kayēk*, to finish, I (4). P.

ta-mānak, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.

ta-mānshakᵃ, i.q. *ta-mānak*, q.v., 12, 82. Use described, 84.

ṭuṇau or *ṭuṛkau*, onomat. the noise made by earthen vessels or bottle colliding, 161.

ṭānḍ (pl. *ṭanḍi*, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P. *ṭāṇṭa*.

*tānd*ᵃ (pl. *tānd*ᵃ*ē*), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).

tang, (f. the same), adj. strait, narrow, confined, 142a, 148, 169 (71, 163) (all these are fem.); distressed, pressed by want, hard-pressed, I (7). P.

ṭang, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.

ṭīng (f. *ṭīng*), adj. close, tight, firm (of a knot), 146. P.

ṭangawᵘēk or *ṭangayēk* (p.p. f. *ṭangawak* or *ṭangayak*), to cause to give forth a jingle or ring, 161. Cf. *ṭang*. P. *ṭangawul*.

ṭangᵘēk (p.p. f. *ṭangak*), to jingle, to ring (of a metal cup knocking against another), 161. P. *ṭangēdᵃl*.

ṭangayēk, see *ṭangawᵘēk*.

ṭōp, a jump, Gh. 193 (9, 11). — *kayēk*, to jump (over = *izar*), 86, 146, 169 (36). P.

ṭapi (pl. the same), f. buttermilk, Gh. 225 (5).

ṭapawᵘēk or *ṭapayēk* (p.p. f. *ṭapawak* or *ṭapayak*; aor. sg. 2, *ṭapēwī*; 3, *ṭapawī*), to dab (mud, etc.), Gh. 191 (11). P. *ṭapᵃl*.

ṭapawᵘēk or *ṭapayēk* (p.p. f. *ṭapawak* or *ṭapayak*; aor. sg. 2, *ṭapēwī*; 3, *ṭapawī*), to cause to loiter, Gh. 193 (5). P. *ṭapawul*.

trī, see *tatak*.

tar, 1, see *ta*, 2.

tar, 2, adj. passed, elapsed, Gh. 192 (10). *tar syok*, to pass (over, beyond), 83, Gh. 192 (6, 10). P. *tēr*.

tār, a thread. *tsakᵃ ta-tār*, like a thread, 129, 168 (10). P.

tarᵃ, *tarā*, see *hō*, 1.

taṛᵃ (pl. *taṛᵃī*), f. a large tank, a reservoir of large size, larger than *tālāb*, q.v., Gh. 219 (8).

tīrī, in *tīrī-sakkar* (pl. *tīrī-sakkrī*), m. moist or brown sugar, Gh. 225 (9). Cf. P. *tarī*. Cf. *sūr*, 1.

tōr, adj. black. *tōr-stargai*, black-eyed, 164. P. This word and the compound are borrowed from P.

tūrᵃ, a sword, 20c, 86, 104, 148, 169 (119). P. *tūra*.

tarbūr, m. a father's brother's son, a cousin, 78, 120. P.

tirkau, see *ṭuṇau*.

trᵃm, *trōn*, see *tatak*.

tēṛᵃn, see *taṛᵘēk*.

tra-nak, adj. thirsty, 169 (78, 79). Cf. *akhwara-nak* and *tatak*.

trap, f. I (10), running, the act of running. *trap kayēk*, to run, I (10), No. 85, Gh. 192 (9, 11). Cf. P. *trap*, a leap.

trōr, f. an aunt, a father's or mother's sister, 120, 134. P.

tars, see *nā-tars*, s.v. *nā*.

trāsh'ēk (p.p. f. *trāshak*; aor. sg. 2, *trēshī*; 3, *trāshi*), to pare, clip, cut, Gh. 191 (12). P. *tarāsh'l*.

taṛwung, see *saṛ-taṛwung*, s.v. *sar*, 1.

trayēk (p.p. f. *trayak*, 37, 58; aor. sg. 2, *trayī*; 3, *traya*, 58), to fear (P. *tōrēd'l*); to start, shy (P. *tarhēd'l*), Gh. 202 (3).

taṛ'ēk (p.p. f. *taṛak*; aor. sg. 2, *tōṛī*; 3, *taṛī*; impve. sg. 2, *tōṛ'n*, 108, 120, 146, 168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. *taṛ'l*.

trayaw'ēk (p.p. f. *trayawak*), to put in fear; to cause to start or shy; caus. of *trayēk*, q.v., Gh. 192 (3).

ts', 1, pron. interrog. what?, 25; cf. 4. It is used only with reference to irrational beings or inanimate objects, 25. Used as a subst., 25, 73, 79, 86, 89, 92, 95, 132, 146, 148, 169 (2, 29), I (16), II; pl. subst. *ts'*, 135C, 146, 169 (96); sometimes used with an interjectional force, as in *ts' saṛai hā*, what a man he is!, 25, so 95; *ta-ts' pār'*, why?, 27, 76, 169 (8); *ts' rang*, how?, 27, 73; *ts' waqt*, when?, 27, 75. When an adjectival pronoun is required, *tsēn*, q.v., is generally used instead of *ts'*. Cf. P. *tsa*.

ts', 2, pron. indef. anything, something, 26; used only with reference to irrational beings or inanimate objects, 26; anything, 90, 135C; something, 6; used as an indefinite article, a, an, a certain, 6; *ts' ka* or *har ts' ka*, whatever, 24; *ts' nak*, nothing, 92 (pl.); *har ts'*, everything, 26, 77, 80, 99, 125, I (3, 21). *har ts'* takes the emphatic particle *di*, not *aī*, 99. Cf. P. *tsa*.

tsa, see *ts'ēk*.

tsachā, see *tsāts*.

tsaftarī, music, I (15).

tōṣh', necessaries, provision for a journey, viaticum, 143, 169 (117). P.

tēṣh' (f. *tēṣh'*, 144, 169 (122)), adj. bitter. P. *trīkh*, *talkh*.

taṣhtan, a master, owner, IV. Used to form derivative nouns, 163. P.

tiṣhtaw'ēk or *tiṣhtayek* (p.p. f. *tiṣhtawak*, III, or *tiṣhtayak*), to put to flight, to cause to run away, to run away with, III, Gh. 191 (7). P. *taṣhtawul*.

tiṣhṭ'ēk (p.p. f. *tiṣhṭak*; aor. sg. 2, *tiṣhṭi*; 3, *tiṣhṭī*), to run away, bolt, Gh. 191 (7). P. *taṣhṭēd'l*.

tsūk, adj. sour, acid, 156.

tsak', adv. as; use explained, 73; cf. 151, *sakhal* . . . *tsak'*, such . . . as, 27. Postpos. governing gen.; use explained, 80; cf. 129, 168 (10).

tsaka, m. taste, flavour, relish, savour. *tsaka dōk*, he tasted, Gh. 194 (13). We should expect the word to be *tsak'*, fem., but Gh. shows it as masculine. P.

tsēk, the bosom of a woman. — *lup'ēk*, to suck the breast (of a child), 146, 168 (19).

tusk, empty, Gh. 192 (7, 11).

ts'khal, or (27, note) *ts'-khal*, pron. adj. of what kind? of what sort?, 27, 135C (pl.), 146 (pl.), 148, 169 (53, 74 (pl.)).

tskhat, adj. fattened, fatted, I (13, 17, 20).

tsākāwī, sourness, acidity, 156.

tsakaw'ēk or *tsakayēk* (p.p. f. *tsakawak* or *tsakayak*; aor. sg. 2, *tsakēwī*; 3, *tsakawī*), to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P. *shākawul*.

tsēlᵃ, in *i-tsēlᵃ*, on the left; *pa-tsēlᵃ*, towards the left, 74.

tsēlī, see *tsalᵛēk*.

tsalak, f. married (No. 225), see *tsalᵛēk*.

tsālāk, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. *chālāk*.

tasallā, consolation, comfort, solace, I (18). P.

tsalawᵛēk or *tsalayēk* (p.p. f. *tsalawak* or *tsalayak*), to cause to take away; to cause a woman to be taken in marriage, 30B.

tsalᵛēk (p.p. f. *tsalak*, No. 225; aor. sg. 2, *tsēlī*, 61A1; 3, *tsalī*, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns *kir* (or *rī*), *dal*, or *hal*, 122, 139 (3).

tsalyēr (pl. *tsalyarā*), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).

tsᵃm, adj. flat, level, even. P.

tsamī, see *tsōm*.

tsōm (pl. *tsamī*, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 35.

tsᵃn, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); *tsᵃn shīw*, tonight, 75.

tsān (pl. *tsēnī*, 9 (10)), I (19), a year; *ōn tsēnī*, for so many years, I (19); *ta-ṣkᵃk tsān* (not *tsēnī*), of six years old, 148, 169 (27); *ta-tsōn tsān* (not *tsēnī*), of how many years? how old?, 107, 148, 169 (26).

tsēu, pron. interrog. what?, 25. This is the form usually taken by *tsᵃ*, 1, when employed as an adjective. *ta-tsēn kᵃlai*, of what village?, 25, 148, 169 (157); *tsēn palau*, in what direction, whither?, 25, 27, 74. Used substantively, we have *i-tsēn lāstᵃ* (for *i-tsēn waqt lāstᵃ*), since, II. With *ka*, it has the force of a relative, as in *tsēn waqt ka rī dzōk*, at the time at which he came, lit. at what time that he came, 24, 92.

tsēnī, see *tsan*.

tsōn, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78 9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words *tsān*, a year, *mau*, a maund, and *sēr*, a seer, they are in the singular, 122, 148, 169 (26, 39, 64); *ta-tsōn tsān*, of how many years?, *i.e.* how old?, 107, 148, 169 (26); but *tar-tsōn 'umr*, of how much age?, *i.e.* how old?, No. 221 cf. 27, 107); *tsōn pets*, how far?, No. 222. P. *tsōnē*.

tsōn, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; *tsōn ryūz*, some days (noun in singular), 26, I (3); *syī tsōn*, several, 16, 26, 125, 151; *tsōn mālᵃ*, several persons, 26, 152, 169 (11); *syī tsōn mālᵃ*, id. 26.

As adv. *tsōn ka*, as long as, 75.

tsindzᵛrai (pl. *tsindzᵛrā*), m. a grey partridge, Gh. 233 (8). P. *tamgarai*.

tsangᵃ, in *i-tsangᵃ*, adv. and postpos. governing gen., near, 6, 74, 81, 94. Cf. P. *tang*, tight.

tsangil, the arm, from the elbow to the wrist, the forearm. *a-tsangil-a*, his forearm, 169 (100). P. *tsangal*.

tsuṇaw'ēk or *tsuṇayēk* (p.p. f. *tsuṇawak* or *tsuṇayak*; aor. sg. 2, *tsuṇēwī*; 3, *tsuṇawī*), to strain, sift, Gh. 194 (8).

tsaplaī (pl. the same), a sandal, a shoe, 1 (12). P.

tsār, card. four, 16; *tsār nim*, four and a half, 16; *tsār sāh*, four hundred, 16; *tsar samba*, Wednesday, 166.

tsarāō, the act of grazing, or feeding, I (5). P. *tsarawul*, to graze.

tsarī-jīsīū, card. twenty-four, 16.

tsār'm, ord. fourth, 16, 165.

tsarēs, card. fourteen, 16.

tsarwōō (pl. *tsarwēchī*, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).

tsiraw'ēk or *tsirayēk* (p.p. f. *tsirawak* or *tsirayak*), to cause to sputter, etc., Gh. 194 (7).

tsir'ēk (p.p. f. *tsirak*; aor. sg. 2, *tsir*; 3, *tsirī*), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. *tsirēd'l*.

tsirayēk, see *tsiraw'ēk*.

tsāṣḥtū, card. forty, 16.

tsaṭ, the nape of the neck. *pa-tsaṭ*, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; *pa-tsaṭṭ-al ghwaṣhtak*, he fell flat on his back, 104; *pa-pēts pa-tsaṭ*, far and close behind, backwards and forwards, 104. P.

tsāte (pl. *tsachī*, 9 (9)), m. a kind of partridge, Gh. 233 (11).

tsaṭaw'ēk or *tsaṭayēk* (p.p. f. *tsaṭawak* or *tsaṭayak*), to cause to lick. P. *tsaṭawul*.

tsaṭ'ēk (p.p. f. *tsaṭak*; aor. sg. 2, *tsēṭī*; 3, *tsaṭī*), Gh. 194 (5), to lick, to lap. P. *tsaṭ'l*.

tsaṭayēk, see *tsaṭaw'ēk*.

tsawa, *tsīw*, *tsawak*, see *ts'ēk*.

tsawin', *tsawunkai*, see *ṣḥī-tsawin'*, *ṣḥī-tsawunkai*.

tswaw'ēk (p.p. f. *tswanak*; aor. sg. 2, *tswēnī*; 3, *tswanī*), to shake out dust from clothes, Gh. 194 (6). P. *tsanḏ'l*.

tswartsī, adj. torn, tattered. *tswartsī syōk*, to become torn, Gh. 194 (11, 13). Cf. P. *tswal*.

tsaw'ēk, causal of *ts'ēk*, cf. *kī-tsaw'ēk*, *ṣḥa-tsaw'ēk*, and *ṣḥī-tsaw'ēk*. Also cf. *dzaw'ēk*.

ts'ēk (gerund, *i-ts'ēk isar*, in going, 34; past m. sg. 3, *ts'ēk*, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, *tsawak*, 37, 58, 122; pl. 3, *tsawak-in*, 104, 122; imperf. m. sg. 3, *bū ts'ēk*, 34; perf. m. sg. 3, *ts'ēk hā*, 142a, 169 (180); f. sg. 3, *tsawak hā*, 147, 169 (98); plup. m. sg. 1, *ts'ēk byōk-am*, 134; 3, *ts'ēk byōk*, 90; past conditional, *ts'ēk byōkan'*, 54, 95; cf. *ts'ēkk-al sū byōk*), he would have gone, 136F.

Aor. sg. 2, *tsīw*, 61B2; 3, *tsawa* or *tsa*, 58, 61B2; pres. sg. 1, *bū tsaw'm*, 122, 169 (5, 23); 2, *bū tsīw*, 169 (22, 24); 3, *bū tsawa*, 25, 107, No. 239; pl. 2, *bū tsawaẓ*, 132; fut. sg. 1, *sū tsaw'm*, 169 (25), I (8); 3, *sū tsa*, III.

Impve. sg. 2, *tsīw*, 94, 122, 142c, 146, 169 (110, 138, 152).

This verb is conjugated throughout the present and past tenses in Nos. 205ff.

In the compound *ṣḷa-s'ēk*, to swell, the initial *ts* of this verb has become *s*, but in *ṣḷī-tsēk*, to send, it is not changed.

The causal of this verb is *tsaw'ēk*, cf. *kā-tsaw'ēk*, *ṣḷa-tsaw'ēk*, and *ṣḷī-tsaw'ēk*.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 142c, 169 (5, 22-5, 110, 152), I (8), No. 239. This root idea of this verb is simple motion, as in the Hindī *chalnā*, as contrasted with *dzōk*, 1, q.v., the root meaning of which is arrival, Hindī *pahūchnā*.

This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. Thus, *hir tsēk*, to come, to come here, 94, 122, 146, 169 (138), III; *dal tsēk*, to come, or go, to thee or to you, 122; *hal tsēk*, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (57, 98, 180), I (5), III.

Cf. *kī-tsēk*, *ṣḷī-tsēk*, and *ṣḷa-s'ēk*.

tūt (pl. *tūtī*), m. a mulberry, 162, Gh. 224 (9). P.

ṭūṭ, in *ṭūṭ nim-ryūz*, N. of a certain time of the day, about 3.30 P.M., 167.

ṭūṭī (pl. *ṭuṭyannī*, 9 (8)), m. 8 (5), a parrot, Gh. 233 (13). P.

tatak (p.p. f. *tōtk*, 38, 61A4; aor. sg. 1, *tr'm*, 62A; 2 and 3, *trī*, 38, 61A4, 62A, 68 (2); impve. sg. 1, *tr'm*, 71; 2 and 3, *trōs*, 38, 68 (2), 71), to drink.

tōtk, see *tatak*.

tūtkai or *tūtkirai*, m. a small mulberry, 162. Dim. of *tūt*, q.v.

tūtar (pl. *tūtrī*, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindī.

tōtsan, heat, warmth, 152, 169 (168).

ṭuṭyannī, see *ṭūṭī*.

tūwā, sunshine, Gh. 24 (11).

tawunkai or *tawūnkai*, m. one who stands still, 33C. See *t'ēk*

taw'ēk or *tayēk* (p.p. f. *tawak* or *tayak*), to cause to stand, to set up, Gh. 191 (3). Causal of *t'ēk*, q.v.

t'ēk (p.p. f. *tak*, 37; aor. sg. 2 and 3, *tī*, 33C, 61A4), to be standing up, to stand still.

tyus, *tyūz*, see *tū*.

tūz, a fart. — *na-ghōk*, to break wind, Gh. 192 (5, 10). P.

tōzḥ'ēk (p.p. f. *tōzḥak*; aor. sg. 2 and 3, *tōzḥī*), to plane, shave, Gh 191 (9). P. *tōzḥ'l*.

tēz'ek (p.p. f. *tēzak*; aor. sg. 2 and 3, *tēzī*), to run or gallop a horse, to ride, Gh. 191 (8). P. *tēz'l*.

W

w', see *i-w'*.

wa, 1, see *wi*.

-wa, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle; (2) the subject of a transitive in a tense formed from the past participle; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the *w* is generally dropped, as in *khwalak-a*, he

ate. Sometimes the *w* in such a case is retained, with or without *a* inserted before it, as in *bū khur^a^m-a*, *bū-khur^a^m-wa* or *bū khur^a^m-awa*, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

wa, 3, see *wadzōk*, *waghyōk*, and *wazyōk*.

wa, 4, conj and. Use explained, with examples, 89; cf. 16, 35, 78, 152, 159, 169 (11), I (2-4, etc.), II, III, IV. P.

It is employed idiomatically to indicate remoteness, 89.

For its use in fractional numbers, see 16.

wā, in *wā*, *wā*, interj. Ah! indicating joy or surprise, 95.

w^a^ē, *wāē*, or *w^a^ē w^a^ē*, interj. Alas! used in time of trouble, or by beggars, 95. P. *wāē*.

wi or *wa*, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the *w* of *wa* is dropped, and it becomes *a*, 19. It is used after a regular locative to emphasize the subject of a following verb, and, very frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 142d, 169 (11, 68, 137). For *winar-wa* (*-wi*) and *wizar-wa* (*-wi*), see 85, 86; *inar-wi*, on it, 85, 147.

wē, in *wē mūē chār shamba*, N. of the last Wednesday of each month, 165.

wō, interj. O!, sign of the vocative, 10, 11. P. *ō*.

wadānē, cultivation, crops, harvest. P.

wadzōk, an alternative, and less usual, spelling of *wazyōk*, q.v.

wēgā, the evening, night; as adv. tonight, 75; *i-wēgā likī*, at night, 82. P. *bēgāh*.

waghyōk (p.p. f. *waghuk*, 38; aor. sg. 1, *wēs^a^m*, 62B; 2, *wēs*, 38, 62B; 3, *wēsa*, 38, 62B; impve. sg. 1, *wēs^a^m*, 71; 2, *wēs*, 38, 71; 3, *wēson*, 71), to enter. This verb is usually employed with the contracted pronouns *hir* (or *rī*), *dal*, and *hal*, 122. Its causal is *wēsaw^a^ēk*. Cf. *aghōk* and *na-ghōk*.

w^a^h, interj. of warning or reproof, 95.

w^a^k (No. 66) or *wak*, f. (8), water, 107, 109, 150, 169 (153), Nos. 66, 237. This word takes the emphatic particle *dī*, not *aī*, even when used in the singular, 90, 99, 144. *bē-wakī*, waterless, see *bē*, 2.

wōk (past m. sg. *wōk*, 1 (14, 21); f. *wāk*, 38, IV; perf. m. sg. *wōk ā*, I (17); aor. sg. 1, *waw^a^m*, 62A; 2, *wāw*, 38, 61A3, 62A; 3, *wawī*, 38, 61A3, 62A; impve. sg. 1, *waw^a^m*, 71; 2, *wāw*, 38, 71; 3, *wawōn*, 71), to get, obtain, find.

wakhaw^a^ēk (p.p. f. *wakhawak*), to cause to dig, Gh. 213 (11). Causal of *wakhayēk*, q.v.

wakhayēk (p.p. f. *wakhayak*; aor. sg. 2, *wakhai*, 61A5; 3, *wakhayī*), to dig, Gh. 213 (11).

wāl (157), see *bagar-wāl*, *bēgār-wāl*.

wālai (156), see *ghrās-wālai*, *spīw-wālai*, *zwyar-wālai*.

wālī (156), see *dāī-wālī*, *mrik-wālī*, *wīnz-wālī*.

w^a^lak (p.p. f. *w^a^lk*, 38, II; aor. sg. 1, *w^a^r^a^m*, 62B; 2, *w^a^r*, 38, 62B, 68 (3); 3, *w^a^ra*, 38, 62B, 69; *w^a^rra*, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),

impve. sg. 1, *wᵊrᵊm*, 71; 2, *wᵊr*, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 169 (130); 3, *wᵊrun*, 69; *wᵊrōn*, 69, 71; pl. 2, *wᵊraē*, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29); *sar wᵊlak*, to rebel (against = *lāstᵊ*), 169 (130). This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, and *hal*, 122. Thus:—*hir wᵊlak*, bring to me, bring here, 90, 99, 144, I (13); *dal wᵊr*, bring to thyself, *i.e.* take, 90; *hal wᵊlak*, to bring to him, II.

This verb borrows its aorist tenses from *wriyōk*, and many of the above examples can also be referred to that verb.

wᵊnᵊ (pl. *wᵊnᵊẓ* or *wᵊnnᵊẓ*, 9 (2, 7), for the spelling *wᵊnnᵊẓ*, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. *wana*.

wan, f. a co-wife, 118, 143. P. *bᵊn*.

windzōk, m. the son of a co-wife, a woman's stepson, 120. P. *bᵊnzai*.

wangū (pl. *wangūz*), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

wᵊnnᵊẓ, see *wᵊnᵊ*.

winar, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74. The use of this word is explained, with examples in 85, q.v.; *winar-di* or *winar-da*, in me, in us, in thee, or in you, 85, 123; *winar-wi* or *winar-wa*, in him, in her, in it, or in them, 85, 123.

wīnzᵊ, f. a slave-girl, 156. P. *wīnza*.

wīnzᵊwālī, the condition of being a slave-girl, 156.

waqt, time, season, 148, 169 (189), I (4). P. *hō waqt*, now, 27, 75; *hafᵊ waqt*, then, 27, 75; *tsᵊ waqt*, when?, 27, 75; *har waqt*, at all times, always, 92, 148, 169 (134); *tsēn waqt ka*, at the time that, 24, 92.

wraẓ (pl. *wraẓ*), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II, Gh. 231 (5). P. a lamb. The fem. is *sūṣhᵊ*, q.v.

wᵊr, 1, *wᵊra*, see *wᵊlak*.

wᵊr, 2, *wᵊrī*, see *wriyōk*.

wār, in *wār-ka*, adv. indicating doubt or ignorance, God knows, 73.

wīṛ, adj. open, expanded, Gh. 214 (5, 14). Cf. *wīt*. P.

waṛchī, see *waṛk*.

wrūdzᵊ (pl. *wrūdzī*, 9 (2)), an eyebrow, 168 (31). P. *wrūdza*.

wragkᵊ, see *kaṛᵊ-wragkᵊ*.

*wargh*ᵊ*wai*, the palm of the hand. P.

waṛk (pl. *waṛchī*, 9 (9)), f. (8 (1)), a worm, an insect.

wōṛkai, a child. P.

wrūk, see *wriyōk*.

warkh (pl. *warkhī*), the head of a small watercourse, where it leaves the main stream, Gh. 218 (16). P.

wᵊrᵊm, *wᵊrōn*, *wᵊrun*, see *wᵊlak* and *wriyōk*.

wīrān, adj. ruined, 152; sick, 75, 85, 103, 111, 138. P. *wairān*, desolated. Prs. *wīran*.

wrandēr, f. a brother's wife, a sister-in-law, 120, 132. P. *warandār*.

wᵊrra, see *wᵊlak*.

wᵊrrī, see *wriyōk*.

wuraṛaw°ēk or *wuraṛayēk* (p.p. f. *wuraṛawak* or *wuraṛayak*; aor. sg. 2, *wuraṛēwī*; 3, *wuraṛawī*), to drive away, turn out, Gh. 213 (10).

wr°ṇṭ°, a beard, 169 (102).

w°raw°ēk or *w°rayēk* (p.p. f. *w°rawak* or *w°rayak*), to cause to bring, 30B. Causal of *wrīyōk*, q.v.

wrīy° (pl. *wrīyī*, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

wṛīy° (pl. *wṛ°ī*, 9 (2)), f. a kind of food, Gh. 122 (7). P. *baṛaī*, Hindī *waṛī*.

wrīyōk (p.p. f. *wrūk*, 24, 38, 144; aor. sg 1, *w°r°m*, 62A; 2, *w°r*, 38, 62A, 68 (3); 3, *w°rī*, *w°rrī*, 30B, 38, 62A; impve. sg. 1, *w°r°m*, 71; 2, *w°r*, 38, 68 (3), 71; 3, *w°rōn*, 71. For the spelling *w°rrī*, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by *w°lak*, a verb with practically the same meaning, so that it is always impossible to state to which of the two any of the aorist forms should be referred. All the examples of the aorist tenses given under *w°lak* may therefore also be taken as examples of this verb. With *dal*, we have *nak-a dal wrūk*, thou didst not take her to thyself, 24, 144.

wrīyōkāo, taking, the act of taking, 155.

w°rayēk, see *w°raw°ēk*.

wēa, *wēsa*, see *waghyōk*.

w°spalaw°ēk or *w°spalayēk* (p.p. f. *w°spalawak* or *w°spalayak*), to cause to wring out, Gh. 214 (3).

w°spal°ēk (p.p. f. *w°spalak*; aor. sg. 2, *w°spal*; 3, *w°spalī*), to wring, squeeze out, press out, Gh. 214 (3).

w°spalayēk, see *w°spalaw°ēk*.

wustaw°ēk or *wustayēk* (p.p. f. *wustawak* or *wustayak*), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3)

wust°ēk (p.p. f. *wustak*, 37; aor. sg. 2, *wust*, 61A3; 3, *wustī*, 61A3. This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (*i-wust°ēk inar*, on flying up). Cf. Gh. 213 (8). P. *wurzēd°l*.

wawās, doubt, 163. P.

wawāsī, doubtful, 163. P.

wēsaw°ēk or *wēsayēk* (p.p. f. *wēsawak* or *wēsayak*; aor. sg. 2, *wēsēwī*; 3, *wēsawī*), to cause to enter, to insert, causal of *waghyōk*, q.v., Gh. 213 (13, 14).

wīt (f. *wīt°*, 169 (99)), adj. open, wide open. Cf. *wiṛ*. P.

waṭk (pl. *waṭchi*, 9 (9)), f. 8 (1), a walnut, Gh. 224 (7).

wāw, *wawī*, *wawōn*, see *wōk*.

wīw, see *hishtak*.

wyūk (f. *wyūk°*), adj. dry (of a cow), 146, 169 (175).

wz° (pl. *wzī*, 9 (2), No. 151), a she-goat, a nanny-goat, a she hill-goat, 148, 169 (120), Gh. 231 (4). P. *wuza*. The masculine of this word is *buz*, q.v.

wuzmawaw°ēk or *wuzmawayēk* (p.p. f. *wuzmawawak* or *wuzmawayak*), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).

wuzmaw'ēk or *wuzmayēk* (p.p. f. *wuzmawak*, 57, or *wuzmayak*; aor. sg. 2, *wuzmēwī*, 61A1, 68 (1); 3, *wuzmawī*, 30A, 57, 61A1, 69; impve. sg. 2, *wuzmēw*, *wuzmēw'u*, 68 (1); 3, *wuzmawun*, *wuzmawōn*, 69), to try, test, examine, 32, Gh. 213 (6). P. *azmoy'l*.

wazn, *wazna*, *waznōa*, see *wazyōk*.

wēzār, adj. apart, separate, Gh. 214 (6, 14). ? P. *wēzar*, displeased.

wizar, adv. on him, on her, on it, or on them; use explained, 86; cf. 85, I (10); by means of him, her, it, or them, 86; *wizar-di* or *wizar-da*, on me, on us, on thee, or on you, 86, 123; *da wizar*, upon me, 123; *di* . . . *wizar*, on me, 86; *wizar-wi* or *wizar-wa*, on him, on her, on it, on them, 86, 123; *wizar-a-wa*, (kill) him (*a*) by it (*wizar-wa*), 86.

wazyōk (*wa-zyōk*) (sometimes written *wa-dzōk*) (p.p. f. *wazuk* or *wazzuk*, 38 (for the spelling *wazzuk*, see Gh. 121 (12)); aor. sg. 1, *wazn'm*, 62B; 2, *wazn*, 38, 62B; 3, *wazna*, 38, 62B; fut. sg. 2, *sū wazn*, 20c, 86; impve. sg. 1, *wazn'm*, 71; 2, *wazn*, 38, 71; *wazn-a*, slay him, 24; 3, *waznōa*, 71; passive, *wazyōk syōk*, he was killed; *wazzuk sukin*, they were killed, 153), to kill, to slay, 20c, 86, 91 (*wazyōk-a*, he killed him), 104, 135A, 153, 169 (59). Cf. *dzōk*, 2. Cf. P. *wa-zh'l*.

Y

ya, in *hō ya*, see *hō*, 4.

yā, conj. or. P. Use described, with examples, 90; *yā khō* = *yā*, 90; *yā* . . . *yā*, either . . . or, 90, 99, 144; *yā khō* . . . *yā*, either . . . or, 90.

yād, memory. P. *yād-am nak kā*, I do not remember, 150, 169 (81); *yād kayēk*, to remember, to have off by heart, 21, 135A, 169 (95); *yād a is'm ta-Rasūl*, the memory and name of the Prophet, the *Bārah Wafāt*, or days celebrating the last twelve days of Muhammad's fatal illness, 165.

yak, in *yak samba*, Sunday, 166. Corruption of Prs. *yak shamba*.

yēn, pronominal suffix of the first person plural indicating, in tenses formed from the past participle, the subject of an intransitive verb or the object of a transitive verb, 20a, 45, 98 (3).

yāngh, an embrace; *pa-yānghgh-al syōk*, he embraced him, I (10).

yānak, ash, ashes, 99, 169 (126). This word takes the emphatic particle *dī*, not *aī*, even in the singular, 99.

yāsp (pl. *yāspī*, No. 140), m. a horse, 7, 21-2, 27, 107, 109, 118, 148, 151, 162-3, 169 (21, 127), Nos. 68, 138, Gh. 226 (14). P. *ās*, Prs. *asp*. A mare is *myāndēnī*, q.v.

yānspkīṛai, m. a small horse, a pony, 162.

yār, m. a friend, 87, 148, 169 (92). P.

yasaw'ēk or *yasayēk* (p.p. f. *yasawak* or *yasayak*), to boil (transitive), 30B, 37, Gh. 215 (5). P. *yashawul*.

yas'ēk (p.p. f. *yasak*, 37, 58; aor. sg. 2, *yas*, 61B1; 3, *yasa*, 30B, 58, 61B1), to boil (intransitive), Gh. 215 (5). P. *yashēd'l*.

yēyēgar, m. a ploughman, No. 58. P. *yawē*, ploughing.

Z

zōbal, adj. wounded, Gh. 200 (4, 12). P. *zhōbal*.

zbān, the tongue, 77, 133, 168 (12), No. 41; a language. P. *zabān ta-Bargistā a-zbān*, the language of Bargistā, Ormuṛī, 142a, 169 (144).

zbuṣḥaw'ēk or *zbuṣḥayēk* (p.p. f. *zbuṣḥawak* or *zbuṣḥayak*), to cause to suck, Gh. 199 (7).

zbuṣḥ'ēk (p.p. f. *zbuṣḥak*; aor. sg. 2, *zbūṣḥ*, 61A3; 3, *zbuṣḥī*), to suck, Gh. 199 (7). P. *zbēṣḥ'l*.

zabaw'ēk or *zabayēk* (p.p. f. *zabawak* or *zabayak*; aor. sg. 2, *zabēwī*; 3, *zabawī*), to card (cotton, etc.), Gh. 199 (8).

zād, see *ādam-zād*, s.v. *ādam*.

zaid, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 125, 129, 135, 138, 142b. P.

zghaw'ēk (p.p. f. *zghawak*; aor. sg. 2, *zghēwī*; 3, *zghawī*), to bear, to suffer, Gh. 199 (9). P. *zghaw'l*.

zgān (pl. *zgannī*, 9 (7)), m. a division or section of a field, Gh. 219 (4).

zha, *zhī*, see *hatak*.

ẓhaghaw'ēk or *ẓhaghayēk* (p.p. f. *ẓhaghawak* or *ẓhaghayak*), to cause to speak, to cause to utter sound, Gh. 201 (7). P. *ẓhaghawul*.

ẓhagh'ēk (p.p. f. *ẓhaghak*, 58; aor. sg. 2, *ẓhagh*; 3, *zhagha*, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. *ẓhaghēd'l*.

zh'm, *zhōn*, see *hatak*.

zhōnawunkaī, m. one who leaves or abandons, 33E. See *hatak*.

zahr, m. poison, 92, 135A. P.

zhay'm, see *hatak*.

zak, i.q. *dzak*, s.v. *dzōk*, 2 and 3.

zāk, i.q. *dzāk*, s.v. *dzōk*, 1.

zōk, see *dzōk*, 1, 2 and 3.

zakhmī, adj. wounded, 89. P.

zlī, m. the heart, 12, 20d, 83, I (6, 10). *i-ts' likī-t bū zlī sa*, for what does your heart become?, *i.e.* for what do you long?, II; *zlī-m*, my heart, 20d; *i-zlī-m nak hā*, it is not on my heart, *i.e.* I have no memory of it, 108, 120, 169 (81). P. *ẓr'*.

zāl (f. *zāl'*, 7, 14 (2), 148, 169 (85); pl. *zālī*, 14 (2)), adj. old, 148, 169 (84), and as above. P. *zōr*, Prs. *zāl*. The plural, *zālī*, is also used as the plural of *zark'*, a woman, q.v.

zālī, see *zāl* and *zark'*.

ẓulm, m. tyranny, 86. P.

zalpiō (pl. the same, 120, 147), com. gen. a grand-parent, a grandfather or grandmother, 132, 144, Gh. 243 (4, 5).

zām', f. a jaw-bone, a jaw, 145, 168 (14). P.

zām, m. a son-in-law, 120, 134, 139 (3). P.

zan, *zana*, see *dzōk*, 2.

z'ṇai (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. *zanai*.

zĕuī, f. the chin, 135B, 168 (13). P. *zana*.

zīn, a saddle, Nos. 226-7. P.

zangaw°ĕk or *zangayĕk* (p.p. f. *zangawak* or *zangayak*), to set swinging, to swing (transitive), Gh. 199 (6). P. *zangawul*.

zang°ĕk (p.p. f. *zangak*, 58; aor. sg. 2, *zang*; 3, *zanga*, 58), to swing, vibrate, Gh. 199 (6). P. *zang°l*.

zan°m, see *dzōk*, 2.

zanṣḳak, the knee, 135B, 168 (13). P. *zangūn*, *zānū*.

zāvyē (pl. the same), f. a crane, Gh. 233 (2). P. *zāṇa*.

zar, 1, gold. *sūr zar* (P.) or *sūṣḳ zar*, gold, No. 45; *spīw zar*, silver, No. 46. P.

zar, 2, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *Hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.

zar, card. a thousand, 16. *zār-gaḍ*, the thousand, 16. P. *z°r*.

zarī (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223; the younger (of two sons), I (2); *zarī ʿīd*, the little ʿĪd, Ōrmuṛī N. of the month Shawwāl, the tenth month in the Ormuṛī calendar, 165.

zradz (pl. (*zradzī*), f. the red-legged partridge, the *chikōr*, Gh. 233 (10). P. *zarka*.

zurghāt (pl. *zurghaṭṭī*, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).

zar-gar, m. a goldsmith, 157. P.

zark° or (No. 52) *dzark°* (pl. *zarkī*, 9 (10), or *zēlī*, 9 (10), 16, 22, 109), f. a woman, 7, 8 (3), 13, 16, 22, 109, 111, 113, 129, 130, 143, 148, 152, 156, 169 (85), No. 52; a wife, 79, 82. The plural form, *zēlī*, is also the plur. of *zāl*, old, q.v.

zark°tōb, womanhood, 9 (10).

ẓarūr, adj. necessary, needful, 79, 81-2. P.

zēṣḳṛ (pl. *zaṣḳṛṣḳṛī*), a thorn, a prickle, 144, 169 (147), both pl.

zēṣḳṛan, adj. thorny, prickly, 148, 169 (148).

zisht°ĕk (p.p. f. *zishtak*, 37; aor. sg. 2, *zisht*; 3, *zishti*), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).

zēl° (pl. *zēṭ°ī*), f. a cow-buffalo calf, Gh. 228 (12). The masc. is *zēṭkai*, q.v. P. *jōṭa*.

zut, see *dzut*.

zēṭkai (pl. *zēṭkaī*), m. a bull-buffalo calf, Gh. 228 (11). The fem. is *zēṭ°*, q.v. P. *jōṭkai*.

zwagh°k (pl. *zwagh°chī*, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).

zawāl, N. of a certain time of the day, 1 P.M., 167; *zawāl gatēs*, 12.30 P.M. P. *zawāl*, decline of the sun.

zwandai (f. *zwandīy°*, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. *zhwandai*.

zau°rī (pl. the same), f. a leech, Gh. 234 (5). P. *zhawara*.

zwaṛand, adj. hanging, pendent, Gh. 200 (5, 12). P. *dzaṛand*.

zyōk, see *wazyōk*.

zayĕk (p.p. f. *zayak*; aor. sg. 1, *zay°m*, 79, 86, 89, 92; 2, *zēyī*; 3, *zayī*; pres. sg. 1, *bū zay°m*, 26, 79, 99; impve. sg. 2, *zēy°n*, 83), to chew, masticate, suck, Gh. 200 (3) (P. *zhōy°l*); to ask for, 79, 83, 86, 89, 92, Gh. 200 (3); to wish for, to

long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).

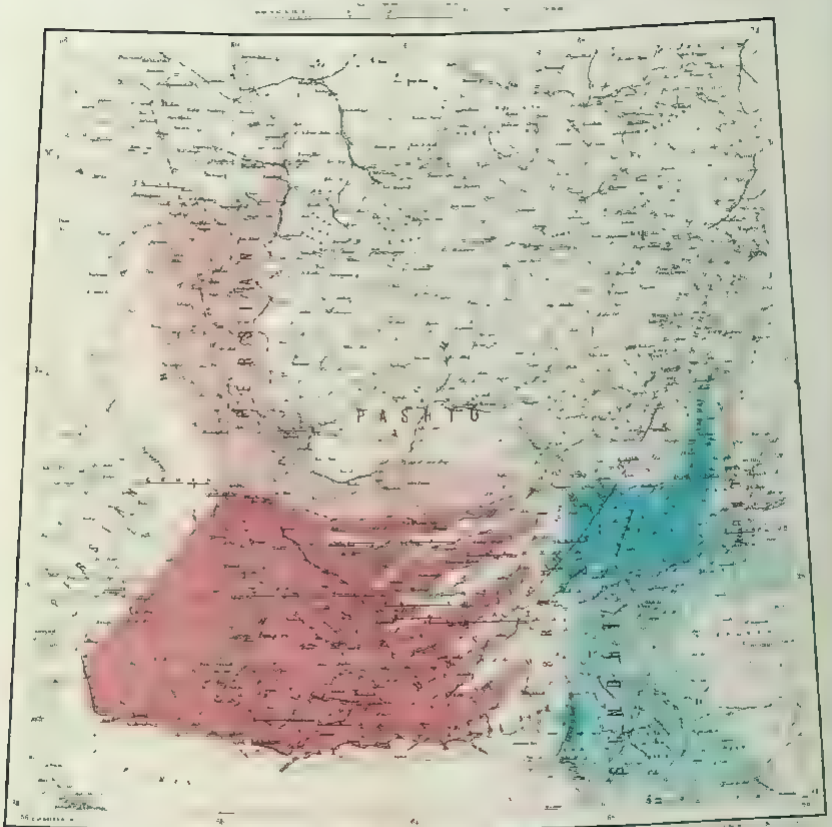
ziyoṛ (f. and pl. *ziyaṛ*ᵃ, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.

ziyaṛwālai, yellowness, 156.

ziyāt (15, 83) or *zyāt* (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); *i-piẽ lāstᵃ ziyat*, more than a father, 83; *zyāt sōn*, may it increase, 169 (161). P. *zīāt*.

zyāṭṭ, excess, 169 (178). P.

MAP ILLUSTRATING THE LOCALITIES IN WHICH THE BALÔCHÎ LANGUAGE IS SPOKEN



BALŌCHĪ.

The Balōches.

The word 'Balōchī' is an adjective meaning 'of or belonging to the Balōch[1] nation,' and is hence employed to indicate that nation's language. The Balōches themselves say that they originally came from Halab (Aleppo), that they fought on behalf of Ḥusain, the son of 'Alī, at the battle of Karbala, and that after Ḥusain's death they migrated to Sistān. On the other hand, references to them in Persian literature[2] first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmān, and thence, under pressure of the Seljūq invasion in the 11th century, they moved to Sistān and Makrān, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makrān. In the days of Changēz Khān (13th century A.D.) the latter gradually pushed eastwards into eastern Makrān and the Sind frontier, and ultimately occupied the Sulaiman Range on the border of India proper. In the 13th century they already had connexions with Sind, and in the 15th and 16th centuries parties of them entered the southern Panjab and Sind and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Taimūr's conquest (end of 15th century), and synchronized with the invasions of India by Babur (born 1483, died 1530) and the Arghūns.[3]

During their progress through Makrān, the Balōches occupied the highlands of Kalāt, now held by the Brāhuis. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India.[4] Since that time the Balōches have been divided into two bodies, separated by the Brahūī-speaking territory of Kalat.

Balōchī where spoken.

We have seen that the word 'Balōchī' means the language of the Balōches, and so far as it relates to the Balōches of Baluchistan, the name is accurate enough; but there are numerous Baloches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly Balōchistān,—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balōchī is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf.[5] On the east, Balōchī has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaimān Hills on the western

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[1] The words are often spelt 'Baluchi,' 'Balōch,' 'Bilūch,' 'Bilūch,' and so on, but the above spelling represents the true pronunciation. See Dames, *The Baloch Race*, pp. 1ff. The spelling 'Baluch' has survived in the official name of the Province of 'Baluchistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Dames above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.

[2] Dames, *op. cit.*, pp. 26ff.

[3] Dames, *op. cit.*, p. 53.

[4] Dames, *op. cit.*, p. 40.

[5] See Colonel Holdich's *Notes on Ancient and Mediæval Makran*, in *The Geographical Journal* for April, 1896, p. 1 of separate reprint.

border of the Panjab District of Dera Ghazi Khan. In former times Balōches progressed much farther, across Dera Ghazi Khan into the southern Panjab, and here their descendants are still found; but these have abandoned their own tongue, and now speak the Lahndā of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balōchī has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balōchī language is concerned, in the Panjab, its eastern limit is approximately the Sulaiman Range. In Sind and the neighbouring State of Bahawalpur, Balōchī has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Balōches scattered over the tract referred to.

The language of North-Eastern Baluchistan, *i.e.* of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Paṣḥtō; but further west Balōchī is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Paṣḥtō is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Paṣḥtō, and others Balōchī. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistān. Here Baloches are also found, mixed with Persians, and the language of the tract is partly Balōchī and partly Persian. Further south, in Baluchistan itself, Balōchī is supreme right up to the western frontier of British territory. How much farther westwards Balochi remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur,[1] and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balōchī further north in Sistān and Karmān.[2] It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Balōches, and that that of the latter is about 700,000, about a third of whom are nomads.[2] Indeed Balōches have been found so far north as Central Khurāsān,[3] though whether these speak Balochi or not I cannot say.

We thus see that Balōchī is bounded on the north by Paṣḥtō, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balōchī, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balōchī is bounded, in Sind, by Sindhī, the state of affairs being much the same as that in Sistān and Karmān, the whole of Sind being a kind of debatable ground in which both Sindhī and Balochī are spoken. The speakers of Sindhī form the mass of the population, and those of Balōchī are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rājasthānī of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lahndā, and here also are colonies of Balochi speakers. Directly north of Sind, in the Panjab, Balōchī has Lahndā to its east.

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[1] See Geiger, in *Grundriss der Iranischen Philologie*, Vol. ii, p. 334.

[2] *Encyclopædia Britannica* (11th Ed.), Vol. xxiv, p. 592, and Vol. xv, p. 766.

[3] Lord Curzon, *Persia*, i, 223, Note 1; i, 203. Cf. *Eastern Persia* (edited by Sir F. J. Goldsmid), i, 46; all quoted by Geiger in the *Grundriss der Iranischen Philologie*, I, ii, 232.

In this way, while Balōchi has closely related Eranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahndā and Sindhī.

Moreover, Balōchī has in its bosom another neighbour, the Dravidian Brāhūī of the Sarāwān and Jahlawān divisions of Kalāt. In these divisions, it is true, there are, as we shall see, a certain number of Balōches, but the bulk of the population is Brāhūī. Brāhūī has not influenced Balōchī, but on the other hand (see Vol. iv, p. 627 of this Survey) Brāhūī has been to a certain extent affected by the surrounding Balōchi.

Dialects.

A glance at the map facing p. 327 will show that the intrusive Brāhūī divides the Balochī area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balōchī dialects. These are Western Balōchi,—often called 'Makrānī,' from Makrān, the coast country along the Arabian Sea,—and Eastern Balōchī. The two differ considerably, but are not mutually unintelligible.[1] They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhī and Lahndā. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

In a wild mountainous country such as Baluchistan there are numerous sub-dialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhī or Lahndā. This borrowing is carried to an extreme in the Kasrānī Balōchī of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

Number of Speakers.

As regards the Western Balōchī spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balōchī in Persian Baluchistan at something like 200,000.[2]

In British Baluchistan the western dialect prevails in Makrān, Khārān, and Chagai. These three lie on the west side of the Sarāwān and Jahlawān divisions of Kalāt, of which the main language is the Dravidian Brāhūī, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalāt lies the British District of Quetta, the main language of which is Pashtō, and here also, in its south-western corner, are found some speakers of Western Balōchī. The total number of speakers of the western dialect in British Baluchistan is 114,899, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

[1] Dames, *op. cit.*, p. 3, Note 1.
[2] *Encyclopædia Britannica* (11th Ed.), Vol. iii, p. 297

number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brāhūī of Sarāwān and Jahlawān of Kalāt. In Baluchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalāt, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Ḍōmbki and Kachhī divisions of Kalāt, and even in the eastern parts of Sarāwān and Jahlawān. We thus see that in Sarāwān and Jahlawan there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balochi in these districts is :—

Sarāwān	13,786
Jahlawān	14,760
TOTAL .	28,546

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates :—

Western Dialect	19,031
Eastern Dialect	9,515
TOTAL .	28,546

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Lās Bēlā. Here, it really forms a part of the Balōchī of Sind, which adjoins Lās Bēlā on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Paṣhtō, not Balōchī. Quetta has been already referred to as containing a few speakers of Western Balōchī. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balōchī, joining on to, and forming a unit with, those of the neighbouring Panjab District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balōchī is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balōchī in its own home, but are shown separately in the list of those who speak Balōchī in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Balōches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makrānī Balōches who speak the western dialect. All other Balōches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Balōches on each side of the frontier speak the same dialect in very fair parity. On the other hand, in the hill country between the District of

Karachi and the Baluchistan State of Lās Bēlā, there is a colony of Balōches which, as we have seen, is continued into the latter State. But this Balōchī is far from pure. It is locally known as the 'Kāchhē-jī Bōlī,' and is much mixed with Sindhī. Over the rest of the province, it cannot be said that any particular tract is in possession of Balōches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhī of the people among whom they have settled. But others have retained Balōchī in a corrupt form, much mixed, as in the case of Kāchhē-jī Bōlī, with Sindhī. In fact, the only pure Eastern Balōchī spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balōchī of Sind as follows :—

	Number of Speakers
Western Dialect	10,000
Pure Eastern Dialect of the Upper Sind Frontier .	56,589
Mixed Eastern Dialect	131,802
TOTAL	198,391

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balōchī in the State of Bahawalpur, lying immediately to the north-east of Sind. For the purposes of linguistic classification, these may be considered as forming one body with the Balōches of Sind, and as speaking the same kind of corrupt mixed dialect. Balōchī is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Balōch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndā of the Western Panjab, described in Vol. VIII, Part 1, pp. 233ff. of this Survey. Only in the Sulaiman Hills bordering on Baluchistan, and in the Mazārī tribe and part of the Gurchānī tribe on the plains, do the Balōches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaimān Range are the Mūsa Khēl and Bārkhān tracts of the Loralai District, and, as already stated, the Balōchī of Dera Ghazi Khan is also found here. The Balōchī of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Balōches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balōchī were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrānī villages in the south of the Kulachi Tahsīl. Their language was a continuation of the Kasrānī Balōchī of Dera Ghazi Khan, and like it was much mixed with the local Lahndā. As had been the case in Dera Ghazi Khan, the other Balōches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndā. A specimen of this Dera Ismail Khan Kasrānī Balōchī will be found on pp. 410ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balōchī was returned from Dera Ismail Khan, or, indeed, from any District of the North-West Frontier Province.

We thus get the following figures for the number of speakers of Balōchī in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911,

as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based:—

	Western Dialect.	Eastern Dialect.	Total.
PERSIAN BALUCHISTAN	200,000[1]	...	200,000[1]
BRITISH BALUCHISTAN—			
Makran	70,333	...	70,333
Kharan	15,565	...	15,565
Chagai	8,930	...	8,930
Quetta-Pishin	1,040	...	1,040
Sarawan-Jahlawan	19,031[1]	9,515[1]	28,546
Loralai	...	3,413	3,413
Bolan	...	651	651
Sibi	...	57,642	57,642
Kachhi	...	29,834	29,834
Dombki-Kaheri	...	4,467	4,467
Las Bela	...	12,544	12,544
TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH)	314,899	118,066	432,965
SIND—			
Karachi	10,000[1]	..	10,000[1]
Jacobabad	...	56,589	56,589
Mixed Dialects	..	131,802	131,802
TOTAL FOR SIND	10,000	188,391	198,391
PANJAB—			
Dera Ghazi Khan	...	68,921	68,921
Bahawalpur	...	1,444	1,444
TOTAL FOR PANJAB	...	70,365	70,365
SUMMARY.			
BALUCHISTAN—			
Persian	200,000[1]	...	200,000[1]
British	114,899	118,066	232,965
SIND	10,000[1]	188,391	198,391
PANJAB	...	70,365	70,365
TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA	324,899	376,822	701,721

[1] Estimates.

In addition to the above, Balōchī is spoken by temporary residents in the following provinces of India :—

Province.	Number of Speakers.
Baluchistan (Zhob)	22
Bombay (less the figures for Sind)	867
Panjab (less the figures for Dera Ghazi Khan and Bahawalpur)	310
Rajputana Agency	945
Other Provinces	721
TOTAL	2,865

Adding to this 701,721, the number of speakers of Balōchī in their own country, we arrive at a total of 704,586 for the number of speakers of Balōchī at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Relationship to other Eranian Languages.

Balōchī resembles most other Eranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect. This is the popular opinion of many Baloches themselves, who disdain their own language, and carry on all their epistolary communications 'in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.'[1]

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balōchī, as an Eranian language, occupies a distinctly independent position. The real state of the case is well put by Professor Geiger in the *Grundriss der Iranischen Philologie*.[2] He says :—

> 'Of all the dialects'—he is speaking of Eranian dialects in general—'Balōchī is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenues in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tenues after vowels and liquids to voiced spirants took place between the third and sixth centuries after Christ. In a word, Balōchī represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

Mr. Bray's remarks on this are to the point, and I make no apology for quoting them :—

> 'So with equal justice we might almost invert the common verdict and speak of Persian as bastard Balōchī. This at any rate would bring out the fact that Balōchī preserves a much more archaic

[1] Mockler, *Grammar*, p. 1.

[2] Vol. I, ii, p. 417 I quote the translation of Mr. Denys Bray on p. 131 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.

form of the parent language than Persian. But old beliefs die hard, and it will be many a long day before the idea that Balōchī is a mongrel form of Persian is finally consigned to limbo.'

Literature.

Balōchī cannot be said to possess any written literature. Only of late years have the Balōches begun to write their language at all, as they considered it to be merely a colloquial form of Persian. It was the latter that they employed as the ordinary medium of written communication.[1] Messrs. Lewis, Mayer, and, above all, Mr. Dames have, on the other hand, rescued a number of folktales and ballads, historical and others, which, although hitherto never reduced to writing by the Balōches themselves, had in some instances been traditionally handed down for many generations. These are all in the eastern dialect. No doubt similar ballads also exist in the western dialect, but they have not yet had the good fortune of finding a collector. So far as I am aware, the only western ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger[2] mentions a manuscript collection of stories in the western dialect which is preserved in the British Museum. It contains, amongst other poems, the story of Lailā and Majnūn, a tale of Shēkh Sadi, and the story of Bahrām Shāh Jihān and Gulandām. They are all apparently imitations of Persian originals. Other poems also exist in Makrān itself. On this subject Mr. Hughes Buller[3] says :—

'A considerable body of literature exists in Western Balochi and many of the leading men keep books, known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Rind migration, two poems giving details of the various rulers of Kēch-Makrān, the second of which is by Allō, son of Zarin, Kēsag; a ballad by Ghulām 'Alī describing Malik Dinār Gōhkī's fight with Takī Khān, Nādir Shāh's general; another by Hōthmān Kalmatī describing the fight between Hammal-ē-Jihand and the Portuguese; and lastly a poem describing a fight at Lashkarān Kaur in Panjgūr between Mir Mohim Khān, Naushīrwānī, and Mir Gōhrām, Gōhkī, of Panjgūr on one side and the brothers, Lāl Khān and Zangī, Brāhūis of Nushkī, on the other.'

The various printed collections in the eastern dialect are all given in the list of Authorities.

Translations of the Bible.

The 'Tenth Memoir' (1832)[4] of the Serampore Press records that in the 'Belochee, or the Belontche of Balbi (Persian Character) . . . . three of the Gospels were printed as early as 1815.' Some years earlier John Leyden, of the College of Fort William, had translated St. Mark's Gospel; and in 1810 he had presented the MS. to the Calcutta Corresponding Secretary of the British and Foreign Bible Society. After Leyden's death the Serampore Missionaries employed his native assistants to continue the translation, which advanced as far as Acts; but apparently they printed no more than these three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the work. Nothing more was done till A. Lewis translated St. Matthew's Gospel in 1884. This was in the Roman character. The matter again rested till 1899, when a series of translations from the pen of T. J. Lee Mayer began to appear. The first of the series was St. Matthew's Gospel (Lahore, 1899). It was in the Roman character. Of the

[1] Dames, *Text Book*, p. 1.

[2] *Op. cit.*, I, ii, 233.

[3] *Baluchistān District Gazetteer Series*, Vol. VII, pp. 81-2. The spelling of vernacular words has been altered to agree with the system followed in the Survey.

[4] The following information is taken from the *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, Vol. II, Part i, p. 105. London, 1911.

remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

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SKETCH OF BALŌCHĪ GRAMMAR.

The following account of Balōchī grammar is based on the works of Major Mockler and Mr. Longworth Dames. I must here express my obligations to Mr. Dames for the kindness with which he has assisted me in its preparation and in the editing of the specimens that come after it. Without his help I should have been unable to solve many difficulties that presented themselves, and if these pages possess any merit, it is due to the store of ripe knowledge which, in the midst of other and pressing duties, he has ungrudgingly placed at my disposal.

Written Character.

As previously stated, Balōchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balōches for written communications. If, occasionally, a Baloch does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balōchī in employing the Roman character.

Alphabet and Pronunciation.—Taking Western Balōchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdū, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are *a, â, î, ī, e, ê, o, ô, ai, au.* A Persian *î* often appears as *ī* in Balōchī, as in *dīr*, for *dîr*, far; *bīta*, for *bîda*, become; *dīt*, for *dîd*, smoke.

The real Balōchī consonants and semivowels are *k, g, ch, j, t, d, p, b, m, n, r, l, y, v, s, sh, z, zh,* and *h.* The letter *sh* corresponds to the Persian ش, and *zh* to the Persian ژ. The usual ligatures under these letters, as in *sh̲, zh̲,* which have been employed in transliterating Indian languages, will be omitted in the case of Balōchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian *sh* (ष).

In Eastern Balōchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters *ṭ, ḍ,* and *ṛ* occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as *ṭʿ, ḍʿ,* and *ṛʿ*, respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balōchī letter. Thus:—

s̲ (ث) and *ṣ* (ص) are both pronounced as *s*, as in *wāris*, for Arabic *wāriṣ*, an heir; *sabr*, for Ar. *ṣabr*, patience.

ḥ (ح) is pronounced as *h*, as in *hukm*, for Ar. *ḥukm*, an order.

χ (خ)[1] is pronounced as *k* or as *h*, as in *bakshish*, for Persian *baχshish*, a gift; *habar*, for Prs. *χabar*, news; *tāht*, for Prs. *taχt*, a bedstead.

z̲ (ذ), *ẓ* (ظ), and *ẕ* (ض) become *z*, as in *mazkūr*, for Ar. *mazkūr*, mentioned; *zarūr*, for Ar. *ẕarūr*, necessary; and *zohr*, for Ar. *ẕohr*, midday.

t̲ (ط) becomes *t*, as in *tūfan*, for Ar. *t̲ūfān*, a storm.

[1] Regarding the transliteration of this letter, see the next page.

ʿ (ع) is simply dropped, as in *sāat*, for Ar. *sāʿat*, an hour.
γ (غ) becomes *g*, as in *garīb*, for Ar. *γarīb*, poor.
f (ف) becomes *p*, as in *napas*, for Ar. *nafs*, breath.
q (ق) becomes *k*, as in *taksir* or *taskīr*, for Ar. *taqsīr*, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect. In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balōchī,[1] attention must in the first place be directed to the pronunciation of the surd consonants *ch*, *k*, *p*, *t*, and *ṭ*. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters *chh*, *kh*, *ph*, *th*, and *ṭh*, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as *chh*, *kh*, *ph*, *th*, and *ṭh*. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balōchī and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write *chʿam*, the eye, where Mr. Dames writes *chham*; *kʿaptʿa*, fallen (Dames, *khaptha*); *pʿanjāh*, fifty (Dames, *phanjāh*); *tʿi*, other (Dames, *thi*); *ṭʿular*, coarse (Dames, *ṭhular*), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as *sh* or χ (i.e. *kh*, see below). For this reason Mr. Dames, in his grammar, often omits the *h* in words such as *kʿashtʿa*, pulled, or *bōχtʿa*, opened, writing them *khashta* and *bokhta*, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except *ṭ* and *ḍ*. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting *ṭ* and *ḍ*) are the above surds, *ch*, *k*, *p*, and *t*, and their corresponding sonants, *j*, *g*, *b*, and *d*. Whenever any of these letters follows a vowel it becomes a spirant. Thus:—

ch is sounded like the *sh* in 'shin.' This sound is indicated by the letters *sh*.
j is sounded like the *s* in 'pleasure,' or like the *j* in the French word 'jour.' I indicate this sound by *zh*.
k is sounded like the *ch* in 'loch,' or the Arabic خ. I indicate this sound by the Greek letter χ.
g is sounded like the Arabic غ. I indicate this sound by the Greek letter γ.
p is sounded like the *f* in 'fire.' I indicate this sound by the letter *f*.

[1] The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.

b̠ is sounded something between the *v* in 'visible' and the *w* in 'wisp.' I indicate this sound by the letter *v* or *w*.

t is sounded like the *th* in 'thin.' I indicate this sound by the Greek letter *θ*.

d is sounded like the *th* in 'this.' I indicate this sound by the Greek letter *δ*.

As there are no spirants corresponding to the letters *ṭ* and *ḍ*, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Eranian languages. They are employed because the only alternative would be to use ligatured combinations, such as *t̲h̲* for the *th* in 'thin,' and *d̲h̲* for the *th* in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balōchī only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east:—

Western Dialect.	Eastern Dialect.
ach	*ash*, from.
wājā	*wāzhā*, a master.
kushag	*k'ushaγ*, to kill.
ap	*āf*, water.
shipāuk	*shafānk'*, a shepherd.
barābar	*barāwar*, equal.
dāta	*dāθa*, given.
pād	*p'āδ*, a foot.

Natives of India proper are unable to pronounce the sounds of *θ* and *δ*, and substitute for them *s* and *z*, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balōchi received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as *p'iθ*, a father, as پِھِس *phis*, and *p'āθ*, a foot, as پھاذ *phāz*. The sounds of *θ* and *δ* do not ordinarily occur in Western Balochī, but, in special localities, some speakers occasionally substitute them for *t* and *d*, respectively, as in the east, and sometimes, even, substitute *s* for *t*.

Finally, for the eastern dialect, there remains the case of the surd consonants *ch*, *k*, *p*, *t*, and *ṭ*, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have *k'apt'a*, not *k'ap't'a*, fallen, because the *p* is immediately followed by the consonant *t*.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balōchī. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word *minnat*, instead of *minnaθ*, entreaty. Other words are capable of a different explanation. Such, for instance, is

*sak*ᶜ, hard, which, according to the rule that a final *k*ᶜ preceded by a vowel becomes *χ*, we should expect to see spelt *saχ*. The reason for the retention of the surd *k*ᶜ is that the word is originally *sakt*ᶜ,—compare the Persian *saχt*. In *sakt*ᶜ the *k*ᶜ has been preserved unchanged by the following *t*ᶜ, and when, as often happens in Balōchī, the final *t*ᶜ has been dropped, the *k*ᶜ remains hard under the memory of its influence. Again, we have *p'adēay*, not *p'aδēay*, to run, because the word is really a contraction of an older *p*ᶜ*aδ dēay*, lit. to give a foot.

Another letter peculiar to East Balōchī must also be noted. It is an aspirate of *w*, and I represent it by *w*ᶜ, corresponding to Mr. Dames's *wh*. Its pronunciation is peculiar. Mr. Dames informs me that the aspiration seems to accompany the *w* throughout, and not to precede it. In fact, *w*ᶜ seems to be a true surd, corresponding to the sonant *w*, as *f* does to *v*. This *w*ᶜ usually corresponds to a Persian *χw* or a Sanskrit *sv*, and to a West Balōchī *w*. Thus, corresponding to the Persian *χwush*, we have the West Balōchī *wask*, and the East Balōchī *w'ash*, sweet; to the Persian *χwāb*, we have W. Balōchī *wāb*, and E. Balōchī *w'āv*, sleep; and to the Sanskrit *svāda-*, taste, we have W. Balōchī *wad*, and E. Balōchī *w*ᶜ*āδ*, salt.

Balochī is fond of clipping its words. In commonly used vocables, such, for instance, as the preposition *ach* or *ash*, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as *ach* or *ash*, *chi* or *shi*. Before a *w* it even becomes *chu*, as in *chu watī nafarā̃*, from (thine) own servants. Before a vowel or *h* it becomes simply *ch*, as in *chamudā*, for *ach hamudā*, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have *rō*, as well as *rōsh*, a day; *gwān janay*, as well as *gwank*ᶜ *janay*, to call; and (West) *sak*, (East) *sak*ᶜ, for *sakt* (Persian *saχt*), hard. In both west and east a final *t* (or *θ*) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have *kushit* or *kushī*, and, in the east, *k'ushīθ* or *k'ushī*, he will slay, in which the form in *t* or *θ* is the original. Again, in the west, we have *kushagāyint*, *kushagāyin*, or *kushagayī*, and, in the east, *k'ushayē*, he is slaying, in which the original form is that ending in *nt*. We shall also see that the past participle of a verb ends in *g* (East, *γ*), and that this *g* (*γ*) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Balōchī.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full *n*. Thus, we have *gwashā̃*, I will say, but *gwashān-ī*, I will say to him.

The following is the full Balōchī alphabet in the Persian character,—including the special letters used in the east,—with the system of transliteration that will be adopted for the language in these pages:—

ا , *a*.	پ , *p*.
ا , *i*, *e*.	پ , *p*ᶜ.
ا , *u*, *o*.	ت , *t*.
ا , *ā*.	ت , *t*ᶜ.
ب , *b*.	ف , *f*. (Only in borrowed words.)

ٹھ	*ṭʿ*. (Only in borrowed words.)	ط	*ṭ*. (Only in borrowed words.)
ث	*θ*.	ظ	*ẓ*. (Only in borrowed words.)
ج	*j*.	ع	*ʿ*. (Only in borrowed words.)
چ	*ch*.	غ	*γ*.
چھ	*chʿ*.	ف	*f*.
ح	*ḥ*. (Only in borrowed words.)	ق	*q*. (Only in borrowed words.)
خ	*χ*.	ک	*k*.
د	*d*.	کھ	*kʿ*.
ڈ	*ḍ*. (Only in borrowed words)	گ	*g*.
ڈھ	*ḍʿ*. (Only in borrowed words.)	ل	*l*.
ذ	*δ*.	م	*m*.
ر	*r*.	ن	*n*.
ڑ	*ṛ*. (Only in borrowed words.)	و	*w, v*.
ڑھ	*ṛʿ*. (Only in borrowed words.)	وھ	*wʿ*.
ز	*z*.	ؤ	*au*.
ژ	*zh*.	ُو	*ū*.
س	*s*.	ھ	*h*.
ش	*sh*.	ي	*y*.
ص	*ṣ*. (Only in borrowed words.)	ے	*ai*.
ض	*ẓ*. (Only in borrowed words.)	ِي	*ī*.

ARTICLE.—There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed *-ē*, the '*yā-e-waḥdat*,' thus, *mard*, man, *mardē*, a man.

GENDER.—There is no distinction of grammatical gender in Balōchī. Male and female are distinguished either by the use of different words,—as in *gusrāṇd*, a ram, *gaḍ*, a ewe, or by the addition of words such as *nar*, male, and *mādag* (Eastern, *maδωγ*), female.

DECLENSION OF NOUNS.—There is only one declension. Nouns are declined as follows:—

Lōg (*lōγ*), a house.

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*lōg*	*lōγ*.
Gen.	*lōgα*	*lōγ, lōγē*.
Dat.	*lōgā, lōgā-rē*	*lōγār, lōγā-rā*.
Obl.	*lōgā*	*lōγā*.

Plur.	Western Dialect.	Eastern Dialect.
Nom.	*lōg, lōgã̄*	*lōy, lōyã̄.*
Gen.	*lōgāna, lōgānī*	*lōyānī.*
Dat.	*lōgã̄, lōgã̄-rā*	*lōyã̄r, lōyã̄-rā.*
Obl.	*lōgã̄*	*lōyã̄.*

The oblique case is used with prepositions, as in *ash lōgā*, from the house; *ash lōgã̄*, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full *n*. Thus, when in the genitive it is followed by the termination *ī*, we get *lōgān-ī*, not *lōgã̄-ī*. So, when *ash*, from, follows, as it sometimes does, the noun, we get *lōgān ash*, not *lōgã̄ ash*, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dative. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindī. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in *ash lōgā* (*ash lōyā*), from the house; but a postposition governs a noun in the genitive case, as in *lōga sarā* (*lōy sarā*), on the house; *lōgānī sarā* (*lōyānī sarā*), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in *lōgān ash*, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article *-ē*, a, the case terminations are added after the article. Thus, singular oblique *lōgēā* (*lōyēā*). Naturally, this form is used only in the singular.

If a noun ends in *ā*, a *y* is inserted before the terminations. Thus, *hayā*, shame, sing. obl. *hayayā*. But, in the eastern dialect, a few words of this class insert *k*, preceded by a short *a*, instead of *y*. Thus, *wāzhā*, a lord, plural *wāzhakã̄*; *bēgā*, evening, sing. obl. *bēgakā*, in the evening. On the other hand, in the western dialect, nouns like *hayā* form the genitive singular by adding *ī*, not *a*, as in *hayāī*, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in *ō*, change this *ō* to *av* before terminations, and before the indefinite article. Thus, *lērō*, camel, *lēravã̄*, camels; *lēravē*, a camel.

The genitive precedes the noun by which it is governed Thus, *marda sar* (Eastern, *marā sar*), the man's head; *marda sara mīd* (Eastern, *marā sar mīd*), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination *ē*, as in *mulkē sardār*, the chief man of the country; *maã̄ p'iēē naukar*, my father's servant. In the genitive singular of the western dialect, I have followed Mockler in writing it with a short *a*. Thus, *lōga*, not *lōgā* as in the oblique case. So far, however, as I can ascertain, either *lōga* or *lōgā* may be used both in the genitive and in the oblique singular. Balōchī scribes, writing in the

Persian character, make no distinction between the two forms, and use either for either case indiscriminately. In fact we may assume that, in the western dialect, the genitive singular and the oblique singular both end in *a* or *ā*, and that the genitive is in form the same as the oblique.

Sometimes an adjective of possession is used instead of the genitive. In such cases, the adjective follows the noun. These adjectives will be dealt with in the next section

After numerals, and other adjectives signifying number, the noun is usually in the singular, as in *dō bach*, two sons.

ADJECTIVES.—The principal adjectival suffixes are *-ī*, *-īg*, and *-ēn*. The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination *-ī* occurs in both dialects, as in *bādshahī*, royal, from *bādshāh*, a king.

The termination *-īg* forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often *-aig*, as in *mard*, a man, *mardaig*, of or belonging to a man. Some pronounce it *-īg*, as in *mardīg*. In the eastern dialect, it generally takes the form *-ēy* or *-ēyā*, as in *dārēy*, wooden, from *dar*, wood; *mardēy* or *mardēyā*, of or belonging to the man, from *mard*, man. It is sometimes weakened to *ē*, as in *mardē*, of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have *ē lōg bādshāhaig-ist*, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix *-ẽ*, which, as usual in such cases, becomes *-en* before a vowel. Some forms of the western dialect have *-ĩ* instead of *-ẽ*. Examples are *ā* (Eastern, *ãã*) *sharrẽ mard*, that good man, as compared with *sharr*, good; *sharren ap* (Eastern, *sharren āf*), good water. When not used attributively, they do not take this termination. Thus, *ā* (Eastern, *ãã*) *mard sharr-ant* (Eastern, *-ant'*), those men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full *n* before the *-ẽ*. Thus, from (Eastern) *k'isãĩ*, small, we have *k'isānẽ*. This *ẽ* is not a long vowel, but is pronounced quite shortly.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding *-tir*, as in *sharr*, good, *sharrtir*, better. In the eastern dialect the corresponding suffix is *-t'ar* or *-t'ir*, as in *sak*, strong, *sakt'ar*, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus:—

	Western Dialect.	Eastern Dialect.
	mazan, great.	*mazaĩ*, great.
Comparative,	*mastir*.	*mast'ir*.
	burz, high.	*burz*, high.
Comparative,	*bustir* or *burztar*.	*burzāt'ir*.
	kasān, small.	*k'isãĩ*, small.
Comparative,	*kastir*.	*k'ast'ar* or *k'isānt'ir*.

The thing with which comparison is made is governed by the ablative preposition *ash*, *ach*, or *chi*, than, the corresponding eastern preposition being *azh*, *ash*, or *shi*. Thus :—

(West) *ē mard chi ā mardā sharrtir-ẽ*, this man is better than that man.

(East) *azh t'ō saki'ar-ẽ*, he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *azh t'ō néχ-ẽ*, he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *sakẽ* (Eastern, *sakīā*), very, may be used. The most common method is to use the comparative in some such phrase as (West) *ē chi drustã sharrtir-ẽ*, this is better than all, or (East) *azh t'čwayẽ mast'ir*, greater than all. In the west, the Persian suffix *-tarn* is sometimes used, as in *kastarēn*, the youngest.

PRONOUNS.—Pronouns, especially the personal pronouns, have, as in the Ghalchah languages, two forms of the genitive. The first is the ordinary genitive, corresponding to our 'my,' 'thy,' 'his,' and so on. The other is a genitive absolute, corresponding to our 'mine,' 'thine,' 'ours,' 'yours,' and so on. It is formed by adding the possessive suffix *-īg*, described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	I,	*man.*	*mã, ma, mã.*
Gen.	my,	*manī.*	*manī, mai.*
Gen. Abs.	mine,	*manīg.*	*maīy.*
Acc.-Dat.	me, to me,	*manā, manā-rā.*	*manã.*
Obl.	me,	*manā* (Ag. *man*).	*mā.*
Plur.			
Nom.	we,	*amā, mā.*	*mā.*
Gen.	our,	*amaiī, maiī.*	*maī.*
Gen. Abs.	ours,	*amaiīg, maiīg.*	*maīy.*
Acc.-Dat.	us, to us,	*amā-rā, mā-rā.*	*mār, mā-rā.*
Obl.	us,	*amā, mā.*	*mā.*

The old form of the nominative plural is *māk'*, and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *māk'-ẽ* (not *mā-ẽ*), we are; *māk'-aθã*, we were.

The pronoun of the second person is declined as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	thou,	*tau.*	*t'au, t'a, t'ō.*
Gen.	thy,	*taiī, taī.*	*t'aī.*
Gen. Abs.	thine,	*taiīg.*	*t'aīy.*
Acc.-Dat.	thee, to thee,	*tarā, tarā-rā.*	*t'ar, t'a-ra.*
Obl.	thee,	*tau.*	*t'au, t'a.*

		Western Dialect.	Eastern Dialect.
Plur.			
Nom.	ye,	*shumā.*	*shawā, shā.*
Gen.	your,	*shumaiī.*	*shawāī, shāī.*
Gen. Abs.	yours,	*shumaiīg.*	*shawāīy.*
Acc.-Dat.	you, to you,	*shumā-rā.*	*shawār, shār.*
Obl.	you,	*shumā.*	*shawā, shā.*

As in the case of the first person, there is, in the east, an old form, *shawāk'*, of the nominative plural, which is used when the verb substantive is suffixed. Thus, *shawāk'-ēθ*, you are; *shawāk'-aθē*, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

PRONOMINAL SUFFIXES.—The personal pronouns are often represented by pronominal suffixes. These are :—

	Western Dialect.	Eastern Dialect.
Sing. and Plur.		
1st person	*-ū.*	*-ā̃, ū̃.*
2nd person	*-it.*	?
3rd person		
Sing.	*-ē* or *ī.*	*-ī.*
Plur.	*-ish.*	*-ish, ā̃.*

The forms for the first and second persons are very rarely used, but *-ē* (*-ī*) and *-ish* of the third person are quite common. The eastern *-ā̃*, *-ū̃* (first person) and *ā̃* (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when *-ē* or *-ish* is added to a word ending in *ā*, the two contiguous vowels coalesce into *ai*. Thus, *mālā* (acc. sing.) + *ē* becomes *mālai*, his cattle, and *logō* (acc. sing.) + *ish* becomes *lōgaish*, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote *girōχ-i*, a purchaser of it. For the dative, we may quote *ruskat-ē*, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus :—

(West) *man a-kushān-ē* (for *kushā̃-ē*), I will kill him.
man a-girān-ish (for *girā̃-ish*), I will seize them.
(East) *mā k'-ārān-ī* (for *k'-ārā̃-i*), I will bring it.
bar-ish, take them away.
manzūr ma k'anant'-ā̃, if they do not agree to them (*-ā̃*).

If the verb is transitive, and is in one of the tenses formed from the past participle, the suffix indicates the agent, *i.e.* the subject, if it is not expressed elsewhere in the sentence. Thus :—

(West) *kutag-ē*, he made, lit. made by him.
burtagant-ish, they carried (it) off, lit. carried off by them.

(East) *ã̃ k'uθa* or *k'uθa-ī*, he made, lit. made by him.

jaθa-ish, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghalchah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example :—

watī ushtira guṭā lōnjān kutag-ē, or

watī ushtira gutai (*gutā*+*ē*) *lōnjān kut*, or

watī ushtira guṭā lōnjān-ê kut, he (*-ē*) made it pendent on the neck of his camel.

DEMONSTRATIVE PRONOUNS.—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined :—

'This,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ē.*	*ēsh, ē, ī.*
Gen.	*ishī, ēshī.*	*ēshī, ēshiyā.*
Dat.	*ishiā-rā, ēshia-ra.*	*ēshiyār.*
Obl.	*ishiā, ēshiā.*	*ēshiyā.*
Plur.		
Nom.	*ē, ēshã̃.*	*ēsh, ēshã̃.*
Gen.	*ishānī, ēshānī.*	*ēshām.*
Dat.	*ishānā, ishã̃-rā.* *ēshānā, ēshã̃-rā.*	*ēshã̃-rā.*
Obl.	*ishã̃, ēshã̃.*	*ēshānī.*

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined :—

'That,' 'he,' 'she,' 'it.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*ā.*	*ã̃, ã̃h.*
Gen.	*āī, āyī, āhī, āhiyaii.*	*ã̃hī, ã̃hiyā.*
Dat.	*āī-rā, āyā-rā.*	*ã̃hiyār.*
Obl.	*āyā, āhiyā, aiyā.*	*ã̃hiya.*
Plur.		
Nom.	*ā, āyã̃, āhã̃.*	*ã̃, ã̃h, ã̃hã̃.*
Gen.	*āyānī, āhānī.*	*ã̃hānī.*
Dat.	*āyānā-rā, āhānā-rā.*	*ã̃hã̃-rā.*
Obl.	*āyã̃, āhã̃.*	*ã̃hānī.*

In the western dialect, there is a singular genitive absolute, *āyīēg* or *āhīēg*, his. Probably also there is a plural *āyānīg* or *āhānīg*, theirs, but it is not mentioned either by Mockler or by Pierce. The initial *ā* of the western forms may be nasalized, as in the east. Thus, *ã̃*, he; *ã̃hānī*, of them.

The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) *chi-mãkã*, for *chi mã ãhã*, from among them; *chāhiyā*, for *chi-āhiyā*, from that.

To the two demonstrative pronouns, the particle *ham* is very frequently prefixed. It means 'even,' and is equivalent to the Hindi suffix *hī*. Nominally, as in the case of *-hī*, it gives emphasis, as in *ham-ā*, this very; *ham-ā* or *ham-ã*, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that *hamā* or *hamã* means merely 'he,' 'she,' 'it,' or 'that.' The prefix *ham* is used in both dialects. In the east it is sometimes weakened to *haw*, so that we get *hamēsh* or *hawēsh*, *hamē* or *hawē*, *hamã* or *hawã*, and so on.

These compounds are of very frequent occurrence, and will often be met with in the following pages. They are declined exactly like the simple pronouns.

RELATIVE.—In both dialects, the relative pronoun is the Persian *ki* (Eastern, *k'i*), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) *k's éshiyā*, whose, lit. who of this. The idiom is the same as that of Persian.

INTERROGATIVE.—The interrogative pronouns are *kai* (Eastern, *k'āī*), who ?, and *chī* (Eastern, *ch'ī*), what ?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows:—

'Who ?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*kai.*	*k'āī.*
Gen.	*kaī.*	*k'āīy.*
Dat.	*kaiā-rā, kai-rā.*	*k'āiār.*
Obl.	*kaiā.*	*k'aiā.*
Plur.		
Nom.	*kai.*	...
Gen.	*kaiganī.*	...
Dat.	*kaigã.*	...
Obl.	*kaiigã.*	...

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

'What ?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*chī.*	*ch'ī.*
Gen.	*chī, chiā.*	?
Dat.	*chīā-rā.*	?
Obl.	*chīā.*	?

The plural is the same as the singular.

In the western dialect, there is *kujām, kutām, kudām, kujān, kutān,* or *kudān,* which? This, when used substantively, is thus declined :—

	Singular.	Plural.
Nom.	*kujām.*	*kujām.*
Gen.	*kujāmī.*	*kujāmāni.*
Dat.	*kujāmiā.*	*kujamā̃.*
Obl.	*kujāmiā.*	*kujāmā̃.*

Similarly for the other forms. In the eastern dialect, there is *k'iθā̃* or *t'ā̃,* which?, what?, which is used only as an adjective.

REFLEXIVE PRONOUN.—The reflexive pronoun is *wat* (Eastern, *waθ*), self. The genitive means 'own.' It is thus declined :—

'Self.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	*wat.*	*waθ.*
Gen.	*watī.*	*waθī.*
Gen. Abs.	*watig.*	*waθīy.*
Dat.	*watā-rā.*	*waθār.*
Obl.	*watā* (Ag. *wat*).	*waθā.*
Plur.		
Nom.	...	*waθā̃.*
Gen.	...	*waθānī.*
Dat.	...	*waθā̃-rā.*
Obl.	...	*waθā̃.*

This pronoun is employed, like the Hindī *āp,* to refer to the subject of the sentence. In the eastern dialect, *p'a waθā̃* or *ma waθā̃* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindī *āpas-mẽ.* In the western dialect, the plural is the same as the singular.

Jind, body, is also used in both dialects to mean 'self.'

The following are additional pronominal forms from the west :—

kas, anyone, someone.
har kas, everyone.
hēch, hech, any.
chī, any.
chant, how much? how many?
bāz, many.
lahtē, some, a few.

For the eastern dialect, we may quote :—

k'as, anyone, someone.
har k'as, everyone.
hēch', hēch'ī, any.
ch'ī, any.
ch'īχ-t'ar, ch'īχ-i'ar, how much? how many?
bāz, many.

k'am, a few.
k'ardē, some.
t'ī, other.
t'ēyē, *t'ēwayē*, all.
drust', *kull*, *las*, the whole.

CONJUGATION.—Auxiliary Verbs and Verb Substantive.—Before dealing with the active verb, it will be convenient to discuss the verb substantive, which is also used as an auxiliary verb. This is used enclitically, and is attached as a suffix to some other word in the sentence. It is conjugated as follows :—

Present, 'I am,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*ā̃*, *ī̃*, or *ũ*.	*ã*.
2.	*ē*.	*ē*.
3.	*int*, *in*, or *ĩ*.	*ẽ*.
Plur.		
1.	*in*, *ĩ*, *an*, or *ã*.	*ũ*.
2.	*it*, *ē*.	*ēθ*, *ē*.
3.	*ant*, *an*, *ã*, or *ã*.	*ant'*, *an*, or *ã*.

Past, 'was,' etc.

Sing.		
1.	*atã*, *atũ*.	*aθã*.
2.	*atē*.	*aθē*.
3.	*at*.	*aθ*, *ēθ*.
Plur.		
1.	*atin*, *atī*, *atan*, or *atã*.	*aθũ*.
2.	*atit*, *atō*.	*aθē*.
3.	*atant*, *atan*, *atã*.	*aθant'*, *aθan*.

After a long vowel, the initial *a* is liable to be dropped, as in *ḍagārã-t* for *ḍagārã-at*, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) *man-ã*, I am; *tau-ē*, thou art, and so on. But it must be remembered that in the eastern dialect, when they are suffixed to the first or second person plural, the pronouns take the forms *mak'* and *shawāk'*, respectively (see pp. 343, 344). We thus get the following conjugation in the east :—

	Singular.	Plural.
1.	*man-ã*, I am.	*māk'-ũ*, we are.
2.	*t'av-ē*, thou art.	*shawāk'-ēθ*, *shawāk'-ē*, you are.
3.	*ãh-ẽ*, he is.	*ãh-ant'*, they are.

Similarly, for the past, we have :—

	Singular.	Plural.
1.	*man-aθã*, I was.	*mãk'-aθũ*, we were.
2.	*t'av-aθē*, thou wast.	*shawāk'-aθē*, you were.
3.	*ãh-aθ*, *ãh-ēθ*, he was.	*ãh-aθant'*, they were.

The negative form of this verb is *neã̃* or *niã̃*, I am not, and so on.

Another form of the verb substantive, meaning 'to be,' 'to exist,' and connected with the Persian *hast*, is also used in the present and the past. Thus:—

'I am,' 'I exist.'

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*astã̃* or *hastã̃*.	*ast'ã̃*.
2.	*astẽ*, *hastẽ*.	*ast'ẽ*.
3.	*ast*, *astint*, *astĩ*, *hast*, *hastint*, *hastĩ*.	*ast'ẽ*.
Plur.		
1.	*astin*, *astĩ*, *hastin*, *hastĩ*.	*ast'ũ̃*.
2.	*astit*, *astẽ*, *hastit*, *hastẽ*.	*ast'êθ*, *ast'ẽ*.
3.	*astant*, *astan*, *astã̃*, *hastant*, *hastan*, *hastã̃*.	*ast'ant'*, *ast'an*, *ast'ã̃*.

The past is apparently used only in the east. In the west, the past of *baiag*, to be, is used instead, or the present may be used for the past, as in *yak mardumẽã-ra dõ bach hastant*, to a certain man were two sons. In the east it is thus conjugated:—

'I was,' 'I existed.'

	Singular.	Plural.
1.	*ast'aθã̃*.	*ast'aθũ̃*.
2.	*ast'aθẽ*.	*ast'aθẽ*.
3.	*ast'aθ*, *ast'ẽ*.	*ast'aθant'*, *astaθan*.

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *manã hast*, there is to me, *i.e.* I have.

The negative is *nĩst* (East, *nêst'ẽ*), he is not, with a past (only East) *nêst'ã*, he was not, and so for the other persons.

ACTIVE VERB.—As in other Eranian languages, the conjugation of the verb is founded upon two bases,—a present and a past. The present base, commonly called the 'root,' is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *ag* (Eastern, *aγ*) of the infinitive. Thus, from *kanag* (Eastern, *k'anaγ*), to do, we get the present stem *kan-* (or *k'an-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding *-tag* to the present stem. Thus, from *prushag*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is *-t'aγ*, so that from *p'rushaγ*, to break, we get *p'rusht'aγ*. But, after a vowel, according to the general rule given on p. 338, this *-t'aγ* becomes *-θaγ*, so that, *e.g.*, from *biaγ*, to become, we get the past base *biθaγ*.

Many verbs, mostly those corresponding to Persian verbs in *-idan*, add *-itag* (Eastern, *-iθaγ*). Thus the verb *rasag* (Eastern, *rasaγ*), to arrive (Persian, *rasidan*), has its past base *rasitag* (Eastern, *rasiθaγ*).

In all these cases, the final γ of the past base, which is also the past participle, in the eastern dialect, is dropped when it comes at the end of the word, and is retained only when terminations are added. Thus, while we have *p'rusht'aγ-ã̃*, I broke, with

the suffix -*ā̃* of the first person, we have *p'rusht'a*, not *p'rusht'ay*, he broke, because the third person singular of the past tense has no suffix. In the western dialect, the dropping of the corresponding final *g* is optional, so that we have *prushtag* or *prushta*, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with *g* or *γ* the long form, and that without *g* or *γ* the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierce, Mockler, and Dames. The past participles are given in their short forms :—

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
āyag	*atka*	*āγ*	*ātka, āχt'a*	to come.
...	....	*akaγ*	*akist'a*	to sleep.
(*ishkanag*)	(*ashkuta*)	*ashk'anaγ*	*ashk'uβa*	to hear.
...	.....	*bāγ*	*bāiβa*	to be killed.
baiag	*bīta, bāta*	*bīaγ*	*bīβa*	to be, to become.
bandag	*basta*	*bandaγ*	*bast'a*	to bind.
burag	*burta*	*baraγ*	*burt'a*	to bear
bōjag	*bōtka*	*bōzaγ*	*bōχt'a*	to open, undo.
brājag	*brātka*	*brājaγ*	*brāk'a*	to fry
bashkag	*bashkita*	*bashk'aγ*	*bashk'aβa*	to give
.....	.....	*bushk'aγ*	*buχt'a*	to go off, be discharged.
chinag	*cita*	*chinaγ*	*chiβa*	to pick up.
chūpag	*chupta*	*chōβaγ*	*chōββa*	to fry.
dainag	*dāta*	*dēaγ*	*dāβa*	to give.
dārag	*dāshta*	*dāraγ*	*dāsht'a*	to hold.
dirag	*dirta*	*dinaγ*	*dirt'a*	to tear.
dōchag	*dōtka*	*dōshaγ*	*dōχt'a*	to sew.
.....	.....	*dōshaγ*	*dusht'a*	to milk.
dranjag	*dratka*	*dranjaγ*	*dranjiβa*	to hang up.
drushag	*drushta*	*drushaγ*	*drusht'a*	to grind.
.....	.....	*garδaγ*	*gart's*	to return.
gichinag	*gchita*	*gichainaγ*	*gishant'a*	to choose.
.....	.....	*gēshaγ*	*giχt'a*	to bear, bring forth.
gindag	*dista, ditta*	*ginδaγ*	*diβa*	to see.

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
gwag	*gapta*	*giray*	*gipt'a*	to seize, take.
grādag	*grāsta*	*grāšay*	*grāst'a*	to cook, boil.
gwajag	*gwatka*	*gwajay*	*gwatk'a*	to pull out.
gwashag	*gwashta*	*gushay*	*gwasht'a*	to speak.
gwasag	*gwasta*	*gusay*	*gwast'a*	to pass by.
gīfag	?	*gwafay*	*gwapt'a*	to weave.
.....	.....	*gwāfay*	*gwāpt'a*	to summon.
ilag	*ishta*	*ilay*	*isht'a*	to allow, permit.
ishkanag	*ishkuta*	*ashk'anay*	*ashk'uta*	to hear.
janag	*jata*	*janay*	*jata*	to beat, strike.
kanag	*kuta*	*k'anay*	*k'uta*	to do, make.
kapag	*kapta*	*k'afay*	*k'apt'a*	to fall.
.....	.....	*k'iray*	*k'icht'a*	to leave.
(*badag*)	(*badita*)	*nažay*	*nast'a*	to freeze.
michag	*mitka*	*nishay*	*nisht'a*	to suck.
mirag	*murta*	*miray*	*murt'a*	to die.
mirag	*mirita*	*miyay*	*miyata*	to fight.
.....	.....	*michay, mizay*	*micht'a*	to make water.
nibisag	*nibishta*	*nibicay*	*nibist'a*	to write.
nindag	*nishta*	*ninday*	*nisht'a*	to sit, dwell.
.....	.....	*nyāzay*	*nyāst'a*	to post, appoint.
pach	*pata, paika*	*p'achay*	*p'atk'a*	to bake, boil, cook.
.....	.....	*p'adāy*	*p'adāta*	to run.
.....	.....	*rašay*	*rast'a*	to tear up.
rēchag	*rētka*	*rishay*	*rixt'a*	to scatter, pour
rēsag	*rista*	*rēsay*	*rēst'a*	to spin.
rōpag	*rupta*	*rōp'ay (? rōfay)*	*rupt'a*	to sweep.
rawag	*shuta*	*raway*	*shuta, shaža, rapt'a*	to go.
ružag	*rusta*	*ružay*	*rust'a*	to grow.
runag	*ruta*	*runay*	*ruta, rust'a*	to reap.
sindag	*sista*	*sinday*	*sist'a*	to pluck, break.

Western Dialect.		Eastern Dialect.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
sōchag	*sōtka*	*sōshaγ*	*sōχt'a*	to burn (trans.).
suchag	*sutka*	*sushaγ*	*suχt'a*	to burn (intrans.).
sumbag	*subta, sumbita*	*subāγ*	*subt'a*	to bore, pierce.
shamōshag	*shamōshta*	*shamōshaγ*	*shamushk'a*	to forget.
.....	.....	*shast'aγ*	*shast'aθa*	to send.
.....	.....	*shawashk'aγ*	*shawaχt'a*	to sell.
shōdag	*shushta*	*shōδaγ*	*shust'a*	to wash.
.....	.....	*shuδaγ*	*shust'a*	to hunger.
tachag	*tatka*	*t'ashaγ*	*t'aχt'a*	to run, gallop.
tāchag	*tātka*	*t'āshaγ*	*t'āχt'a*	to gallop (a horse).
wānag	*wanta*	*wānaγ*	*wānt'a*	to read.
wapsag	*wapta*	*wapsaγ*	*wapt'a*	to lie down, sleep.
warag	*wārta*	*waraγ*	*wart'a*	to eat, to drink.
wushtag	*wushtaia*	*ōsht'aγ*	*ōsht'aθa*	to stand.
.....	.....	*zraγ*	*zīθa*	to snatch.
zīrag	*zurta*	*zīraγ*	*zurt'a*	to take up, raise.

There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Balōchī is the same as the oblique case, and the object put into the nominative. Thus, *bādshāhā ā mard kushtag* (Eastern, *bādshāhā ã̄ mard k'ushk'a*), the king killed that man, or, literally, by the king that man was killed. If the object is definite, and especially if it is a personal pronoun, it is usually put into the dative, instead of into the nominative, as in *badshahā manā-rā kushtag* (Eastern, *bādshahā manã̄ k'ushk'a*), the king killed me, literally, by the king, with reference to me, it (impersonal) was killed (or killing was done).

Sometimes intransitive verbs are impersonal in these tenses, and are then treated as if they were transitive, as in *bādshāhā kandita* (Eastern, *bādshāhā k'andiθa*), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.

In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the -agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of *mā k'usht'a*, by me killed, we may say *k'usht'aγ-ā̃*, killed-by-me, both meaning 'I killed.'

Infinitive.—The infinitive is a verbal noun. It is formed by adding *-ag* (East, *-aγ*) to the present base. Thus, *kush-ag* (East, *k'usk-aγ*), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, *kushagā* (East, *k'uskaγā*), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives:—

t'ō maĩ k'ushaγā āχt'aγ-ē, thou art come for my killing, *i.e.* thou art come to kill me.

For the west, Mockler gives several examples, of which one will suffice:—

ā nibīsagā pakā-ī, he is perfect in writing.

Future Passive Participle.—This is formed by adding *-ī* (East, *-ī* or *-ē*) or *-īg* (East, *-iγ*) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in *-endus*. Thus, *dāragī* (East, *dāraγī* or *dāraγē*), capable of being held, one who can be restrained; *kanagīg* (East, *k'anaγīγ*), necessary to be done.

Present Participle.—This indicates repeated action, and is formed, in the western dialect, by the addition of *-ān*, and, in the eastern dialect, by the addition of *-āna*, to the present base. Thus, *kush-ān* (East, *k'usk-āna*), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final *-a* of the short form of that participle to *-īyā* or *-īyā*. Thus, the short form of the past participle of *k'ushaγ*, to slay, is *k'usht'a*, and from it we get *k'usht'īyā* or *k'usht'īγā*, slaying, continuing to slay. The difference between *k'ushāna* and *k'usht'īya* is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

Past Participle.—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in *ta(g)*, and, in the east, in *-t'a(γ)* or, after a vowel, in *-θa(γ)*.

Conjunctive Participle.—This is formed by changing the final *-a* of the short form of the past participle to *ō*. Thus, *kushta* (East, *k'usht'a*), slain; *kushtō* (East, *k'usht'ō*), having slain.

Noun of Agency.—This is formed by adding, in the west, *-ōk*, and in the east, *-ōχ*, to the present base. Thus, *kush-ōk* (East, *k'usk-ōχ*), a slayer, a murderer.

Finite Tenses.—The finite tenses of the Balōchī verb fall into three groups:—

A. Those formed from the present base.

B. Those formed from the past base, or past participle.

C. Those formed from the oblique infinitive.

They are as follows :—

A. Tenses formed from the present base :—

(1) Imperative.
(2) Present-Future.

B. Tenses formed from the past participle :—

(3) Past.
(4) Pluperfect.
(5) Habitual Past.
(6) Conditional.

C. Tenses formed from the oblique infinitive :—

(7) Present Definite.
(8) Imperfect.

We shall consider them in the above order. The model verb will be *kushag* (East, *k'ushaγ*), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be *rasag* (East, *rasaγ*), to arrive.

The principal parts are as follows :—

	Western Dialect.	Eastern Dialect.
Infinitive.	*kushag*, obl. *kushagā*.	*k'ushaγ*, obl. *k'ushaγā*, to slay, the act of slaying.
Future Passive Participle.	*kushagī*, *kushagīg*.	*k'ushaγī*, *k'ushaγē*, *k'ushaγīγ*, (necessary) to be slain.
Present Participle.	*kushān*.	*k'ushāna*, slaying repeatedly. *k'ushtʿīγā*, slaying continuously.
Past Participle—		
Long form.	*kushtag*.	*k'ushtʿaγ*, slain.
Short form.	*kushta*.	*k'ushtʿa*, slain.
Conjunctive Participle.	*kushtō*.	*k'ushtʿō*, having slain.
Noun of Agency.	*kushōk*.	*k'ushōχ*, a slayer.

A.—Tenses formed from the Present Base, *kush* (East, *k'ush*).

(1) **Imperative.**—The second person singular of the imperative is the same as the present base. The second person plural adds *-it* in the west, and *-ēθ* or *-ēδ* in the east. We thus get :—

	Western Dialect.	Eastern Dialect.
Sing. 2.	*kush*.	*k'ush*, slay thou.
Plur. 2.	*kushit*.	*k'ushēθ*, *k'ushēδ*, slay ye.

The other persons are borrowed from the present-future. In the east, the singular imperative of *dēaγ*, to give, is *dai*, give thou.

As in Persian, the syllable *bi* is usually prefixed to the imperative, and is subject to the following rules :—

In the west, *bi* is the general form. If the verb begins with long *ā*, a *y* is inserted, as in *bi-y-ā*, come thou, from *ā-y-ag*, to come. If the verb begins with any

other vowel, then *b-* only is prefixed, as in *b-il*, permit thou, from *ilag*, to permit. If the present base contains the vowel *ō* or the diphthong *au*, the prefix is *bu*. Thus from *rauag*, to go, we have *bu-rau*, go thou. If the base begins with *wa*, as in *warag*, to eat, then we get a form like *bōr*, eat thou. We thus get for the west, as optional forms of the imperative:—

Sing. 2, *bikush*, slay thou.

Plur. 2, *bikushit*, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs *waraγ*, to eat, and *ravaγ*, to go. If the verb begins with long *ā*, then *y* is inserted, as in *bi-y-ā*, come thou, *bi y-aēθ* (with shortened *a*), come ye, from *āγ*, to come. So *bi-y-ar*, bring thou. If the verb begins with *i*, only *b-* is prefixed, as in *b-il*, permit thou, from *ilaγ*, to permit. From *waraγ*, to eat, we have *ba-war*, and from *ravaγ*, to go, *ba-rō* or *ba-rau*. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing *ma* instead of *bi*, etc. Thus, *ma-kush* (east, *ma-k'ush*), do not slay. If the verb begins with *ā* or *i*, there are irregularities, as in (West) *ma-y-ā*, (East) *mi-y-ā*, do not come; (West) *ma-y-il*, (East) *mail*, do not permit.

(2) **Present-Future.**—This is the tense which is called 'Aorist' by Mockler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated:—

'I slay,' 'I shall slay,' 'I may slay,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushã̄, kushĩ̄, kushũ̄.*	*k'ushã̄, k'ushũ̄.*
2.	*kushē.*	*k'ushē.*
3.	*kushīt, kushī.*	*k'ushīθ, k'ushī.*
Plur.		
1.	*kushĩ̄, kushã̄, kushẽ̄.*	*k'ushẽ̄.*
2.	*kushīt.*	*k'ushēθ, k'ushēδ, k'ushē.*
3.	*kushant.*	*k'ushant'.*

The forms of the first person singular in the west vary according to locality. For the east, *k'ushũ̄* is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full *n* if it precedes another vowel. Thus, if, in the west, we add the pronominal suffix *-ē*, him, to *kushã̄*, I will slay, we get *kushān-ē*, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules:—

In the west, the vowel *a-* is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following:—

	Singular.	Plural.
1.	*man a-kushã̄, a-kushũ̄, a-kushĩ̄.*	*mā kushĩ̄, kushã̄, kushẽ̄.*
2.	*tau a-kushē.*	*shumā kushīt.*
3.	*ā kushīt, kushī.*	*ā kushant.*

Moreover, *k-* is also prefixed to the verb, after the *a-*, if the verb begins with a vowel. Thus, *man a-k-āyā̃*, I come, from *āyag*, to come; *man a-k-ilā̃*, I shall permit, from *ilag*, to permit; *man a-k-ōshtā̃*, I shall stand, from *ōshtag*, to stand. If the verb is used with a future sense, *bi* is often prefixed, as in the Imperative, instead of *k*. Thus, *biy-āyā̃*, I shall come.

In the east, the prefixed *a-* does not seem to be used. But, if a verb begins with a vowel, *kʿ-* is prefixed, or *bi-* may be used, as in the imperative. Thus, *mā̃ kʿ-ā̃* or *mā̃ bi-y-ā̃*, I shall come, from *āγ*, to come; *mā̃ kʿ-ilā̃* or *mā̃ b-ilā̃*, I shall permit, from *ilaγ*, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in *-īt* or *-ī*, and, in the east, in *-īθ* or *ī*.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *ī* of *-īt*, so that the third person singular simply ends in *-t*. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:—

Verb.	3 sing. pres.-fut.
grē-g, to weep,	*ā grēt*, he will weep.
dai-ag, to give,	*ā dāt*, he will give.
bai-ag, to be,	*ā bīt*, he will be.
raw-ag, to go,	*ā rāwt*, he will go.
jan-ag, to beat,	*ā jant*, he will beat.
war-ag, to eat,	*ā wārt*, he will eat.

Similarly, in the eastern dialect, the *ī* of *-īθ* is dropped under very similar rules. But, according to the phonetic rules of this dialect, the *θ* becomes *tʿ* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples:—

Verb.	3 sing. pres.-fut.
bī-aγ, to be,	*ā̃ bīθ, bī*, he will be.
rav-aγ, to go,	*ā̃ rōθ, rō*, he will go.
dē-aγ, to give,	*ā̃ dāθ, dā*, he will give.
sī-aγ, to swell,	*ā̃ sīθ*, he will swell.
kʿan-aγ, to do,	*ā̃ kʿantʿ*, he will do.
jan-aγ, to beat,	*ā̃ jantʿ* or *jaθ*, he will beat.
gir-aγ, to take,	*ā̃ gīrtʿ*, he will take.
bar-aγ, to take away,	*ā̃ bārtʿ*, he will take away.
war-aγ, to eat,	*ā̃ wārtʿ*, he will eat.

It may be noted that the terminations of the present future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, *int*, *in*, or *ī*, and, in the east, *ī*. In the present-future, the termination is *-īt* or *-ī* in the west, and *-īθ* or *-ī* in the east.

B.—Tenses formed from the Past Participle.

(3) **Past.**—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It

will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in *-ag* (long form) or *-a* (short form). When used in the past tense, the final *a* of the short form may optionally be dropped, so that for the third person singular we get *kushtag*, *kushta*, or *kusht*, the plural being *kushtagant* or *kushtant*. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following :—

man, tau, āyā, ma, shumā, or *āhā*	*kushtag, kushta*, or *kusht*	I, thou, he, we, you, or they slew, or has or have slain, him, her, or it.
man, tau, āyā, mā, shumā, or *āhā*	*kushtagant* or *kushtant*	I, thou, he, we, you, or they slew, or has or have slain, them.

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb *rasag*, to arrive, past participle *rasitag* or *rasita*, as the model of an intransitive verb. It is conjugated as follows in the past tense :—

'I arrived,' or 'I have arrived,' etc.

	Singular.	Plural.
1.	*man rasitagā* or *rasitā* (-ē, -ū).	*mā rasitagī, rasitagā, rasitī*, or *rasitā*.
2.	*tau rasitagē* or *rasitē*.	*shumā rasitagit* or *rasitit*.
3.	*ā rasitag, rasita*, or *rasit*.	*ā rasitagant, rasitagā, rasitant*, or *rasitā*.

The use of a form with or without the *g* depends mainly on locality. The forms with *g* are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing. In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the *γ*, is always used when no termination is added, while either the long form, with the *γ*, or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular,—not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect :—

Either :—

mā, t'au, ā̃hiyā, mā, shawā, or *ā̃hānī*	*k'usht'a*	I, thou, he, you, or they slew, or has or have slain, him, her, it, or them.

or else :—

'I slew,' or 'I have slain,' etc.

(With the long form of the past participle.)

	Singular.	Plural.
1.	*mā k'usht'aγā̃.*	*mā k'usht'aγē̃.*
2.	*t'au kusht'aγē.*	*shawā k'usht'aγē.*
3.	...	*ā̃hanī k'usht'aγant'.*

When pronominal suffixes are added to the first or to the third person plural, there are additional irregular forms in the case of this tense. We find *k'usht'ayãt'ã̃* or *k'usht'ayũt'ã̃*, we slew, or have slain; and *k'usht'ayantã̃*, they slew, or have slain.

or else:—

(With the short form of the past participle.)

Singular.	Plural.
1. *mã k'usht'ã̃* or *k'usht'am.*	*mã k'usht'aũ* or *k'usht'ôm.*
2. *t'au k'usht'aë.*	*shawã k'usht'aé.*
3. *ã̃hiyã k'ushi'a.*	*ã̃hãnẽ k'usht'ant'.*

The intransitive verb presents no difficulties. It will suffice to give the conjugation with the long form of the past participle. The subjects, of course, are in the nominative case.

'I arrived,' 'I have arrived,' etc.

Singular.	Plural.
1. *mã rasiθayã̃.*	*mã rasiθayũ.*
2. *t'au rasiθayë.*	*shawã rasiθayé.*
3. *ã̃ rasiθa.*	*ã̃ rasiθayant'.*

Except in the third person singular, Dames does not give any example of the past of an intransitive verb formed from the short form of the past participle.

(4) **Pluperfect.**—This is formed by adding the past tense of the verb substantive to the perfect participle. The compound is then treated exactly as in the past tense.

In the western dialect, the third person singular of the past tense of the verb substantive is *at*, and the plural of the same is *atant*, *atan*, or *atã̃*. Added to *kushtag* or *kushta*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atant* or *kusht-atant*. The tense is therefore:—

man, tau, âyã, mã, shumã, or *ãhã̃* } *kushtagat* or *kushtat* { I, thou, he, we, you, or they had slain him, her, or it.

man, tau, âya, mã, shumã, or *ãhã̃* } *kushtagatant* or *kushtatant*, etc. { I, thou, he, we, you, or they had slain them.

Similarly, for the western intransitive verb, we have:

'I had arrived,' etc.

Singular.	Plural.
1. *man rasitagatã̃* (or *-atũ*) or *rasitatã̃*, etc.	*mã rasitagatin* (*-atĩ*, *-atan*, or *-atã*) or *rasitatin*, etc.
2. *tau rasitagatë* or *rasitatë.*	*shumã rasitagatit* (or *-atë*) or *rasitatit* (or *-até*).
3. *ã rasitagat* or *rasitat.*	*ã rasitagatant* (*-atan*, or *-atã*) or *rasitatant* (*-atan*, or *atã*).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *aθã̃*, I was:—

'I had slain,' etc.

Singular.	Plural.
1. *ma k'usht'ayaθã̃.*	*mã k'usht'ayaθũ.*
2. *t'au k'usht'ayaθë.*	*shawã k'usht'ayaθé.*
3. *ã̃hiyã k'usht'ayëθ.*	*ã̃hãnẽ k'ushtayaθant'* or *k'usht'yaθan.*

So, for the intransitive verb, we have :—

'I had arrived,' etc.

	Singular.	Plural.
1.	*mã̃ rasiθayaθã̃.*	*mā rasiθayaθũ̃.*
2.	*t'au rasiθayaθē.*	*shawā rasiθayaθē.*
3.	*ā rasiθayēθ.*	*ã̃ rasiθayaθant'* or *rasiθayaθau.*

(5) **Habitual Past.**—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final *a* dropped. Thus:

mā, t'au, ã̃hiyā, mā, shawā, or *ã̃hānī* } *k'usht'* { I, thou, he, we, you, or they used to slay, or would have slain, or (if) I, thou, etc. had slain, him, her, it, or them.

The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated :—

'I used to slay,' 'I would have slain,' '(if) I had slain,' etc.

	Singular.	Plural.
1.	*mā k'usht'aθã̃.*	*mā k'usht'aθũ̃* or *k'usht'aθōm.*
2.	*t'au k'usht'aθē.*	*shawā k'usht'aθē.*
3.	*ã̃hiyā k'usht'aθ.*	*ã̃hānī k'usht'aθant'*

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, *mã̃ rasiθ*, or *rasiθaθã̃*, I used to arrive, I would have arrived, or (if) I had arrived, and so on.

(6) **Conditional.** This is a conditional past, and therefore agrees with the preceding tense in one of the latter's meanings. It is also used as a past optative.

In the transitive verb it does not change for person, but agrees with the object in number. It is made by substituting *ẽ* in the singular, and *enant* (Eastern, *ēnã̃*) in the plural for the final *a* of the short form of the past participle. Thus:—

Western Dialect.

man, tau, āyā, mā, shumā, or *āhã̃* } *kushtẽ* { (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.

man, tau, āyā, mā, shumā, or *āhã̃* } *kushtênant* { (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.

Eastern Dialect.

mā, t'au, ã̃hiyā, mā, shawā, or *ã̃hānī* } *k'usht'ẽ* { (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.

Eastern Dialect.

mā, t'au, ā̃hiyā, mā, shawā, or *ā̃kānī*	} *k'usht'ēnā̃*	(if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.

As for the intransitive verb, in the west, this tense is conjugated in full, the above forms being used as the third person. Thus:—

'(If) I had arrived,' 'I would have arrived,' or 'would that I had arrived,' etc.

	Singular.	Plural.
1.	*man rasitēnā̃.*	*mā rasitēnin, rasitēnī.*
2.	*tau rasitēnē.*	*shumā rasitēnit.*
3.	*ā rasitē.*	*ā rasitēnant.*

But, in the eastern dialect, it is the same as in the transitive verb. Thus:—

mā, t'au, or *ā rasiθē̃,* (if) I, thou, or he had arrived; or I, thou, or he would have arrived; or would that I, thou, or he had arrived.

mā, shawā, or *ā̃ rasiθēnā̃,* (if) we, you, or they had arrived; we, you, or they would have arrived; or would that we, you, or they had arrived.

This tense may optionally take the prefix *bi* as in the imperative and aorist. It takes the negative *ma,* not *na.*

C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in *-agā* (East, *-ayā*), and this is combined with the verb substantive to form a present definite and an imperfect, exactly equivalent to the English 'I am a-slaying,' 'I was a-slaying.' This is most clear in the western dialect. In the eastern, the forms are more contracted.

(7) **Present Definite.**—This is conjugated as follows:—

'I am slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyā̃.*	*k'ushayā̃.*
2.	*kushagāyē.*	*k'ushayāē.*
3.	*kushagāyint, kushagāyin, kushagāyī.*	*k'ushayē̃.*
Plur.		
1.	*kushagāyin, kushagāyī.*	*k'ushayāū̃, k'ushayū̃, k'ushayāōm.*
2.	*kushagāyit, kushagāyē.*	*k'ushayāeθ, k'ushayāē.*
3.	*kushagāyant, kushagāyan, kushagāyā.*	*k'ushayant', k'ushayan, k'ushayē̃.*

(8) **Imperfect.**—The imperfect is similarly made with the past tense of the verb substantive. Thus:—

'I was slaying,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	*kushagāyatā̃, kushagāyatū̃.*	*k'ushayaθā̃.*
2.	*kushagāyatē.*	*k'ushayaθē.*
3.	*kushagāyat.*	*k'ushayaθ, k'ushayēθ, k'ushayā.*

	Western Dialect.	Eastern Dialect.
Plur.		
1.	*kushagāyatin, kushagāyatĩ, kushagēyatan, kushagāyatã.*	*k'ushayaθã.*
2.	*kushagāyatit, kushagāyatẽ.*	*k'ushayaθẽ.*
3.	*kushagāyatant, kushagāyatã.*	*k'ushayaθant'.*

Passive Voice.—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb *barag*, to be, which is then conjugated throughout. Thus, *man kushag a-bã*, I shall be slain. Or we may say *manā kusht*, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Mockler's grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian Lahndā, *-ij* is added to the present base, as in *k'ushij-* from *k'ush-*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *k'ushijaθa*, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect *k'usht'a ã* means 'I have killed.' But, if we take the termination *ã* as meaning 'me,' not 'I,' it means 'has killed me,' or 'I am being killed.'

Or, again, a fresh passive participle may be made from the short form of the ordinary past participle, by changing the final *a* to *īyā* or *ĩyā*. Thus, from *k'usht'a*, we get *k'usht'īyā* or *k'usht'ĩyā*, from which the usual tenses may be formed. For further particulars, Dames's grammar should be consulted.

Causal Voice.—In the western dialect, the causal voice is generally formed by adding *-āēn* to the present base; thus forming a new present base, which is regularly conjugated. Thus, from *kushag*, to slay, we have the present base *kush-*, from which we get the causal infinitive *kushāēnag*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding *-āēn*, *-ān*, or *ēn*. Thus, from *rasag*, to arrive, we get *rasāēnag*, *rasānag*, or *rasēnag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened:—

gwazag, to pass over;	*gwāzēnag*, to carry across.
tachag, to run;	*tāchag*, to gallop (a horse).
wapsag, to lie down;	*wāpēnag*, to lay down.

In the eastern dialect, *-ain* is added to the present base to form a causal. Thus, from *k'ushay*, to slay, we get *k'ushainay*, to cause to be killed. Dames gives the following irregular causals:—

ōsht'ay, to stand;	*ōsht'alainay*, to set up.
ninday, to sit;	*nisht'ainay*, to lay down, to spread out.

In the following, the root vowel is lengthened in the causal:—

sushay, to burn (intr.);	*sōshay*, to burn (tr.).
t'ashay, to run, gallop;	*t'āshay*, to gallop (a horse).
t'ushay, to faint;	*t'ōshay*, to extinguish.

Compound Verbs.—Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final *a*. Thus, from *kushta* (Eastern, *k'usht'a*), slain, we get *kusht* (East, *k'usht'*). To this *kanag* (East, *k'anay*), to do, is added, and conjugated throughout. Thus, *kusht kanag* (East, *k'usht' k'anay*), to be able to slay.

In the East, the same apocopated past participle may also be used with *bīay*, to be, to become, which in this case means 'to be possible,'[1] or 'to be able.' Thus, *k'usht' bīay*, to be possible to slay, to be able to slay.

INDECLINABLES.—**Adverbs.**—Lists of these are given in the grammars, and only a few typical examples will here be given.

Western Dialect.	Eastern Dialect.
nī,	*nī*, *nẽ*, now.
	haδẽ, then.
kadī,	*kaδẽ*, when?
marōchī,	*marōshī*, today.
zī,	*zī*, yesterday.
bāndā,	*bānyā*, tomorrow.
idā,	*ēδ*, here.
ōdā,	*ōδ*, there.
kū,	*ba k'ū*, where?
	p'ēδ, hither.
	p'ōδ, thither.
	t'ẽgō, whither?
ash-idā,	*shēδ*, hence.
ash-ōdā,	*shōδ*, thence.
	ash-k'ō, whence?
	ēr, down.
par-chī,	*p'ar-ch'ē*, why?

In the East, adverbs are formed from adjectives by the addition of *ıya*, *īya*, or *iχā*, as in the following examples taken from Dames's grammar:—

ganda, bad,	*gandayīyā*, badly.
jawaī, good,	*jawāniyā*, *jawāniχā*, well.
sak, strong,	*sakiyā*, *sakīyā*, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is *na*, but with the imperative and conditional *ma* is used. See pp. 355 and 360.

[1] Compare Hindi *ham-sē mahī̃ hautā*. It is not possible by me, *i.e.* I cannot do it.

Prepositions and Postpositions.—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions:—

Western Dialect.	Eastern Dialect.
ash, ach, shi, chi.	*ash, azh, shi,* from.
gõ.	*gõ,* with.
par, pa.	*p'a,* for.
man, mã.	*mã, mẽ,* in, into.

The following are the more important postpositions:—

Western Dialect.	Eastern Dialect.
sarã.	*sarã,* on.
	nyãmã, nyẽwã, in.
gwarã.	*gwarã,* near, with.
lãpã.	*lãfã,* in, in the middle of.
dẽmã.	*dẽmã,* before.
padã.	*p'aδã,* behind.

Conjunctions.—The principal are:—

Western Dialect.	Eastern Dialect.
õ.	*õ,* and.
balẽ.	*balẽ,* but.
ogar.	*ki,* if.
guḍã.	*guḍã,* and, then.
ki.	*ki,* that.

Interjections.—

Western Dialect.	Eastern Dialect.
au, hau.	*hau, balẽ,* yes.
na, nã, innã.	*na, innã,* no.

The following specimens of Balōchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Balōches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original 'Makrānī,' and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial *wa* in *warẽ*, we may eat, which appears as *rẽ*.

Although Balōchī has properly speaking no written character of its own, it is occasionally written in the Persian character. In order to show how the western dialect looks when so written, the first specimen is given in that character as well as in the Roman. The spelling of final vowels is here somewhat capricious, short vowels being often written as long, and *vice versâ*. Thus we have پشتا for پشتا, رت for رتي, لوگا for لوگه, and ماتا for ماته. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.

[No. I.]

IRANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT. DISTRICT KARACHI.

SPECIMEN I.

یک مرڈمیارا دو بچ هستنت - چمانهان کسترینا وني بتارا گوشت - او منـــي پت چي مالا هر بهر که منیک بیت مَنارا بِدَي - آهیّا وني مال آنهانرا بهر گت دات - کمي روچ گڈ کســترین بچـــا وني مال دَرست هورنور کَت و په دِیرین دیهان شَت - گڈا اودا وني مال په لنڈریا گار کَت - هروقتیکه درستین مال هلاک کَت چاهیّا گڈ هما ملکا ســـکین ڈکالي کپت - آهیّني روزگار تنگ بیت- گون هما ملکا مردمي پشته لگتَ - همیّا من وني زمینا هیکاني چارینکا داشت - هر بوچي که هیکان وارنت هماهیّا په وشدلیا وارنتي وني لاپه پَریا بلی کسا هیچ ندات - هروقتیکه وتِ سار کَت هما وهدي گوشتي که مني بته چنکرَه. هِزمتکاراني گورا باز نگن به ورگا حسنِن که سرکارنت - من شدایه مِران- من ني پته نیمگابه روان و روانو گوشاني که او مني بت من هُداوندہ گنهگاران و تئـــي هم - ني مني لائق نئین که من وتارا په تئي چکیا حساب کنان - ني منارا چَرتي هِزمتکارین نفران په یکیا حساب بِکن - گڈا پادانکه و پت نیـــمگا سر گپت - بلـــی آن سکـــین دبرت که پتـــا دبت - پتـــارا بزگ بیـــت - و میـــدانا شت و گلائش کَت و دیـــي

چُکتي - چُکا گوشت که او منی پت من هداونده گنهگاران و تئي هم - من اِنکراگا نه رستگان که وتا تئي چک حساب کنان - بلی پتا وتي نفران گوشت که شرین پوشاکي گُد بیارت و بپوشتي - و دستا منديرگي بدیتي و کوشان پادان بدیتي - بیائت که رین وشدلي کنین - پرچیا که منی اي بچ مرنگت پدا زندگ بینه - او گار بینگت و گندگ بینه - آ وشدلیا لگتنت *

هما وهدي آهیئي مستریں بچ من ڈگارانت - که انکه لوگا نزیک رستي آهیا نازبنک و ناچ اِشکنتنت - همیکیا آهیا یک نوکریارا لوٹت و جست کُت که ای چه سبب بین ؟ آهیا گوشت که تئي برات آنکه و تئي بتا شادکامي کُتُ پرچیا که آ به هیر و سلامتي رستُ - آهیارا زهر آنکه - تها نیانکه - همي سببا پت ڈنا در انکه و آهیارا منت کُتُ - آهیا پتارا جواب دات که بچارکه اِنکرین سالان که من تئي هزمتا کنان - هجبري تئي دیما نه ترنگان - گڈا هجبري تو منارا یك شنکي هم ندانا که من گون وتي بیلان وشدلي بکنان - بلی تئي اي بچا تئي مال گون قحبهگان گار کُتُ - و آنکگ رستُ - تو پداهیا شادکامي کُتُ - گڈا گوشتي که او منی بچ نو یکشا منی گورائي - و هرچیکه منارا هستین درست تئیگنت - همی هبر لائقین که وشدلي بکنین - و وشدل ببین - پرچیا که تئي برات مُرنگت و آ پدا زندگ بیته - او گار بینگت و پدا دس کپت *

[No. 1.]

IRANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT. DISTRICT KARACHI.

SPECIMEN I.

Yak-mardumēā-rā dō bach hastant. Chi-mãhã kastarīoā
One-man-to two son are. From-among-them by-the-youngest
watī-pitā-rā gwasht, 'Ō manī pit, chi mālā har bahar
his-own-father-to it-was-said, 'O my father, from the-property all share
ki manig bīt, manā-rā bi-dai.' Āhiyā watī māl ãhã-rā
which mine may-become, me-to give.' By-him his-own property them-to
bahar kut dāt. Kamē-rōch-guḍ kastarē-bacha watī
division was-made was-given. A-few-day-after by-the-younger-son his-own
māl drust hōr-tūr kut, ō pa-dirē-dēhã shut. Guḍā ōdā
property all collected was-made, and to-far-countries he-went. Then there
watī māl pa landarīā gār kut. Har-waktē-ki drustē
his-own property in debauchery lost was-made. At-the-time-that all
māl halāk kut, chāhiyā-guḍ hamā-mulkā sakkā-dukālē
the-property destroyed was-made, from-that-after in-that-country a-severe-famine
kapt. Āhiyaī rōzgār tang bīt. Gōn hamā-malka
fell. Of-him the-livelihood contracted became. With Of-that-country
mardumē pushtā-lagita. Hamaiyā mā-watī-zamīnā hīkāni chārēnagā
a-man he-followed. By-him in-his-own-land of-swine for-feeding
dāsht. Har būchō ki hīkã wārtat, hamahiya
he-was-kept. Whatever dried-grass which by-the-swine eaten-was, by-him
pa washdiliā wārtat-ī watī-lāpa puriā. Balē kasā
with pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone
hech na dāt. Har-waktē-ki watī sār kut,
anything not was-given. At-the-time-that of-himself consciousness was-made,
hamā-wahdī gwasht-ī ki, 'manī-pita chinkarā-hizmatgārānī-gwarā
at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with
bās nagan pa waraga hastī, ki sar-k-ārant; man shudāyā
much bread for eating is, that they-have-over-and-above; I by-hunger
mirã. Man nī pita nēmagāyā rawã, ō rawānō
die. I now of-father in-the-direction will-go, and having-gone

gwashān-ī ki, "Ō manī pit, man Hudāwanda gunahgār-ā̃, ō
I-will-say-to-him that, "O my father, I of-God sinner-am, and
taii ham; nī manī lāik na-ē ki man watā-rā pa taii
of-thee also; now of-me fit not-it-is that I myself-for upon thy
chukkiā hisāb kanā̃. Nī manā-rā chu-watī-hizmatgārē-nafarā̃
sonship account may-make. Now me-to from-thine-own-attendant-servants
pa yakēā hisāb bi-kan."' Guḍā pād-atk ō pit nēmagā
on one account make."' Then he-arose and the-father in-the-direction
sar-gipt. Balē ā̃ sakkē dīr-at, ki pitā dīt.
set-out. But he great distance-was, that by-the-father he-was-seen.
Pitā-rā bazag bīt, ō maidānā-shut, ō gulāish kut,
The-father-to compassion became, and he-ran, and embrace was-made,
ō dēm-ī chukit-ī. Chukka gwasht ki, 'Ō manī pit,
and face-his was-kissed-by-him. By-the-son it-was-said that, 'O my father,
man Hudāwanda gunahgār-ā̃, ō taii ham; man inkarāgā na
I of-God sinner-am, and of-thee also; I so-much not
rasitagā̃ ki watā taii chukk hisāb kanā̃.' Balē pitā
have-arrived that myself thy son account I-may-make.' But by-the-father
watī-nafarā̃ gwasht ki, 'sharrē pōshākī-gud bi-ārit ō
to-his-own-servants it-was-said that, 'good wearing-robe bring-ye and
bi-pōshit-ī; ō dastā mundrigē bi-dait-ī, ō kaushā̃ pādā̃
put-ye-on-him; and on-the-hand a-ring give-ye-to-him, and shoes on-the-feet
bi-dait-ī. Bi-āit, ki rī̃ washdilī kanī̃; parchiā
give-ye-to-him. Come-ye, that we-may-eat rejoicing we-may-make; because
ki manī ē bach murtagat, padā zindag bīta; ō gār bītagat,
that my this son had-died, again alive became; and lost had-become,
ō gindag bīta.' Ā washdilīā lagitant.
and found became.' They on-rejoicing were-devoted.

Hamā-wahdī āhiyaii mastarē bach mā ḍagārā̃-t. Ki atka,
At-that-time his greater son in the-fields-was When he-came,
lōga nizīk rasit-ī. Āhiyā nāzēk ō nāch ishkutant.
of-the-house near he-arrived-at-his. By-him song and dance were-heard.
Hamikia āhiyā yak-naukarēā-rā lōṭit, ō just kut
For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made
ki, 'ō chī sabab-ī?' Āhiyā gwasht ki, 'taii brāt atka,
that, 'this what cause-is?' By-him it-was-said that, 'thy brother came,
ō taii-pitā shādkāmī kuta, parchiā-ki ā pa hair ō salāmatī
and by-thy-father feasting was-made, because-that he on welfare and safety
rasita.' Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sababā pit
arrived.' Him-to anger came. Within not-he-came. For-that-cause the-father

ḍanā-dar ātka, ō āhiyā-rā minnat kuta. Āhiyā pitā-rā
outside came, and him-to supplication was-made. By-him the-father-to
jawāb dat ki, 'bi-chār ki inkarē-sālā ki man taiī-hizmatā
answer was-given that, 'see that for-so-many-years that I in-thy-service
kauā̃; hijbarī taiī dēmā na taritagā̃; guḍā hijbarī
do; at-any-time of-thee before not did-I-turn-round; then at-any-time
tau manā-rā yak shinikō ham na dāta, ki man gōn watī
by-thee me-to one a-kid even not was-given, that I with my-own
bēlā̃ washdilī bi-kanā̃. Balē taiī-ī-bachā taiī māl gōn kahbagā̃
friends rejoicing may-make. But by-thy-this-son thy property with harlots
gār kuta, ō atkag rasita tau pad'-āhiyā shadkāmī
lost was-made, and he-came he-arrived by-thee on-account-of-him feasting
kuta.' Guḍā gwasht-ī ki, 'Ō manī bach, tau yak-kashā manī
was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me
gwarā-ē, ō har-chī ki manā-rā hastī, drust taiīg-ant; hamō habar
with-art, and whatever that me-to is, all thine-is; this speech
lāik-ē ki washdilī bi-kanī ō washdil bi-bī; parchiā
proper-is that rejoicing we-may-make and happy we-may-become; because
ki taiī brāt murtagat, ō ā padā zindag bīta; ō gār
that thy brother had-died, and he again alive became; and lost
bītagat, ō padā das kapt."
he-had-become, and again to-hand he-fell."

The following specimen of the Makrānī dialect of Balōchī, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balōchī poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames[1] says :—

> "I have not been able to discover any poems in Makrānī Balōchī. They must exist among the tribes of Mokran and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Balōches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbalā, in which Yazīd slew Ḥusain, the son of 'Alī, in the year 680 A.D. According to the Baloch story, which is probably mythical, the Balōches of that period inhabited Ḥalab, or Aleppo, and fought at Karbalā on the side of Ḥusain. After Ḥusain's death they migrated to Sīstān (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kēch-Makrān, and gradually journeyed eastwards into their present seats in Sind and North Balōchistān. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Ḥusain at the hands of Yazīd, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lāristān in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says :—

> "Probably many of the couplets come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lār and Rādbār, the farthest west, come first; then the group Pahra, Bampūr, Lāshār, Gēh; then the coast places, Chāhbār, Hārtu, and Rās Malān, and last Kolwē, etc., leading North-East through the mountain country to the Bōlān and Mulla passes leading down to Kachchhī and Sōvī (Sibi of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of *kurta*, in place of the modern *kuta*, made. Here the *r* of the Avesta *kereta-* is still preserved, while it has been lost in the modern language.[2] We may also note an old genitive form in *-ī*, as in *Rōdbārī*, or Rōdbār; *Pahraī*, of Pahra; *Bampūrī*, of Bampūr; *Dāmānī*, of the Dāmān; *Kōlwāī*, of Kōlwā; and *Ṭanḍaī*, of Ṭanḍa. It will be observed that these are all genitives of place-names.

When a Balōchī adjective is used attributively, it takes the termination *-ẽ*. An older form of this termination is *-ēnā* or *-ēnã*. We have this termination in the present specimen in the words *sanjēnã*, harnessed; *kanjēnã*, beautiful; *tunjēnã*, in flocks; and *bāshāmēnā*, of the rainy season.

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[1] *Popular Poetry of the Baloches*, I. xv.

[2] As we shall see from the next specimen, the form *kurta* survives in the Makrānī of Nakrān.

[No. 2.]

IRANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT. DISTRICT KARĀCHĪ.

SPECIMEN II.

(A POPULAR SONG.)

Rājā̃ az Halab zahr kurta,
By-the-communities from Aleppo anger was-made,
Ā rōch ki Yazīd sar zurta. 1.
(On-)that day that by-Yazīd the-head was-raised.

Sulṭān Shah Ḥusain kushta
Sultan Shāh Husain was-slain
Rājā̃ pur ḥasad bad-burta. 2.
By-the-communities out-of jealousy it-was-evil-borne.

Lāshār manzilē pēsh-kapta.
The-Lāsharis one-stage advanced.
Nōḍbandag saχiē rafta. 3.
Nōdbandag the-liberal went(also).

Shahaik par pada-ī gōn-kapta,
Shaihak on behind-him accompanied,
Rōdbarī darā̃ ēr-kapta. 4.
Of-Rōdbār beyond they-descended.

Gwasta az g.yābē Lārā,
They-passed from barren Lār,
Dēm pa Pahraī bāzārā. 5.
Facing to of-Pahra the-bāzār.

Bampūrī darā̃ ganjēnā̃,
Of-Bampūr beyond the-boundaries,
Mard gōn markabā̃ sanjēnā̃. 6.
Man with horses harnessed.

Zāl gōn zēwarā̃ hanjēnā̃,
Woman with ornaments beautiful,
Mēsh ō mādagā̃ tunjēnā̃, 7.
Sheep and cows in-flocks,

Gipta sar na-tābē chōṭā
Were-captured of-the-head unplaited the-hair

Sardār tēy-zanī Shahaikā. 8.
By-Sardār sword-smiter Shaikakā.

Nōdbandag saχī bar-ḥaqqā
Nōdbandag the-liberal the-just

Nishta mā giyābē mulkā. 9.
Settled in the-barren country.

Lāshār nishta mā̃ Lāshārā,
The-Lashāris settled in Lāshār,

Rind mā̃ Pahraī bāzara. 10.
The-Rinds in of-Pahra the-bāzār.

Sa sāl gwasta pa katārā.
Three years passed in string (i.e. succession).

Ḥukm-ē-Qādir-ē-Sattārā. 11.
(By-)the-command-of-the-Powerful-the-Veiler.

Zōr kurta padā yāziā̃,
Force was-made afterwards by-the-Ghāzīs,

Turk bahraṛī tāziā̃. 12.
The-Turks on-swift fast-running-horses.

Fauj rusta chī Hērānā.
The-army drew(the-sword) from Irān.

Jāga hech na bīt shērānā. 13.
Place any not became for-the-lion-hearted.

Raftant chū girōk ō bādā,
They-went like lightning and wind,

Gurrānā shutant chū ra'dā. 14.
Roaring they-went like thunder.

Kēch ō Makrān tā̃ Hindā.
Kēch and Makrān up-to India.

Jūī mā̃ halka-i-Sindā 15.
The-stream in the-region-of-Sindh

Sarbāz tā̃ giyābē Mandā,
Sarbāz up-to barren Mand,

Gōhar jahjatā az randa. 16.
Gōhar (?) set-forth from (their)footsteps(from behind them).

Raftant āp-sar ō āp-bandā,
They-went (to)water-heads and water-embankments,

Gustant az Pagāyā-bandā. 17.
They-passed-on from Pagāyā-bandā.

Jistant Sābukī murdārē,
May-flee the-Sābukīs the-carrion,

Kūrd ō χalχalī mard-wārē. 18.
Kurds and Khalkhalīs man-eaters.

Az Rindā̃ bā Marī bē-kātē,
With the-Rinds may-be the-Marīs without-dealings,

Nishtant Dāmānī bē-sārē. 19.
May-sit(idle) the-Damans careless.

Nōdbandag saχī sālārē,
By-Nōdbandag the-liberal the-heroic,

Shahaik mā sarā sardārē, 20.
By-Shaihak at the-head the-leader,

Rājā̃ sar-jamīā zurta,
The-communities together were-raised,

Āb-χur ō naṣībā burtā. 21.
By-watering-place and by-fate carried-on.

Āp ō āp-sarā̃ nindānā,
Water and water-heads halting,

Mulka ō kaur-dafā̃ gindānā. 22.
The-country and torrent-mouths inspecting.

Kēch bīt nā-pasand Rīndānā,
Kēch became unpleasing to-the-Rinds,

Mā Kōlwāī paṭā̃ nindānā. 23.
In of-Kōlwā the-bare-plains settling.

Sālē gwastagat bar-ḥālā,
One-year had-passed to-completion,

Shahaik nishtagat Āshālā. 24.
Shaihak had-settled in-Āshālā.

Chakar chū chirāyē lālā,
Chākur like shining ruby,

Rusta ṣāḥib-i-iqbāla. 25.
Sprang-up a-master-of-good-fortune.

Ḍōmbā tā̃ Gaṛ Ḍanḍā-rā,
Minstrels(came) up-to Gaṛ to-Ḍanḍā,

Ḍōrā tā̃ Sagik yak-bārā. 26.
Ḍōrā up-to Sagik all-at-once.

Zīg ō Chambar tā̃ Mālā-rā,
(From)Zīg and Chambar up-to Mālā,

Hōrtā̃ ō Ṭanḍaī bāzārā. 27.
Hōrtā̃ and of-Ṭanḍā the-bāzār.

Nōdbandag shuta sāriā,
Nōdbandag went at-the-head.

Gwasta az ḥālaytar Hāriā, 28.
He-passed-on from upper Hāriā.
Gishkaurā ō tā̃ Gulkaurā,
(From) Gishkaurā and up-to Gulkaurā,
Chū bashāmēnā gwartīyē haurā. 29.
Like of-the-rainy-season that-falls rain.
Dēm pa Kachchī ō Sēbiā,
The-face towards Kachchī and Sibī,
Rindā̃ jahjatā pajiā. 30.
The-Rinds (?) set-forth in-a-company.

FREE TRANSLATION OF THE FOREGOING.

(Before supplying a free translation of the above it will be advisable to give a short account of the principal persons and of the events referred to therein. At the time described at the beginning of the poem the Balōches formed one body,[1] divided into several tribes, of which the Rinds and the Lāshārīs were the chief. It is probable that at one period these two, the Rinds and Lāshārīs, were clans of one and the same tribe, under one chief named Shaihak[2] (called Shahaik in the text of the present poem). After his death his son Mīr Chākur (Chākar in the present text) became chief of the Rinds, and Mīr Gwaharām of the Lāsharīs. At this stage appears the Helen of the Iliad of the Rind-Lāshārī quarrel, in the person of a lady named Gohar, who was beloved by both chiefs, and who favoured Chākur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nōdbandag, the old father of Gwaharām, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mīr Chākur was saved by Nōdbandag, and escaped from the field on a mare lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lāshārīs. The facts regarding it are not mentioned in this poem, but it is necessary to know their broad outline in order to understand the relationship of the persons mentioned,—that the principal Rinds were Shaihak and Mīr Chakur with his Gohar, and that the principal Lāshārī was Nōdbandag. Gwaharām is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yazīd raised his head.[3]

2. When Ḥusain, the king and monarch, was slain, the clans bore malice against Yazīd.

3. The Lāshārīs advanced a stage, and with them marched Nōdbandag, the liberal.[4]

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[1] Dames, *Popular Poetry of the Baloches*, I, xxiff.

[2] Dames, *op. cit.*, i, 2, Note 2.

[3] This and the next verse refer to the battle of the Karbalā, at which Ḥusain was defeated by the troops of Yazīd. The Balōch tradition is that they sided with Ḥusain, and after the battle migrated to Sīstān, and thence into Makrān and India.

[4] As customary in these Balōch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sīstān. They first settled in what is now Persian Makrān.

4. Shaihak (with the Rinds) followed close behind him, and they descended beyond Rōdbār.[1]

5. They passed from barren Lār, facing the bazaar of Pahra.[2]

6. Beyond the boundaries of Bampūr[3] went men with harnessed horses.

7. Women decked in fine ornaments, with sheep and cows in herds.

8. (Women) with their locks unplaited, did the chief, the sword-smiter, Shaihak seize.

9. Nōdbandag, the liberal and the just, settled in the barren country.

10. (He, with) the Lāshārīs settled in Lāshār,[4] and the Rinds settled in the bazaar of Pahra.

11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.

12. Then the Ghāzīs,—Turks on swift horses,—attacked them.[5]

13. The army drew its sword, and came from Īrān, and no place was left for the lion-hearted.[6]

14. They marched like lightning and wind. Like thunder roaring did they go.

15. From Kēch and Makrān to India, to the stream in the region of Sindh.[7]

16. From Sarbāz to barren Mand. Gōhar set forth behind them.[8]

17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāyā's embankment.[9]

18. May the carrion Sābukīs[10] flee, the Kurds and Khalkhalis, those eaters of men.

19. May the Marīs have no dealings with the Rinds. May the dwellers in the Damān remain in idleness.

20. By Nōlbandag, the liberal, the valiant, and Shaihak, their leader, at their head,

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[1] Rōdbār or Rōdbār is a district in the west of Persian Balōchistān, north of the straits of Ormuz.

[2] The province of Lāristān, and its capital, Lār, are in Persian territory, to the west of Rōdbār, and along the east of the Persian Gulf. From here the eastward migration begins. Pahra is well to the east of Lār, in Persian Makrān. Its original name was Pahrag, of which the Arabic form, Fahraj, is still found in maps.

[3] Bampūr, or Bōmpūr, is in the neighbourhood of Pahra, a little to its west.

[4] While the Rinds, as already stated, stayed in Pahra, the Lāshārīs, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lāshārīs take their name. It is to the south of Pahra and Bampūr.

[5] It is not known who these 'Turks' were. The next couplet seems to make them come from Īrān, or Persia. *Bakrazī*, swift, is here used for the more common *bakrazī*.

[6] *i.e.* the Balōchs. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kōch-Makrān to India is mentioned, and then the stages are given in detail.

[7] Kēch (or Kē, in the maps) is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurān' by Balōchs) to designate the Province. Even Marco Polo (about 1300 A.D.) writes 'Kesmacoran.' The stream in the region of Sindh is, I suppose, the Indus.

[8] The stages are now set forth in detail. Sarbāz is Persian Makrān, to the east of Lāshār. Mand is a district just inside the Perso-British frontier, lying east of Sarbāz and west of Kēch. Gōhar was the heroine of the tribal war referred to above. This did not take place till after the arrival of the tribes at Sibī and the neighbourhood. The meaning of the second half of the couplet is obscure. The word *jahyatā*, translated 'set forth,' occurs here and in verse 30, but is not found in the dictionaries. It looks like a compound verb made with *janag*, to strike, but the meaning of *jah* is unknown. A translation sent with the text translates *jahyatā* here by 'prepared herself,' and in verse 30 by 'rose.'

[9] Pagāyā has not been identified. Perhaps we should read '*pa Gōhā-bunda*,' by the embankment of Gōh. Gōh is a well-known place in Persian Makrān, between Lāshār and the coast.

[10] Verses 18 and 19 seem to give the names of certain inferior tribes. The name Sābukī is unknown, but may possibly be *sabuk* or *sawakk*, light, weak, frail. *Mardār* is carrion, anything vile. Kurds and Khalkhalis are evidently aboriginal tribes. The former are now classed as Brahūīs, but there is no name like the latter. It may be incorrect for 'Kalmati,' a tribe not considered to be genuine Balōch. The Marīs are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's *Ballads*, they are classed as slaves of Chākur. The Dāmān is the skirts of the hills,—the low lands at the foot of the Makrān ranges.

21. The clans were raised in a mass, and marched on, led by watering places and by fate.

22. Halting by streams and by fountains, inspecting the country and the mouths of the torrents.

23. Kēch did not please the Rinds, when they settled in the bare plains of Kolwā.[1]

24. One year passed to completion when Shaihak had settled in Āshāl.[2]

25. Chākur,[3] like a shining ruby, sprang up, a Master of Fortune.

26. Minstrels (came) all at once as far as Gar and Ḍandā from Ḍōrā up to Sagik.[4]

27. From Zīg and Chambar to Malā, to Hōrtā and the bazaar of Ṭanḍa.[5]

28. Nōdbandag went at their head. He passed on from Upper Hārī,[6]

29. From Gishkaurā to Gulkaurā,[7] as the rain that falls in the rainy season.

30. Then in company (with Nōdbandag and the Lāshārīs) the Rinds set their faces towards Kachchhī and Sibī.[8]

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[1] Kōlwā is in East Makrān, towards Las Bēlā. It is evidently a stage in the movement from the West to the East, *i.e.* towards India.

[2] Not identified.

[3] Shaihak's son.

[4] None of these names has been identified. The translation is doubtful. *Ḍōmbā* means 'minstrels'; but, if it is taken as the name of a place, then the verse would mean '(Chākur was fortunate) from Ḍōmbā to Gar and Ḍandā, from Ḍōrā to Sagik.' As common nouns, *gar* means 'a precipice,' and *ḍōr*, 'a pool.'

[5] None of these places has been identified. Chambar and Malā suggest the port of Chāhbār in Persian Makrān, and the cape in Eastern Makrān known as Rās Malān. If we adopt a slightly different reading, the second half of the couplet would mean 'from Hōr to the bazaar of Ṭanḍa.'

[6] Probably Hārīn, the location of which is uncertain. *Cf.* in the first of Mr. Dames's *Ballads*, 'the port of Hārīa to the right side of Kēch,' *i.e.* on the south side to tribes marching eastwards. This would bring it somewhere near Gwādar, which is about half way between Chāhbār and Rās Malān.

[7] These are names of valleys along *kaurs*, or mountain torrents. Gish-kaur has given its name to the Gishkaurī tribe. Its exact position, and that of Gul-kaur (*i.e.* 'the flower torrent'), are unknown.

[8] The joint tribes are now brought together, and reach Kachchhī and Sibī through the Bōlān and Mullā passes. Here they settled, and lived together till the quarrel that ended in the war mentioned above.

The following specimens of Western Balōchī come from Makrān Proper, and are therefore in a form of Makrānī spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balōchī prodigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Mockler and Pierce, of which the following are the most noteworthy :—

A long final vowel is commonly nasalized. Thus we have *amẽ*, for *amā*, we ; *ẽ*, for *ē*, this ; and *ẽ*, for *ā*, that. When a word in the standard dialect ends in *i* or *ī*, here it often ends in *ē*. Thus, we have *chē*, for *chī*, what ? ; *shē*, for *shi*, from ; *gushnagē*, for *gushnagī*, hunger.

In the standard Eastern and Western Balōchī, an original *ū* often becomes *ī*. Thus, the Avesta *būta-* becomes *bīta*, become ; Avesta *dūra-* becomes *dīr*, far ; Avesta *nū* becomes *nī* or *nĩ*, now. In the present dialect the original *ū* is retained, or sometimes changed to *ō*, so that we have *būta* or *bota*, become ; *dūr*, far ; and *nū*, now (in 'my son was dead, and *now* is alive again'). The standard *ō*, and, is represented by *au*.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final *a* of a past participle often dropped, but even the final *ā* of the oblique case singular of a noun. Thus, we have *ahi*, for *ahta*, he came, and *dai*, for *dāta*, he gave, in *pts ahi*, the father came (outside), and *jawāb dāi*, (the elder son) gave answer. So, for oblique forms, we have *ẽ waktā*, at that time (when he had wasted his property), but *hamẽ wakt*, at that time (when thy son came) ; *ẽ mard* (for *mardā*), that man (divided the property) ; *wat-rā* (for *watā-ra*) *tai zahag gushẽ*, I may call myself thy son.

As in the other dialects, a final *t* is often dropped. Thus, we have *push kapag*, to remain over, in the Parable, but *pasht kapag*, in the second specimen. Very frequent examples are *bū*, become, for *būta* or *būt* ; and *kū*, made, for *kuta* or *kut*. In *murtagā*, (my son) had died (but is now alive), we probably have the pluperfect *murtag-at*, in which the final *t* has been elided, and the now final *a* lengthened in compensation.

One of the marks by which Balochī of the east is distinguished from the Balōchī of the west is that in the former an initial surd (*ch*, *k*, *t*, *f*, or *p*) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have *ch'am*, an eye (List, No. 35) ; *p'ōuz*, the nose (34) ; *tau* or *t'au*, thou (21). We sometimes even find the sonant letter *b* aspirated. Thus, the standard *lap*, belly, appears in the Parable as *lāb'*. The word *bāz*, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have *b'āz* (written بهاز in the original).

This dialect also occasionally follows the eastern dialect in changing a med al mute into the corresponding spirant (see pp. 337ff.). Thus the word for 'father' is *piθ*, *p'iθ*, or *pit* (written پیث , پهث , or پیت), 'mother' is *māθ* or *māt*, and 'brother' is *brāθ* or *brāt*, in Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written '*piss*' (پس) and 'brother' '*brās*,' which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have *gifta*, he took (*i.e.* he fell on

his son's neck), for the standard western *gipta*. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic *'ain* becomes *h* in *shahir*, for *shā'ir*, a singer (Specimen II).

In the declension of nouns, as stated above, the termination *-ā* of the oblique case singular is sometimes dropped, so that, for instance, we have *mārd* (for *mardā*) *ḍahra kū*, that man divided (the property), and other similar cases.

In standard Western Balōchī the genitive singular ends in *-a*, as in *lōga*, of a house. In the present dialect this *-a* is represented by *aē* or by *ē*. Thus, *mulkaē tahā ḍokalē kapta*, in that country a famine fell; *mani pisaē naukarā*, my father's servants; *ispētē aspaē zēn*, the saddle of the white horse (List, No. 225); *ach shaharaē bakkālēā*, from a shopkeeper of the village (No. 241); *gisē kirā rasita*, (when) he arrived near the house; *sautē tawār*, the sound of a song; and, in Specimen II, *Malik Dīnārē zahag*, the son of Malik Dīnār; *watī pisē miraga guḍ*, after the death of his father; *daulatē dard*, the pain of wealth; *kafanē zar*, the price of a coffin; and others.

The plural termination, as elsewhere, is *ā*, but *ānā* is sometimes used instead. Thus, for the nominative plural, we have *watī mālānā yak-jā ku*, he collected his properties; *mulkānā jata*, countries were plundered (Specimen II); and, for the oblique plural, *yakē shē naukarānā tawār kū*, he called one of the servants.

There is a vocative singular in *a*, as in *pisa*, O father!, *zahaga*, O son!

Adjectives call for no remarks. In one phrase, *shē hūkānī pash-kaptagē pōstā*, from the husks that were left by the swine, *kaptagē* is not an adjective, but is in the genitive singular of the verbal noun *kaptag*. *Pash-kaptag* means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, *man* is 'I,' but if the oblique case, *manā*, is prefixed to *aē*, thou art, the two coalesce into *mā*, as in *tau hamēsha gōn mā*, thou art ever with me. The nominative plural is *amā*, not *amā*, as in *amā warā*, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table:—

	Makrān.	East.	West.
Sing.			
Nom.	*ē*	*ē*	*ē*.
Obl.	*ē, aishē*	*ēshiyā*	*ishiā, ēshiā*.

The oblique case *aishē* is quite common. In the Persian character it is spelt ایشی, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes *aishī*, but more generally *aishey*. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of *aishē*.

The remote demonstrative pronoun, and pronoun of the third person is *ā* or *ā*, and its agent case singular is also *ā*, as in *ā gusht*, he said ('thy brother is come'). The genitive is generally *āē*, in *āī jānā kanant*, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is *āhī*, as in *āhī brāt*, his brother (No. 231).

No instance of any pronominal suffix occurs in the specimens, although there are several opportunities for their use.

The reflexive pronoun is *wat*, declined as in the western dialect. In one instance, the final *-ā* of the oblique case singular is dropped, so that we have *wat-rā* (for *watā-rā*) *taē zahag gushē*, I may call myself thy son.

The inanimate interrogative pronoun is *chē*, what? (List, No. 93). When *aẽ*, is, is added to it, it is shortened to *chi*, as in *aishē matlab chi-aẽ*, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

'I am,' etc.

Singular.	Plural
1. *ã, aũ, um*	*ã.*
2. *aẽ*	*it.*
3. *ẽ, ẽ, aẽ*	*ant.*

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

malāmat aũ, I am blameable.

aspeā suwār-ẽ, he is mounted on a horse (List, No. 230).

aishē matlab chi-aẽ, what is the meaning of this?

As already stated under the head of pronouns, when *aẽ*, thou art, is suffixed to *manā*, me, the two together become *māẽ*. Similarly, *taẽ*+*aẽ* becomes *taẽ-ẽ*, it is thine.

The only irregular forms in the past tense of the verb substantive are *atum*, I was, and *atai*, thou wast.

For the negative verb substantive we have *na-aũ* or *nayũ*, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb *āyag*, to come, has its past participle *ahta* or *aht*, instead of *atka*; *baiag*, to become, has *būta*, *bōta*, and *bū*, as well as *bata*; and *kanag*, to do, to make, has *kurta* or *kū*, instead of *kuta*. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote *taẽ zahag gwshagẽ lāik nayũ*, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have *bi-dai* (List, 234) and *bi-dik* (Parable), give thou; *kan*, make thou (List, 227); *bi-gir*, take thou (List, 235); *bi-kash*, draw thou (237); and *bū* or *bai*, be thou (168). The second person plural ends in *-ant*, not *it*, as in *bi-ārant*, bring ye; *kanant*, make ye; and *diyant*, give ye, all in the Parable.

The present future closely follows the western standard

The List of Words gives the following:—

'I strike,' 'I shall strike,' etc.

Singular.	Plural.
1. *janẽ*	*janã.*
2. *janai*	*janit.*
3. *jant*	*janant.*

Similarly:—

'I go,' 'I shall go,' etc.

1. *rawẽ*	*rawã.*
2. *rawai*	*rawit.*
3. *rawt*	*rawant.*

Several other examples occur in the Parable and in the List of Words. Thus, we have *mirẽ*, I die; *warant*, they eat; and *dārant*, they own. The Parable has *raẽ*, not *rawẽ*, for I will go; and the List, No. 233, has *nindīt*, he dwells. The prefixed *k-* occurs in the Parable in *pād k-āẽ*, I will arise, and in *k-ait* (List, 239), he comes, but nowhere is *a-* prefixed, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words :—

'I struck,' 'I have struck,' etc.

	Singular.	Plural.
1.	*jatum*	*jatā.*
2.	*jatai*	*jatit.*
3.	*jata, jat*	*jatant.*

Similarly :—

'I went,' 'I have gone.'

	Singular.	Plural.
1.	*shutum*	*shutā.*
2.	*shutai*	*shutit.*
3.	*shuta, shut*	*shutant.*

In the Parable, we have *būta, bōta*, or *bū*, he became, he was; and *kurta* or *kū*, he did, he made. These all are of frequent occurrence. In List, No. 240, we have *giptai*, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have *ahtagum*, I have come (List, No. 224); *gustagant*, (days) passed; and *kurtagant*, they made. The last two are in Specimen II.

For the pluperfect, the List gives *jatag-atum*, I had struck. More doubtful is *murtagā*, he had died, in the Parable. It seems to be a shortened form of *murtag-at*.

We may note the presence of the conditional tense in *ki man pa wati dōstā majlasē bi-kurtẽ*, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have *man janagā-um*, I am striking (List, No. 191), and *chārēnagā-ẽ*, he is grazing (cattle) (List, No. 229).

Chārēnagā-ẽ is also an example of a causal verb. Another example (Specimen II) is *gwāzinta*, he passed (a few days), as compared with *gustagant*, (a few days) passed.

[No. 3.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT. MAKRĀN.

SPECIMEN I.

Yakē-mardē-rā dō zahag būta. Au gunḍē-zahagā watī-pisā-rā
A-certain-man-to two son was. And by-the-younger-son his-own-father-to
gushta ki, 'manī bahra har-ki bīt, manā bī-dīh.' Au
it-was-said that, 'my share whatever it-may-be, to-me give-thou.' And
ā̃-mard watī mālā̃ ẕyānī sarā bahra kū. Bāzē rōch
by-that-man his-own properties of-them upon share was-made. Many day
na gusta ki ī-gunḍē-zahag watī mālānā yak-jā kū,
not passed that by-this-younger-son his-own properties in-one-place was-made,
au dūrē-mulkē musāfriā shuta, au ōdā watī māl pa-
and of-a-far-country on-journeying he-went, and there his-own property on-
bēkārē-kārā̃ gār kū. Au ā̃-waktā ki aishē watī
useless-deeds destroyed was-made. And at-that-time that by-him his-own
mālā̃ gār kū, ā̃-mulkaī tahā mazanē-dōkālē kapta, au
properties destroyed was-made, of-that-country in a-great-famine fell, and
ī mard pa hājat shurū-būta. Au ī mard gōn yakē
this man on want beginning-became. And this man with one(person)
sūē-hamā̃-shahrā gōn-kapta. Ā̃-mard ī-rā watī-mulkaī tahā
from-that-city met. By-that-man him-in-regard-to his-own-field into
pa-hūk-chārēnagā dēm-dāta. Au ī-mard shē-hūkānī-pash-kaptagē-
on-swine-feeding it-was-sent. And by-this-man from-of-the-swine-of-remaining-
pōstā̃ watī lāb' sēriā kū. Au kasā ī-rā na
husks his-own belly satiated was-made. And by-anyone this-one-to not
dāta. Au anga ki ī pa watā χiāl kū,
was-given. And then when by-him in his-own thought it-was-made,
gusht, 'chandē shē-manī-pisaī-naukarā̃ nān warant, au pa-watā
it-was-said, 'many from-my-father's-servants bread eat, and on-themselves
ziād dārant; au man pa gushnagē mirī. Man pād-k-āī, au
superfluous they-possess; and I by hunger die. I will-arise, and
pisa gā rā̃, au gushī, "pisa, man taī dēmā
of-the-father direction I-will-go, and I-will-say, "father! I of-thee before
malāmat būtagū, au Xudāi dēma malāmat-aū; au man ḷāik
blameable have-become, and of-God before blameable-am; and I fit

na-aũ ki wat-rā taī zahag gushĩ; manā shē-watī.
not-am that myself-in-regard-to thy son I-may-say; me from-thine-own-
naukarã yakē bi-kau."' Au pād-ahta, pa pisā rasita.
servants one make-thou."' And he-arose, at the-father he-arrived.
Aishē-pisā shē dūrā dista; āī raham pād-ahta; au
By-his-father from distance he-was-seen; of-him compassion arose; and
aishē guṭā gifta, au chūk kū. Zahagā gushta,
his neck was-taken, and kiss was-made. By-the-son it-was-said,
'pisa, man gunāhē kū Xudāī dēma au taī dēmā, au
'father! by-me a-fault was-done of-God before and of-thee before, and
taī zahag gushagī lāik nayũ.' Lēkin pisā naukarã
thy son to-be-said worthy I-am-not.' But by-the-father to-the-servants
gushta ki, 'sharē pūch bi-ārant, au āi-jānā kanant; au
it-was-said that, 'good robe bring-ye, and on-his-body make-ye; and
angushtrī āī-gutā diyant, au kaushē āi-pādā kanant; au amã
ring on-his finger give-ye, and a-shoe on-his-foot make-ye; and we
warã au washī kanã; parchā ki manī zahag murtagā,
may-eat, and rejoicing we-may-make; because that my son had-died,
nũ padā zindag bū; au ã gār bōta, nũ padā rasita.'
now again alive he-became; and he lost became, now again arrived.'
Au āyã washī shurū kū.
And by-them rejoicing beginning was-made.

Nũ āī mazanē zahag mulkaī tahā bōta, au ki ahta au
Now his great son of-the-field within was, and when he-came and
gisē kirā rasita, ch'ēp-au-sautō tawār hōsh kū.
of-the-house near arrived, of-dance-and-song the-voice perception was-made.
Yakē shē naukarānā tawār kū, au just kū ki,
One from the-servants calling was-made, and enquiry was-made that,
'aishē matlab chi-aĩ?' Ã gusht ki, 'taī brās
'of-this the-meaning what-is?' By-him it-was-said that, 'thy brother
ahta, au taī-pisā hairātī kurta, ki ã pa salāmatī rasita.'
is-come, and by-thy-father feast was-made, that he in safety arrived.'
Ī mard χafā bū, au dēmā na shuta. Sō āī pis
This man angry become, and further-on not he-went. So his father
aht, au āī χushāmad kū. Ã jawāb dāt ki,
came, and of-him blandishment was-made. By-him answer was-given that,
'bi-chār, bāzē-sālã man taī χidmat kū, au hech
'see-thou, for-many-years by-me thy service was-done, and any
hukm-adūlī na kū, au tau manā guragē na dāta
order-transgression not was-done, and by-thee to-me a-kid not was-given

ki man pa-watī-dōstā̃ majlasē bī-kurtē̃; magar hamā-
that by-me with-my-own-friends a-feast might-have-been-made; but at-that-
wakt ki ī taī zahag, ki taī mālā̃ pa kashiā̃ gār
time that this thy son, by-whom thy properties on harlots destroyed
kū, ahta, tau pa āī majlisē jauṛ kū.' Ā̃
was-made, came, by-thee on him a-feast arranged was-made.' By-him
gusht, 'zahaga, tau hamēsha gon mā-ī, au har-ki gōn man hast
it-was-said, 'son! thou always with me-art, and all-that with me exists
taī-ī. Aishē karār bū ki amā̃ washī kanā̃, au wash
thine-is. This proper was that we rejoicing may-make, and happy
bā̃, ki taī brās murta, au padā zindag bū; au gar
we-may-become, that thy brother died, and again alive became; and lost
buta, pada rasita.'
became, again arrived.'

[No. 4.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT. MAKRĀN.

SPECIMEN II.

Kuhnagē-mardumā̃ gushtagant ki Malik-Dīnārē-zahag watī-
By-old-men it-has-been-said-by-them that by-Malik-Dīnār's-son his-own-
pisē miragā guḍ χarch mazan kū, parchā ki āī sarā
father's death after expenditure great was-made, because that of-him on
kasē wāja pasht na kapta. Aishē-pisā bazē dunyā jama
any guardian remaining not fell. By-his-father much wealth amassed
kurta, mulkānā jata, mardumā̃ kushta. Pa hamī̃ dunyā
was-made, countries were-robbed, men were-slain. Upon this wealth
mazanē̃ wārī wārta. Brāsā̃ kushta. Magar āī-zahag
great troubles were-undergone. Brothers were-slain. But by-his-son
watī-jinda-rā yak-dam bayair wārī wa yarībī pa daulat dista.
his-own-self-to at-once without trouble and sorrow on the-wealth it-was-seen.
Daulatē dard na kū, barbād kanagā lānk basta,
Of-wealth the-pain not was-made, squandered for-making the-waist was-tied,
lōrī-au-shāhirā̃ hazārā̃ suhr wa zar shē aishē dastā bū,
to-buffoons-and-singers thousands gold and silver from him to-hand became,
gandagē-kārānī tshā bāzē suhr gār kū. Lahtē rōch hamī̃-daulā
of-wicked-deeds in much gold destroyed became. A-few day in-this-way
gustagant. Āχir daulat-dunyā gār bū. Watī mīrāsā̃
passed. At-last wealth-(and-)fortune lost became. His-own inherited-lands
ham bahā-kurta. Ī ham lahtē rōch gwāziuta. Pad pa
also were-sold. By-this also a-few day was-passed. The-end on
χarābī ahta. Pa pindag guzrān rasita. Rāj-brās-dūrāhā̃
destruction came. On begging his-livelihood arrived. By-follower-brother-all
hēla-kū. Kasā pa pindag ham rawādār na bū. Āχir
he-was-deserted. By-anyone on begging also approved not became. At-last
pa gaḍagā̃ waragā rasita. Nū̃ kafanē zar ham āī-gisā
on date-seeds eating he-arrived. Now of-a-coffin money even in-his-house
na būta. Mardumā̃ fatiha-χwānī-jāga shigā̃ jata. Dafan
not became. By-men (at-)prayers-recitation-place taunts were-struck. Burial
kurtagant. Fuzūl-χarchī pad āχir pa χarābī aī.
was-made-by-them. Of-extravagance the-end at-last on destruction is.

FREE TRANSLATION OF THE FOREGOING.

It has been said by old men that after Malik Dīnār's death his son made ducks and drakes of his property, for no guardian had been left to take care of him. His father had plundered the country-side and killed many men, and thus had amassed great wealth. In doing this he had experienced many troubles and sorrows, and his brothers had been killed. But his son had none of this trouble and sorrow,—the wealth lay there before his eyes. None of the toil of gaining affluence was his. He girded up his loins for squandering his inheritance; thousands of gold and silver fell from him into the hands of buffoons and singers, and much money did he waste on evil deeds. A short time passed in this way, and then he had lost all his accumulated capital. So he sold his inherited lands, and by this means passed a few days more. In the end came destruction. He sunk to being a beggar, and his followers and tribe-fellows all deserted him, for no one approved of a beggar. Finally he sunk to keeping body and soul together by picking up date seeds and eating them. When the end came there was not so much money in his house as would pay for his coffin, and at the funeral prayers the people uttered gibes and taunts. So they buried him. The end of extravagance is ruin.

The preceding specimen completes the list of those that I have received dealing with the western dialect. It has been seen that the first of the two sets comes from Baloch inhabitants of Karachi city. These dwell far to the east of Makrān, and their dialect shows that they must have come direct from that country to their present abode, where they still retain their home-dialect, and, moreover, that they must have come in comparatively recent times. Other Balōch inhabitants of the Karachi District, and of Sind generally, speak the eastern dialect. Some of these, in the Kāchhō tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the Makrānī speakers of Karachi city.

The remaining two specimens come from Makrān itself. No information has been received as to the precise locality in which they were recorded, but internal evidence shows that they come rather from North Makrān, in the neighbourhood of Panjgūr, than from South-West Makrān, near Kēch. As may be expected, the language of Makrān differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makrān sub-dialects. In copying it, I have slightly altered the spelling of Eranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgurī words *pis*, *mās*, *brās*, and *zāmās* with a final *s*, instead of with *θ*. I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balōchī in the Persian character the letter س is often used, instead of ث, to represent this sound :—

'The Balōchī consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another ; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balōchī, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take for instance these typical variations in the two Makrānī dialects spoken in Kēch and Panjgūr :—

Old Persian.	Modern Persian.	Makrānī.	
		Kēchī.	Panjgūrī.
pitar-, father	*pidar*	*pit*	*pis.*
mātar-, mother	*mādar*	*māt*	*mās.*
brātar-, brother	*birādar*	*brāt*	*brās.*
zāmātar-, son-in-law	*dāmād*	*zāmāt*	*zāmās.*
mahrka-, death	*marg*	*marg*	*mark.*
maxshi-, fly	*magas*	*magish*	*makisk.*

This comparative statement almost tells its own tale. For the preservation of the original consonants *t*, *s*, *k*, we took to Persian in vain, and have to turn to Makrānī Balōchī. But even Makrānī preserves the archaic sound in both the dialects I have selected in the case of *s* only. And while Kēchī has retained the final *t*, it has, like Persian, forsaken final and medial *k* in favour of *g*. On the other hand Panjgūrī has struck out a line of its own in the radical change of final *t* to *s* [? *θ*], yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various

dialects, may further be seen in the fact that Kēchī, while preserving an original final *t*, shows a distinct tendency to oust an initial *d* by the corresponding cerebral: *ḍumb*, tail, *ḍumbag*, sheep, *ḍwēl*, wall. Panjgūrī on the other hand preserves the original forms: *dumb*, *dumbag*, *dwēl*. Instances in which both these dialects (and indeed Balōchī generally) preserve, while modern Persian discards, an original final *d*, are fairly common: Pahlav. *mūd*, hair, modern Persian *mū*, Kēchī *mud*, Panjgūrī *mūd*, is a case in point. This particular instance, by the by, is doubly interesting as illustrating a curious vowel variation in the two dialects, Kēchī, unlike Panjgūrī, having a tendency to shorten an original long *ū*: Panjgūrī *mūd*, hair, Kēchī *mud*; Panjgūrī *sūt*, profit, Kēchī *sut*; Panjgūrī *būta*, was, Kēchī *buta*. In the dialects spoken in Mand and along the coast, *ū* is regularly changed to *ī*: *mīd*, *sīt*, *bīta*—one illustration out of many of the interestingly close connection of these particular Makrānī dialects with Eastern Balōchī.

But the subject of dialectical variations is at once too wide and too technical to be pursued further. Nor are the data available, for the study of Balōchī dialects has hitherto been neglected. The neglect is curiously ill-deserved. A careful analysis of the phonetic system of any one dialect would be labour well spent. It is the first step towards a comparative survey of the many phonetic systems now surviving in the Balōchī language, the results of which would be not only valuable in themselves, but of wide philological interest. The need for research into the related subjects of dialectical characteristics in vocabulary and grammatical system, I must leave to plead its own cause. So much however seems obvious. The longer the research is put off, the greater the difficulties that will attend it, and the less rich the results. Changes are in the air. Boundaries, both tribal and geographical, are gradually shifting and becoming absorbed. To a large extent this process is an inevitable outcome of our administration, and it is the more incumbent on us to record existing dialectical variations before they become merged into uniformity.'

Mockler refers to dialectic variations in several parts of his grammar, but nowhere states the localities where they occur. The following passage dealing with phonetic variations is of interest. I have altered the transliteration so as to agree with that of this Survey:—

'The Long Vowels and Diphthongs often permutate, ا *ā* being changed to ۆ *ū*, ۆ *ū* to ی *ī*, و *ō* to ی *ī*, ۆ *au* to ی *ai*, and *vice versâ*.

Among the consonants the following are sometimes found interchanged: پ *p*, ب *b*, ف *f* and و *w*; ت *t*, ث *θ*, س *s* and ڈ *d*; ڈ *dh*, ش *sh* and ژ *zh*; ن *n* and ر *r*; ھ *h* and گ *g*.

These mutations constitute dialectic peculiarities, and may not be used at pleasure: thus, we find بیتہ *bīta*, بُوتہ *būta*, بیتہ *bīta* and بیسہ *bīsa*, "become," and in all the final ھ *h* may be changed to گ *g*.'

EASTERN DIALECT.

We commence the specimens of the eastern dialect of Balōchī with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balōchī Grammar, for its preparation.

[No. 5.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT. DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

پهلان مردیغا دو بچه بیٹغنته - کهستهرین بچها وٹي پهٹار گوشتهه
ابّا وٹي میرانا هر بهر کهه منان کهفیـــث تهو منـــان ٹي - گڈا وٹي
مال بهر گهلو داٹئي - کهرني روش پهذا کهستهرین بچه تهیوغین مال
مچـــه کهٹـــو دیرین دیهیا شٹـــو نشتهه - همونا وٹي مال شاهیغا وهار
کهٹئي - گڈا وختها کهه همچـــهي کار بیٹـــو شٹه هوان دیها سکهین
ٹکهالي کهپتهه - آن مر نیستهکهار بیٹه - کهزمت گور یه لوغ وازها
هوان ملکمیغا گپتهئي - وازها گڈا آنهیار هیغ چهرینغا لذا دیم داٹه -
شذي بیٹو چهرن لوٹئـــي کهه من وٹي لاف گو هیخـــائي پهرغا سیر
کهذان اغ کهسیئا چهي نه داٹئـــي - آهرا من دلا سریهذ بیٹو گوشتهئی
چهختهر ٹهیهان مئین پهث لوغا نین باز وهردا ورنته هرونگیغا من
شذیغا مرغان - پهاذ کهان گو وٹي پهٹا بروان گشان ابّا هذا دیما تهئـــي
دیما گناسکهار بیٹغان - نین نهئي بچه گوان جنغي لائکه نیان تهو گڈا
منان وٹي نوکهران نیاما دار - کهـــژو بیٹو وٹي پهث لوغ نیمغا روان

بيٹه - دائين كهه شوذا دير اثي پهٹا دينٹي دلا ارمان گهٹئـــي ميل
كهنغا پهـــدانو آختهه گلواري گهٹئي ديم چهكهٹئي - گڈا بچها گوشتهه
آبا هذا ديما تهئـــي ديما گڈاسكهار بيٹغان - تهئـــي بچـــه نام لائكه
نيان - پهٹا گڈا وٹي توكهرانر گوشتهه جوانين جران گهينيث بيـــا ريث
جانا دئيٹي دستها هندري پهـــاذان كهوشان دئيث - لاندوين پهس دي
پهيذ بياريث گڈيٹي پهـــوانكها كهه همين مئين بچه مرتهو شٹغيـــث
نين زندغ بيٹه - گار اث نين تهرٹو آختهه - گڈا شاذي كهنغا كهپتهئش -

مرين بچه كهه كهشارا شٹغيث لوغا كهه تهـــرٹو نريغ بيٹه شار و
جهـــمر كهركها كهه اشكهـــٹه امبـــراهيا پهول گهٹئي - اي چهي هال
بيٹغين ؟ گوشتهئي تهئي براث تهـــرٹو آختهه تهئي پهٹا لاندوين پهس
گڈينتهه پهوانكها كهه گو هيرا گون كهپتهئي - آن مردا سكهيغا زهر گپتهه
گو وث گوشتهئي لوغ اندرا هئين روغ نه بي - گڈا پهث درا آختهـــو
منت گهٹئي - پهٹار گوشتهئي گند همختهر سال ما تهئي كهزمت گهٹه -
يه روشيا دي تهـــرا ما نابهـــرماني چهي شرن نه داٹغان - تهو گڈا يه
بري يه پهوهري دي منـــان نه داٹغي كهه من گو وٹي امبلان شاذي
كهنان - ماختهـــه كهه هوين تهئي بچـــه آختهه آن كهه تهئي مال گو
كهنجـــريان وهار گهٹه همينـــشي سانكا تهو لاندوين پهس گڈٹغي - پهٹا

جواب تهرُبنتهو دائه کهه بچه منـــي تهو هرر و گو ما گون اي
هرچهي کهه داران تهئيـــغين - نين هڤين کهه ما وهش بون شاذي
کهنون - کهه هرين تهئي براث مُرتهـــو شئغيث زندغ بيئـــه گار ات ا
گرتهغين -

[No. 5.]

IRANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT. DISTRICT, DERA GHAZI KHAN.

SPECIMEN I.

(M. Longworth Dames, Esq.)

P'ilā̃-mardēyā dō bach' bīθayant'. K'ast'arē-bach'ā waθī-p'īθā-r
Of-a-certain-man two son were. By-the-smaller-son to-his-own-father
gwasht'a, 'abbā, waθī-mīrāθā har bahar k'ī manā̃
it-was-said, 'father, (from-)thine-own-property every share that to-me
k'afīθ, t'au manā̃ dai.' Guḍā waθī māl bahar k'uθō
may-fall, thou to-me give.' Then his-own property share having-made
dāθa-ī. K'ardē-rōsh-p'aδā k'ast'arē bach' t'ēwayē māl mach'
was-given-by-him. Some-day-after the-smaller son the-entire property collected
k'uθō dirē-dēhēā shuθō nisht'a. Hamōδā waθī mal
having-made to-a-far-country having-gone abode. There his-own property
shāhīyā w'ār k'uθa-ī. Guḍā waχt'ā k'ī humch'ī gār
wickedly destroyed was-made-by-him. Then at-the-time that everything lost
bīθō shuθa, hawā̃-dēhā sak'ē-ḍuk'alē k'apt'a, ā̃ mar nēst'-k'ār
having-become went, in-that-country a-severe-famine fell, that man destitute
bīθa. K'izmat gwar ya lōy-wāzhahā hawā̃-mulk'ēyā gīpt'a-ī.
became. Service near one house-master of-that-country was-taken-by-him.
Wāzhahā guḍā ā̃hiyā-r hīχ ch'arainayā laδā dēm-dāθa.
By-the-master then him-as-for swine for-feeding to-the-jungle it-was-sent
Shuδī bīθō ch'ē̃ lōṭθa-ī k'i, 'mā̃ waθī laf gō
Hungry having-become how it-was-wanted-by-him that, 'I my-own belly with
bīχānī p'ōyā sēr k'anā̃,' ay k'asēā ch'ī na
the-swine's chaff satisfied will-make,' still by-anyone anything not
dāθa-ī. Ahirā mā dilā surp'aδ bīθō
was-given-to-him. At-last in the-heart understanding having-become
gwasht'a-ī, 'ch'iχt'ar ṭīhā̃ mai-p'iθ-lōyā nī̃ bāz w'ardā
it-was said-by-him, 'how-many servants in-my-father's-house now much food
warant' har-rangēyā, mā shuδīyā mirayā̃. P'āδ-k'ā̃, gō-waθī-p'iθa
eat of-every-kind, I hungrily am-dying. I-will-arise, near-my-own-father
ba-rawā̃, gushā̃, "abbā, Huδā dēmā t'aī dēmā gunāsk'ār
I-will-go, I-will-say, "father, God before of-thee before sinner

bīθaγã; nĩ t'aī bach' gwān' (*for* gwānk')-janayī lāik' neyã; t'au
I-have-become; now thy son to-be-called worthy I-am-not; thou
guḍā manã waθī nauk'arã nyāmā dār.'" K'arō bīθō
then me thine-own servants among keep.'" Upright having-become
waθī p'iθ lōγ nēmaγā rawã bīθa. Dāĩ k'ī shōδā
his-own father's house towards going he-became. Still that from-there
dīr-aθ-ī p'iθā diθa-ī, dilā armān
distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion
k'uθa-ī, mēl k'anayā p'adāθō āχt'a, gālwārī
was-made-as-regards-him, meeting for-making having-run he-came, embracing
k'uθa-ī, dēm ch'uk'iθa-ī. Guḍā bach'ā gwasht'a,
was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said,
'abbā, Huδā dēmā t'aī dēmā gunāsk'ār bīθaγã; t'aī bach'
'father, God before of-thee before sinner I-have-become; of-thee the-son's
nām lāik' neyã.' P'iθā guḍā waθī nauk'arã-r gwasht'a,
name worthy I-am-not.' By-the-father then to-his-own-servants it-was-said,
'jawānẽ jarã gishēnēθ, biy-ārēθ, jānā daēθ-ī; dast'ā
'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand
mundarī, p'āδã k'aushã daēθ; lāndavẽ p'as dī p'ōδ biy-ārēθ,
ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye,
guḍēθ-ī; p'awãk'ā k'ī hamẽ maĩ bach' murt'ō shuθaγēθ, nĩ zindaγ
slaughter-ye-it; because that this my son having-died had-gone, now alive
bīθa; gār-aθ, nĩ t'arθō āχt'a.' Guḍā shāδī
has-become; lost-was, now having-returned he-is-come.' Then rejoicing
k'anayā k'apt'a-ish.
to-make it-was-begun-by-them.

Mazaĩ bach' k'ī k'ishā-rā shuθaγēθ, lōγā k'ī t'arθō
The-great son who to-the-field had-gone, to-the-house who having-returned
nazīχ bīθa, shār o j'amar k'ark'ā k'ī ashk'uθa, ambrāhēā
near became, of-song and of-dancing noise that was-heard, to-a-servant
p'ōl-k'uθa-ī, 'ē ch'ī hāl bīaγē?' Gwasht'a-ī,
enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him,
't'aī brēθ t'arθō āχt'a; t'aī-p'iθā lāndavẽ p'as
'thy brother having-returned is-come; by-thy-father the-fat sheep
guḍaint'a, p'awãk'ā k'ī gō hairā gōn-k'apt'a-
has-been-caused-to-be-slaughtered, because that with welfare he-has-been-met-by-
ī.' Ã-mardā sak'īyã zahr gipt'a, gō waθ gwasht'a-ī,
him.' By-that-man extremely anger was-taken, with himself it-was-said-by-him,
'lōγ andarã maĩ ravaγ na bī.' Guḍā p'iθ darã āχt'ō
'house within my going not will-be.' Then the-father outside having-come-

minnat k'uθa-ī. P'iθā-r gwasht'a-ī, 'gind, hamiχt'ar
consoling was-made-by-him. To-the-father it-was-said-by-him, 'see, so-many

sāl mā t'aī k'izmat k'uθa; ya-rōshēā dī t'arā mā
year by-me thy service has-been-done; for-one-day even to-thee by-me

nā-p'armānī ch'ī shōn-na-dāθayā̃; t'au guḍā ya-barē ya p'ōharē dī
disobedience at-all has-not-been-shown; by-thee then once one a-kid even

manā̃ na dāθayē, k'ī mā gō-waθi-ambalā̃ shāδī
to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing

k'anā̃; māχt'ā k'ī hawō̃ t'aī bach' āχt'a, ā̃ k'ī t'aī
may-make; immediately that this thy son came, he by-whom thy

māl gō k'anjarā̃ w'ār k'uθa, hamēshī sāngā t'au
property with harlots destroyed was-made, of-this-very-one on-account by-thee

lāndavē̃ p'as guḍiθayē.' P'iθā jawāb t'arainī'ō
the-fat sheep was-slaughtered-by-thee.' By-the-father answer having-given-back

dāθa k'ī, 'bach' manī, t'au har-rō gō mā gōn-ē;
was-given that, 'son of-me, thou every-day with me in-company-art;

har-ch'ī k'ī dārā̃ t'arγ-ē. Nī haqq-ē̃ k'ī mā w'ash bū̃,
everything that I possess thine-is. Now right-it-is that we happy may-be,

shāδī k'anū̃; k'ī hawē̃ t'aī brāθ murt'ō shuθayēθ, zindaγ
rejoicing may-make; that this thy brother having-died had-gone, alive

biθa; gār-aβ, ō gart'ay-ē̃.'
has-become; lost-was, he returned-is.'

BALŌCHĪ OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Balōchī spoken in North Baluchistan, in the country east and south of Quetta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhī, a preference is shown for cerebral letters. Thus, in the Parable, we have *ḍēh*, instead of *dēh*, a country, and, in the List of Words (No. 147), *hinḍ*, for *hind*, a bitch. The letter *r* regularly becomes *ṛ* before a dental, as in *maṛā* or *maṛ*, for *marā*, a man; *k'aṛdō*, for *k'ardō*, a few; *wāṛθaθant'*, for *wārt'aθant'*, they used to eat (husks), but *warẽ*, I shall eat (Specimen II); *muṛθa*, for *murt'a*, he died, but *mirẽ*, I die; *āṛθō*, for *ārt'ō*, having brought (Specimen II), but *bi-ār*, bring thou (Parable); and *buṛz*, for *burz*, high (List, Nos. 135, 231).

In several cases, especially after *ṛ*, we have *θ* instead of the *t'* that we should expect. Thus, besides *wāṛθaθant'*, *muṛθa*, and *āṛθō*, just quoted, we have *wāṛθa*, he has eaten (with harlots), and *gwashaīnθa*, called (thy son) Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding *-a*, as in *lōga*, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in *-ē*. So, in the present specimens, we have *maī p'iθē bāz mazdūr-ant'*, there are many servants of my father. Similarly, in Sentence 221, we have *dat'ānē*, of a tooth (*dat'an*). Occasionally the termination *-ā* of the oblique case is dropped, as in *p'iθ* (for *p'iθā*) *rakm k'aθa-ī*, the father made pity to him, *i.e.* felt pity for him.

The nominative plural ends in *-ān*, not in *-ẽ*. Thus, in the List of Words we have *piθān*, fathers; *jinik'ān*, daughters; *maṛdān*, men; *nariānān*, horses; *māδnān*, mares; *k'aiyarān*, bulls; *gōχān*, cows; *bingān*, dogs; *hinḍān*, bitches; and *buzān*, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in *-ẽ*, viz. *hamixt'arẽ sālẽ*, for so many years (do I do service), but it is doubtful whether *sālẽ* is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in *-ān-ar*, as in (List) *p'iθānar*, to fathers; *jinik'ānar* or *jinik'ānrā*, to daughters; *maṛdānar* or *maṛdānrā*, to men. Similarly, in the Parable, *ambrāhānar*, (the father said) to the servants.

Adjectives sometimes drop the termination *ẽ*, when it should according to rule appear. This is quite possibly simple carelessness. The cases of omission of the termination cannot be brought under any particular rule, except, perhaps, that, in the list of words, it does not seem to be used in the plural (*cf.* Nos. 123ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergencies from the standard. 'My' is *maā*, instead of *maẽ*, and the dative plural, 'to us,' is *mā-ar* (*cf.* the dative plural of nouns in *-ān-ar*).

The demonstrative pronoun *ẽ*, that, with *ham* prefixed, has a nominative plural *hamāhī*, those (husks), instead of *hamāhẽ*, etc. We may also notice the oblique plural *hamāhiā*, which, with the preposition *ash* both prefixed and suffixed, takes the form *sh-amāhiā-zh*, in the first line of the Parable.

As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is *k'apt'ō*, they began (to make merry). We should expect *k'apt'ant'* or *k'apt'ayant'*. *K'apt'ō* is usually the conjunctive participle, 'having begun.' The other form is *āχt'ī-ẽ-ī*, (thy brother) has come (back safely) to him. Here *ẽ* means 'is,' and *ī* 'to him,' but I cannot explain the form *āχt'ī*, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in *gwānjiθō*, (the elder brother) having called (a servant). The full form would be *gwãk' jaθō*. The two words have been contracted into one, and an *i* has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in *shuθayēθ*, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in *shutagat* or *shutat*. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east *shuθaθ* is either 'he used to go' or 'he would have gone.' But in the following version of the Parable we have one instance of *shuθaθ* used as a pluperfect, with the meaning of 'he went (a long time ago),' in *ō andarā na shuθaθ*, he did not go within. There are true examples of the habitual past in *wārθaθant'* (for *wārt'aθant'*), (the husks which the swine) used to eat, and *dāθaθ*, (no one) used to give (him anything). We have another tense,—the conditional past,—in *waθī lāf p'ur k'uθ*, he would have filled his belly, in which *k'uθ* represents the *k'uθẽ* of the grammatical sketch.

Intransitive verbs of motion are sometimes used passively, in an impersonal sense, with the subject in the agent case. Thus, *k'isẽ bach'ā ya dīrẽ ḍehā shuθa*, literally, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country. Similarly, *shuθa-i ya bakk'ālā*, it was gone by him (*i.e.* he went) to a shopkeeper; and *waθī p'iθār āχt'a-ī*, it was come by him (*i.e.* he came) to his father. This may possibly be an explanation of the puzzling form *āχt'ī-ẽ-ī*, already referred to. The word *āχt'ī* may be a contraction of *āχt'a-ī*, it was come by him, and the whole may be then translated 'it is come by him to him.'

Reference has already been made to the curious use of the preposition *ash*, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of *zh*, and the prefix in the form of *sh*, in *sh-amãhtā-zh*, from among them.

[No. 6.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT. LORALAĪ, BALUCHISTAN.

SPECIMEN I.

¹Maṛdē	dō	bach'	aθant'.	Sh-amã̄hiā-zh	k'isã̄	k'i	
Of-a-man	*two*	*son*	*were.*	*From-them-from*	*by-the-younger*	*who*	
aθ,	p'iθā-r	gwasht'a	k'i,	' p'iθ-manī,	māl		
was,	*the-father-to*	*it-was-said*	*that,*	*' father-my,*	*of-the-property*		
bahar	k'i	maī	bī,	manā	dai.'	Guḍḍā	māl
the-share	*which*	*mine*	*may-be,*	*to-me*	*give-thou.'*	*Then*	*of-the-property*
bahar	k'uθō	dāθa-ish.	K'aṛdā	rōsh	p'aδā	ã̄-	
share	*having-made*	*it-was-given-to-them.*	*A-few*	*day*	*after*	*by-that-*	
k'isã̄-bach'ā	har-ch'ī	much'	k'uθō	ya-dīrē-ḍēhā			
younger-son	*everything*	*collected*	*having-made*	*to-a-far-country*			
shuθa.	Hamōδā	waθī	daulat	ma	ayāshiā	w'ār	
it-was gone.	*There*	*his-own*	*wealth*	*in*	*debauchery*	*destroyed*	
k'uθa-ī.	Ō	waχti-k'ī	t'ōwaγē	χarch	bīθō	shuθa,	
was-made-by-him.	*And*	*when*	*all*	*spent*	*having-become*	*went,*	
hamã̄-ḍēhā	mazē	ḍukk'āl	bīθa,	ō	ã̄	maṛ	shuδī	bīθa.
in-that-country	*great*	*famine*	*became,*	*and*	*that*	*man*	*hungry*	*became.*
Guḍḍā	shuθa-ī	ya-bakk'alā,	ã̄hī	naukar	bīθa.			
Then	*it-was-gone-by-him*	*to-a-shopkeeper,*	*his*	*servant*	*he-became.*			
Bakk'alā	hamã̄hiā-r	shast'āθa	waθi-diγārā	hīχã̄-r	ch'ārnaγā.			
By-the-shopkeeper	*him-as-for*	*it-was-sent*	*to-his-own-field*	*swine-to*	*for-feeding.*			
Azh-hamã̄hī-p'ōsht'	k'i	hīχ	wāṛθaθant'	waθī	lāf	p'ur		
From-those-husk	*which*	*the-swine*	*used-to-eat*	*his-own*	*belly*	*full*		
k'uθ.	K'asēā	hamã̄hiā-r	na	dāθaθ.	Guḍḍā			
he-would-have-made.	*By-anyone*	*him-to*	*not*	*used-to-be-given.*	*Then*			
bōθā-āχt'ō	gwasht'a-ī,	' maī-p'iθē	bāz	mazdūr-ant'	k'i			
in-sense-having-come	*it-was-said-by-him,*	*' of-my-father*	*many*	*labourers-are*	*that*			
nayan	bāz-ē-ī,	ō	mã̄	shuδī	mirã̄.	Mã̄	ch'aṛiθō	rawã̄
food	*much-is-of-them,*	*and*	*I*	*hungry*	*die.*	*I*	*having-arisen*	*will-go*
waθī-p'iθā-r,	gwashã̄,	" p'iθ-manī,	Huδāī-dēmā	ō	t'aī-dēmā			
my-own-father-to,	*I-will-say,*	*" father-my,*	*God-before*	*and*	*of-thee-before*			
gunāh	k'uθayã̄,	nī	mã̄	ē-laik	neã̄	k'i	t'ibarē	t'aī	bach'
sin	*was-done-by-me,*	*now*	*I*	*this-worthy*	*am-not*	*that*	*again*	*thy*	*son*

gwashainθa bã̄. Manā waθi-mazdūrānī niã̄mā dār."'
called I-may-become. Me of-thine-own-labourers like keep."'

Guḍḍā ch'arīθō waθi-p'iθā-r āχt'a-ī. Dāĩ̄ dīr aθ,
Then having-arisen his-own-father-to it-was-come-by-him. Still far he-was,

k'i p'iθ hamã̄hiā-r diθō rahm k'uθa-ī; rumbāna
that by-the-father him-to having-seen pity was-made-on-him; running

shuθō, bhã̄kur k'uθa-ī; ǵal ch'ukk'iθa-ī. Bach'ā
having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son

p'iθā-r gwasht'a, 'Huδaī-dēmā ō t'aī-dēmā gunāh
the-father-to it-was-said, 'God-before and of-these-before sin

k'uθayã̄, nī mã̄ ē-laik neã̄ k'i t'ībarē t'aī bach'
was-done-by-me, now I this-worthy am-not that again thy son

gwashainθa bã̄.' Lēkin p'iθā waθi-ambrāhān-ar gwasht'a
called I-may-become.' But by-the-father his-own-servants-to it-was-said

k'i, 'jōwaē̄ jar bi-ār, ēshiā-r pōshēn; dastā ch'allav
that, 'good garment bring-thou, this-one-to clothe-thou; on-the-hand ring

k'an, ō p'āδā p'aδguzār k'an; mā warũ̄, χushi
make, and on-the-foot shoe make; we may-eat, happiness

k'anũ̄; p'arch'i-k'i ē mal bach' muṛθa, nī zīnday-ē̄; yār bīθa,
may-make; because-that this my son died, now alive-is; lost became,

nī miliθa.' Guḍḍā k'apt'ō χushī k'anayā.
now was-got.' Then they-began happiness to-make.

Mazē̄ bach' k'ishār niã̄wã̄ aθ. Lōy nizχiē̄ āχt'ō,
The-great son the-field in was. The-house near having-come,

drīs ō sarōδ ashk'uθa-ī. Ya-ambrāhēā-r gwānjiθō p'ōl
dancing and music was-heard-by-him. A-servant-to having-called enquiry

k'uθa-ī k'i, 'ēshī matlab ch'ī-ē̄?' Gwasht'a-ī, 't'aī
was-made-by-him that, 'of-this the-meaning what-is?' It-was-said-by-him, 'thy

brāθ āχt'a, ō t'aī-p'iθā dāwat k'uθa, p'arch'i-k'i bach'
brother has-come, and by-thy-father feast was-made, because-that the-son

hairā-gō āχt'ī-ē̄-ī.' Guḍḍā mazē̄-bach'ā zahr gipt'a, ō
safety-with come-is-to-him.' Then by-the-great-son anger was-taken, and

andarā na shuθaθ. Guḍḍā p'iθā darā āχt'ō minnat
within not he-did-go. Then by-the-father out having-come entreaty

k'uθa-ish. Bach'ā waθi-p'iθā-r zawāb dāθa k'i,
was-made-to-him. By-the-son his-own-father-to answer was-given that,

'hamiχt'arē̄ sālē̄ t'aī χiδmat k'anayã̄; ya rōsh di azh t'aī
'so-many years thy service was-done-by-me; one day even from thy

hukm nzr na k'uθa. Ay-dī t'au manā ya-k'ōhaṛē
command objection not was-made. Then-even by-thee to-me one-a-kid

dī na dāθa. k'ī mā gō waθī dōstā̃ χushī kanā̃.
even not was-given, that I with my-own friends happiness may-make.
Hamā̃-vēlā k'i ē taī t'ī bach' āχt'a, k'ī t'aī daulat gō
At-that-time that this thy other son came, by-whom thy wealth with
kanjarīā̃ wāṛθa, t'au ā̃hiā-r dāwat dāθa.' Gwasht'a-ī,
harlots was-eaten, by-thee him-for feast was-given.' It-was-said-by-him,
'bach'-manī, t'au har-rosh gwar mā-ē, ō har-ch'ī k'ī maī-ē
'son-my, thou every-day with me-art, and everything which mine-is
t'aī-ē. Mā-ar χushī k'anaγ ō χush bīaγ jōwān aθ,
thine-is. Us-to happiness to-make and happy to-become good was,
p'arch'i-k'i ē t'aī brāθ muṛθa, nī zindaγ-ē; γār bīθa, nī
because-that this thy brother died, now alive-is; lost became, now
milīθa.'
was-got.'

[No. 7.]

IRANIAN FAMILY. EASTERN GROUP.

BALOCHI.

EASTERN DIALECT. LORALAI, BALUCHISTAN.

SPECIMEN II.

Ya mazārē, ya gurχē, ya rōp'ask'ē, saiẽ shuθayant' shikārā.
One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.

Shuθō ya gōχō jaθa-ish, ya buzō jaθa-ish, ya
Having-gone one a-cow was-slain-by-them, one a-goat was-slain-by-them, one

χargushk'ē jaθa-ish. Ārθō ya-hand . k'aθant'-ish.
a-hare was-slain-by-them. Having-brought in-one-place they-were-made-by-them.

Guḍḍā mazārā gwasht'a gurχā-rā, 'p'aδā, t'au hawẽ gozhdā
Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh

bahar-k'an.' Gurχ p'āδ-āχt'a, gwasht'a-ī, 'gōχ
division-make-thou.' The-wolf arose, it-was-said-by-him, 'the-cow

t'aī-ē, buz maī-ē, χargushk' rōp'ask'ē-ē.' Mazārā-r zahr āχt'a;
thine-is, the-goat mine-is, the-hare the-fox's-is.' The-tiger-to anger came;

jaθa-ī gurχā-r ch'āp'ōl; gurχ muṛθa. Guḍḍā
was-struck-by-him the-wolf-to a-slap; the-wolf died. Then

gwasht'a-ī rōp'ask'ā-rā, 't'au p'āδā, hawẽ gōzhdā
it was-said-by-him the-fox-to, 'thou arise-thou, this flesh

bahar-k'an.' Rōp'ask'ā gwasht'a, 'wāzhā, ē χargushk t'aī
division-make-thou.' By-the-fox it-was-said, 'Master, this hare thy

nērān-ē. buz t'aī nērmōsh nayan-ē, gōχ t'aī shām
morning-meal-is, the-goat thy of-midday the-food-is, the-cow thy of-evening

nayan-ē.' Mazārā gwasht'a, 't'aī bahar t'ān-ē?' Rōp'ask'ā
the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox

gwasht'a, 'wāzhā, ma baharī-maṛdē neẽ.'. Guḍḍā hamẽ mazar
it-was-said, 'Master, I sharing-man am-not.' Then that tiger

rōp'ask' ch'akk'ā sak'iā w'ash bīθa. Guḍḍā gwasht'a-ī,
the-fox on very-much pleased became. Then it-was-said-by-him,

'hamẽ gōzhd t'ēōγā t'a-rā bashk'-ē. Ma rawẽ, t'ī shikār
'this flesh all thee-to a-present-is. I will-go, other hunting

k'anẽ, warẽ.'
I-will-make, I-will-eat.'

FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'get up and apportion the flesh.' The wolf got up and said, 'your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'what, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.'[1] At this the tiger became mightily pleased with the fox, and said to him, 'here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'

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[1] *i.e.* he was only a menial servant, who got what he could from his master's leavings. He could not claim any share of right.

The following specimens of the eastern dialect of Balōchī come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling :—

The genitive singular of a noun is twice formed by adding ī instead of ē, in the phrase *sha'arī wa nāchī āwāz*, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, *k'isẽ* (for *k'isānā*) *gwasht'a*, the younger said; and in the second part of the Parable we have *t'aī piθ* (for *piθā*) *majlis daθa*, thy father gave a feast. In the List of Words, besides the regular plural formed by adding *ẽ*, a periphrastic plural is also made by the addition of the word *gal*, a number, as in *janik'-gal*, daughters; *jan-gal*, women; *ásik'-gal*, deer.

Adjectives call for only one remark. In the List of Words, the termination *ẽ* is added only in the singular, and is wanting in the plural. Thus while we have *jawẽẽ mardō*, a good man; and *jawẽẽ janē*, a good woman; we have, in the plural, *jawẽ mardẽ*, good men, and *jawẽ janẽ*, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balōchī of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have *maā*, my; *t'aī*, thy; for *maẽ*, *t'aẽ*. So, *manā*, for *manẽ*, to me. The plural of the second personal pronoun is the western *shumá* or *shwā*, instead of *shawā* or *shwá*. There are several minor irregularities in the declension of the pronoun *hawẽ* of the third person. Thus, the genitive singular is *hawaẽ*, as well as *hawẽhẽ*, and the dative, *hawẽrā* or *hawẽr*. The dative plural, used honorifically as a singular, is *hamẽkizr*, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in *hawẽ dúθa*, he gave (a share of the property), *hawẽ minnaθ k'uθa*, he made entreaty; *hawẽ rahī k'uθa*, he dispatched him (to feed swine); *hawẽ gwasht'a*, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is *ẽ*, as well as *ē*, and the third person singular is *ē*, as well as *ẽ*. Similarly, in other verbs, the third person singular of the present ends in *ō*, not in *ẽ*. For the present-future, the List of Words gives *janẽ* or *janāmī*, I shall strike, and *janā*, instead of *janē*, you will strike. Other minor variations, such as *bīyē*, for *bīayē*, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative; but here it is several times put (as also occurs in Hindōstānī and cognate forms of speech) into the dative. Such cases are :—

hawẽ mālā dāθa, he gave the property, literally, by him, as for the property, it was given.

ẽhiār jawẽ-durāh dōθa, (he) saw him safe and sound, literally, as for him, he was seen, etc.

hawẽ t'aī mālá-rā gum k'uθa, he made thy property lost, literally, as for thy property, by him it was made lost.

[No. 8.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT. DISTRICT, UPPER SIND FRONTIER.

SPECIMEN I.

Yak'-mardē dō bach' ast'ant'. K'isã̄ p'iθā-rā gwasht'a
A-certain-man's two sons were. By-the younger the-father-to it-was-said
k'i, 'p'iθ, milk'ā-'sh ch'i bahar manī bī, hawã̄ manā dē.'
that, 'father, property-from what share mine will-be, that to-me give.'
Hawã̄ mālā hawã̄-rā bahar k'uθō daθa. K'amē
He (by-him) property-as-for (acc.) him-to share having-made it-was-given A-few
rōshã̄ p'aδā hawã̄ k'isãē bach' durust' much' k'uθō
days (obl.) after that younger son all together having-made
yak-dīrē-mulk'ōēā shuθa. Hamōδā waθī durust'ē-mālā kanyariã̄ gwar
a-far-country-to went. There his-own all-property (acc.) harlots with
ma sharābwāriā gum k'uθa. Waχt'ē durust'ēā hulās k'uθa,
in wine-drinking lost was-made. When all (acc.) finish was-made,
hawã̄-mulk'ā-ma sak'iā k'āl āχt'ō k'apt'u. Hawã̄ muht'āj biθa.
that-country-in severe famine having-come fell. He needy became.
Hawã̄ yak'-nindōχēā gwar shuθō minnaθ k'uθa. Hawã̄
By-him a-certain-resident (obl.) near having-gone entreaty was-made. By-him
waθī bauīā hīχānī ch'āranayā rāhī-k'uθa Hach'ō sarfand
his-own field-to swine's feeding-for he-was-dispatched. Thus consideration
biθa k'i, 'ch'i ch'āṇ hīχ warayē, mã̄ lāf p'ur k'anã̄.'
became that, 'what husk the-pig is-eating, I the-belly filled I-will-make.'
Hawã̄-rā k'as na daθa. Waχt'ē waθī-hōshā āχt'a, gwasht'a
Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said
k'i, 'hamōδā manī p'iθ gwar ch'i-k'ar naukarã̄-rā bāz nayan
that, 'there my father near how-many servants-to much bread
rasayē; mã̄ ēδā shuδiā mirayã̄. Mã̄ waθi p'iθ nimēyā
is-arriving; I here hunger-by I-am-dying. I my-own father towards
rawã̄, hamã̄hiār gushã̄ k'i, "'p'iθ, mā t'aī ō āzhmān
I-will-go, him-to I-will-say that, "father, by-me of-thee and of-heaven
dēmā gunāθ k'uθayã̄ t'aī bach' gushāinayē lāiχ niyã̄; manā
before sin has-been-done-by-me thy son to-be-called fit I-am-not; me
waθī nauk'arān-ash ē-rangā k'an zān." ' Hawã̄ k'arō
thine-own servants-from in-this-manner make consider."' He upright

bīθō waθī p'iθā gwar āχt'a. Dāinā dīr k'ī p'iθā
having-become his-own father-to near came. Yet far that by-the-father
dīθa, ãhĩ ch'ak'ā mahir ārt'a, rumbt'ō baylā
he-was-seen, him upon compassion was-brought, having-run armpit-in
k'uθa, ch'uχt'a. Bach'ā gwasht'a k'i, 'Ō p'iθ, mā
he-was-made, he-was-kissed. By-the-son it-was-said that, 'O father, I
āzhmān wa t'aī dēmā gunāhgār ast'ã, nī hamē lāiχ niyã k'i
of-heaven and of-thee before sinner I-am, now this worthy I-am-not that
t'ī-barē t'aī bach' gushāinã.' P'iθā waθī ṭ'ihã-rā
again thy son I-may-cause-to-say.' By-the-father his-own servants-to
gwasht'a k'i. 'durust'ān-ash sharrō jarã zīr-biyar, p'ōshā-ī;
it-was-said that, 'all-than good garments take-up-(and)come, clothe-him;
dast'ā-ī ch'alō, p'āδã-ma p'āδ-guzār mã-k'an; biyaēθ, warũ,
hand-on-his ring, feet-on shoes on-put; come-ye, let-us-eat,
χushī k'anũ; p'ar-ch'i k'i hamē mai bach' murt'ayā, gart'ō
happiness let-us-make; why that this my son had-died, again
zindaγ bīθa; gum bīθayā, gart'ō dīθa.' Guḍā hawã χushī
alive became; lost had-become, again was-seen.' Then they happiness
k'anayēθã.
were-doing.

Hawãĩ mazan bach' banīā ast'ā. Ch'ō-k'i lōγ gwar āχt'a,
His great son field-in was. When the-house near he-come,
sha'arī wa nachī awāz gōshā-ī k'uθa.
of-songs and of-dancing the-sound on-the-ear-of him was-made.
Yak'-naukarēā gwānk' jaθa, p'rusht'a k'i, 'ī ch'i
A-certain-servant-to call was-struck, it-was-asked that, 'this what
bīyē?' Hawã gwasht'a k'i, 't'aī brāθ āχt'a; t'aī-p'iθ
is-becoming?' By-him it-was-said that, 'thy brother came; by-thy-father
mazan majlis dāθa, p'ar-ch'i k'i ãhiār jawã-durāh dīθa.'
great party was-given, why that him-as-for good-well it-has-been-seen.'
Hawãr zahr āχt'a, lōγā rawayē marzī na bīθa. Guḍā
Him-to anger came, the-house-to to-be-gone wish not became. Then
hawãhĩ-p'iθ darā āχt'ō sarfand k'uθa. Hawã jawābā-ma
by-his-father out having-come explanation was-made. By-him answer-in
p'iθā-rā gwasht'a k'i, 'gind, ch'i-k'ar sālān-ash t'aī χizmaθ
the-father-to it-was-said that, 'see, so-many years-from thy service
k'anayã, k'aδē t'aī-hukmā-ash t'ī na k'anayã; manā yak'
I-am-doing, ever thy-order-from different not I-am-doing; to-me one
p'āshnī di na dāθa, k'i mã waθī dōst'ã gwar p'ajiā χushī
kid even not was-given, that I my-own friends near with happiness

k'auã̃; ag waχt'ē hawã̃ t'ī bach' ăχt'a, hawã̃ t'aī mālā-rā
may-make; but when that other son came, by-him thy property-as-for
kanyariã̃-gō gum k'uθa, bawãr t'au mazan mihmānī
harlots-with lost it-was-made, him-for by-thee great feast
k'uθaγē.' Guḍā hamãiā gwasht'a k'ī, 'bach', t'au hamēsha
has-been-made-by-thee.' Then by-him it-was-said that, 'son, thou ever
gwar mā p'ajiā-ē̃; har-ch'i gwar mā ast'ē, hawã̃ t'aīy-ē; χushī
near me with-art; whatever near me is, that thine-is; happiness
k'anay, jawã̃ bīay, wājab ast'ā, p'ar-ch'i hawē t'aī brāθ murt'ayā,
to-make, good to-become, proper was, why this thy brother had-died,
nī zinday bīθa; gum bīθayā, nī p'aiδā bīθa.'
now alive became; lost had-become, now manifest became.'

KASRĀNĪ BALŌCHĪ.

The Kasrānī Balōches are of Rind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrānīs have Paṣhtō speakers to their north and west, and Lahndā speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed character.[1] It will be seen that while Paṣhtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: —*ajjan* (Lahndā *ajjaṇ*), yet, still; *chēta*, sense; *ḍir* (L. *ḍhēr*), very; *jittē* (L. *jittī*, as much), worthy (to be called); *juttī*, shoes; the Lahndā phrase *laggā wanjaṇ*, to start, set forth, copied in *lagiðyā shuða*; the suffix *-kar* of the conjunctive participle in *t'aχt'ō-kar*, having run; *girā-kar*, having taken; and *guaγðō-kar*, having called; *labb'iō* (L. *labbhaṇ*, to get), having been got; *milā* (L. *miliā*), he was got; *puch'ða* (L. *puchhaṇ*, to ask), he asked; *sārwē* (L. *sārā*), all; *tarkā*, property; *tē*, and; *wanḍðō* (L. *wanḍaṇ*, to divide), having divided; and others. We have a borrowing from Sindhī in the word *t'ī*, corresponding to the Sindhī feminine *thī*, was, used to form a pluperfect in the Sindhī style in *k'uðyā̃-t'ī*, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchī vocabulary, and which I have not identified as coming either from Paṣhtō or from Lahndā. Such are:—*ch'iē*, moreover; *jā-āχt'a*, (sense) came (to him); *zijjā k'aðyā-ī*, he collected (his property). The phrase *γaðī shuða* is said to mean 'he sent,' but it is difficult to understand this. The word *γaðī*, commencing with the letter *γ*, cannot be Balōchī Possibly it may be explained as 'sending of him (*γað-ī*) became (*shuða*).' Another phrase I am unable satisfactorily to explain is *zirih mā-k'in-ih*, put ye on him (a garment, ring, shoes). *Mā-k'in-ih* is equivalent to the standard *mān-k'an-ī*, but the meaning of *zirih* is unknown to me, unless it means 'armour.' Compare, however, *zirē*, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balōchī shows many peculiarities. Contraction is frequent. Thus, *a* is dropped in *biðyā̃*, for *biθaγā̃*, they became; *k'aðyā-ī*, for *k'uθaγā-ī*, he made; *ch'arānγā*, for *ch'arānaγā*, for feeding. Other instances of contraction are *p'āðwā̃*, for *p'āð-aγā̃*, I will arise; *guaγðō*, for *gwā̃k' jaθō*, having called; and *puch'ða*, for *puch'iθa*, he asked.

The vowel *-a* sometimes becomes *i* in the conjugation of the verb *k'anaγ*, to do, to make. Thus, we have *guzrān k'inγā*, a living is being made; *k'in-ih*, for *k'an-ī*, make on him. At other times the *a* is preserved, as in *k'ana*, I will make. The past tense of the same verb is generally *k'uða*, etc., for *k'uθa*, etc., but occasionally the *u* becomes *a*, as in *zijja k'aðya-ī*, he collected (his property); *k'aða*, he made (entreaty). We have *ū*

[1] This was received nearly twenty years ago. Since then all the Balōchī-speakers have disappeared from the District. See p. 431.

for *ō* in *ūδā*, for *ōδā*, there. A long final vowel is often nasalized, as in *dastā̃*, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrānī is the regular change of *θ* to δ. The sound of *θ* does not occur once in the whole Parable. As examples of the change, we may quote *barāδ*, for *brāθ*, a brother; *bīδa*, for *bīθa*, became; *dāδyī*, for *dāθayā-ī*, he gave; *dīδa*, for *dīθa*, saw; *k'aδyā-ī*, for *k'uθayā-ī*, he made; *lagiδyā*, for *lagiθayā*, he became attached; *p'iδ*, for *p'iθ*, a father; *puch'δa*, for *puch'uθa*, asked; *rōδ*, for *rōθ*, he goes; *shuδa*, for *shuθa*, he went, he became; *waδī*, for *waθī*, own; *wanḍiδō*, for *wanḍiθō*, having divided, and many others. In one case a standard *θ* is exceptionally represented by *t'*, viz. in *wanjēt'ō*, having wasted (thy property on harlots). This word is the causal of the Lahndā *wanjaṇ*, to go, and means literally 'having caused to go.' A somewhat similar case is *ashkt'a*, for *ashk'uθa*, heard.

In the word *k'apt'a*, he fell, which occurs three times, the *pt'* is changed to *tt*, so that we have *k'atta*.

There is a tendency to vocalize the semivowel *w* into *u*, as in *guayδō*, for *gwā̃k' jaθō*, having called; *guar*, for *gwarā*, with; and *guasht'a*, for *gwasht'a*, said. In each case, the *w* follows a *g*.

The numeral 'one,' used for the indefinite article, appears under the forms *yā* and *yē*. In the latter case, the suffix *-ē* of the indefinite article appears to have been added.

In the declension of nouns, the direct form is often carelessly used in the place of the oblique form, or, in other words, the final *-ā* of the oblique form is often dropped. Thus, we have *bach'-rā*, (the father gave an embrace) to the son; or, (the father said) to the (elder) son; *bach'*, the son (said, 'I have sinned'); *p'iδ-rā*, (I will say) to the father. As instances of irregular oblique forms, we have *k'asāinā*, the oblique case of *k'asā̃*, the younger (son); *dastā̃*, on the hand; and *almē-rā*, (said) to people.

Adjectives sometimes do not take the final *-ē̃* when used attributively. Thus, we have *maza bach'*, the elder son. The word for 'good' is *jwān*, which, when used attributively, becomes *jōē̃*, in *jōē̃ jōē̃ jarrā̃*, 'excellent garments. *Zindayā*, as well as *zindayī*, is 'alive.' *Har-dōnnānī* means 'of both.'

As regards pronouns, *mā* is 'I.' The same form is used for the agent singular in *mā k'uδa*, I have done (sin). The genitive singular is *maδ*, of me, my, and also *maī*, in *maī p'iδā*, (servant's) of my father. *Manā*, to me; *mā-rā*, (it was proper) for us.

Tau is 'thou' and 'by thee.' The genitive singular is *taδ*, of thee, thy, with *taδyā*, thine, as genitive absolute. The oblique plural is *shōē*, as in *mā shōē warδā k'ana*, I will make a dinner for you, *i.e.* I will give you a feast.

The proximate demonstrative pronoun is *ē*, this; sing. gen. *ishī*, obl. *ishiā*. Another form of this pronoun occurs in *wi bach' maē murt' ayā*, this my son died; and *lahwā wēshan gungā p'ur k'ana*, I will fill my belly with this. The latter form is not easy to explain.

The remote demonstrative pronoun, and pronoun of the third person, 'that,' 'he,' is of frequent occurrence, and appears in several forms. These may be grouped as follows:—

	Sing.	Plur.
Nom.	*ā*, *ā̃*	...
Obl.	*āhiā*, *āhiē*	...
Gen.	*āhī*, *ā̃hī*, *āhiē*	*ā̃hā*.
Dat.	*āhī-rā*, *āhiā-rā*, *āhiē-rā*	*ā̃hā-rā*.

Examples of these forms are :—

ā p'āχt'a, he arose.

ã̃ wēla, at that time.

āhiā manā di, give that to me.

āhiā dihāδa, he gave (the property).

āhiē guasht'a, he said.

āhī dil lōt'ēδ, his heart longs.

ã̃hī p'iδā āhiē-rā dīδa, his father saw him.

yā ādmiē āhiē dō bach'ã̃, of a certain man, of him (were) two sons. Regarding the meaning here of *āhiē*, see the remarks below, under the head of the verb substantive.

āhiē mulk' nōyā shuδa, he went (*i.e.* had gone) to his field.

k'asēā āhi-rā na dāδ, no one gave to him.

āhī-rā p'iδā zurt'ō ch'ukk'a, his father raised and kissed him.

āhiā-rā ch'ī p'ak'ar bīδa, want of things happened to him.

āhiē-rā dīδa, saw him (as above quoted).

ã̃hā-rā wanδō dihāδa, he divided and gave to them.

ã̃hā guzrān k'inγā, their living is being made.

The pronominal suffix of the third person singular is *ī* or *īh*. For *ī*, we have examples such as *k'aδγa-ī*, he made. In *dāδy-ī*, he gave, the final *a* of the participle has been dropped. For *īh*, there is, three times, *mā-k'in-īh*, put on him. In *war-āχt'ō-wīna*, remained over for them, *wīna* also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally *k'i*, borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun *ch'ī*, what?, in the formation of a new relative pronoun. The sentence is *āch'iā jahlībalā warān*, (husks) which the wild beasts (*i.e.* swine) eat. Here *āch'iā* is the accusative singular of *āch'ī*, which is a compound of the demonstrative pronoun *ā* with the interrogative *ch'ī*.

One more pronominal form may be noted,—*indar*, so many (years), used instead of the standard *iχt'ar*.

For the verb substantive, we have *-ē*, is, in *ch'ī-kār-ē*, for what is (this matter)? For *aθ*, was, we seem to have *a* in *ē gālwari mā-rā juwān-a*, this affair was good for us. In the first line of the Parable, *yā ādmiē āhiē dō bach'ã̃*, of a certain man there were two sons, the word for 'were' is omitted. Whether this was accidental or intentional, I cannot say. In the specimen as received, the word *āhiē* is carefully translated 'his.' It is, however, possible that it is really a corruption of the Lahndā *āhin*, they were. In the Persian character, as received, it is distinctly written اهئي which may be a mistake for اهن.

For the negative verb substantive, we have *nīã̃*, I am not.

For the verb corresponding to the Persian *hast*, is, we have *ast'ai*, thou art (ever with me), and *maē bahara k'i rizq ast'ī*, the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these are due to the change of *θ* to δ already mentioned, but there are others. We have an oblique infinitive in *ch'arānγā*, for *ch'arānaγā*, for feeding (swine), but in *gushnay jittē*, fit to call (thee father), the final *ā* has been dropped.

We have an oblique plural of the past participle *guasht'aγ*, a thing said, in *guasht'γã p'aδẽ*, (I never acted) behind what (thou) hast said, *i.e.* against thy command.

The conjunctive participle generally ends in *ō*, as in the standard. Thus, *bīδō*, for *biθō*, having become; *k'uδō*, for *k'uθō*, having made; *labb'iō*, having obtained (borrowed from Lahndā); *wanḍδo*, for *wanḍiθō*, having divided; *wanjēt'ō* (not *wanjēδō*), having caused to go, *i.e.* having wasted; *zurt'ō*, having raised. To this the Lahndā suffix *-kar* is sometimes added, as in *guaγδō-kar*, having called; *t'aχt'ō-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahndā form is used, although the verb *giraγ*, to take, is Balōchī.

The imperative presents frequent irregularities. Thus, we have *di*, for *daδ*, give thou; *irk'*, for *er-k'an*, place thou (me as a servant); *mā-k'in-īh*, for *mān-k'in-ī*, put thou on him. With the prefix *bi-*, we have *b-ih*, for *bi-y-ā*, come thou; and *b-urẽ*, for *ba-war*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urẽ*, for *ba-warẽ*, let us eat, which is the sense required by the passage. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in *-ã*, as in the standard. Thus, we have *mirã*, I die; *p'āδιωã*, for *p'āδ-aγã*, I will arise; *gushã*, I will say. Three times, however, the verb *k'anaγ*, to make, has *k'anã*, not *k'anẽ*, I will make. On one occasion this is joined to the past tense of *sar-āγ*, to form a continuous past, in *k'ana sar-āχt'aγã*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in δ, corresponding to the standard *θ*. Thus, *lōłēδ*, he longs (to eat the husks), for standard *lōłēθ*; and *rōδ*, for *rōθ*, he does (not) go (into the house). In both cases these are historical presents, used with the force of the past. For the third person plural, we have *warān*, for standard *warant'*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āχt'aγã*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in *-a*, *i.e.* has the short form of the past participle. Thus, *ashkt'a*, for *ashkuθa*, heard; *biδa*, became; *ch'ukk'a*, for *ch'ukiθa*, kissed; *dīδa*, saw; *k'uδa*, made, did; also *k'aδa*, in *minnat k'aδa*, made entreaty; *k'atta*, for *k'opta*, he fell, as in *kāl k'atta*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labb'iō k'atta*, he has been unexpectedly obtained; *zindaγ bīδō k'atta*, he unexpectedly became alive. Other third singular pasts are *laδha*, for *lāiθa*, he touched; *p'āχt'a*, for *pāδ-aχt'a*, he arose; *puch'δa*, asked; and *shuδa*, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in γ, but in *γā* or *γã*. Thus we have *lagiδγā shuδa*, for *lagiθa shuθa*, a translation of the Lahndā *laggā gēā*, and meaning 'he set forth'; *murt'aγā*, he died, or the one who was dead, according to context; *bīδγā* or *bīδγã*, for *biθa*, he became, or he who had become. With the pronominal suffix *-ī*, we have *dāδy-ī*, given by him, *i.e.* he gave, in *gār k'uδō dāδγ-ī*, he wasted; and *k'aδγā-ī*, for *k'aθaγ-ī*, he made (collected).

Dāθa, the past of the verb *dēωγ*, to give, appears under three forms. We have *dāδy-ī* just quoted, and also, twice, *dāδa*, gave (answer), and did (not) give (a kid), and *wanḍδō dihāδa*, divided (his goods). Twice we get corrupt Lahndā forms of this tense,

in *zinda bīā*, for *zinday bīθa*, he became alive, and *mīlā* in *zindayā āχt'a mulā*, he came alive (and) was obtained. In *sar-āχt'ē-wīna*, food remained over for them, I am unable to explain the form *āχt'ē*. *Wīna*, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in *sārwē χush bīδyā̃*, all became happy.

A pluperfect borrowed from Sindhī occurs in *sārwē ch'ī wadi gār k'uδyā̃-t'ī*, (when) he had wasted everything of his own. Here *t'ī* (Sindhī *thī*) is feminine, to agree with *ch'ī*, a thing.

We have a conditional in *mā k'uδaī*, for *mā k'uθē̃*, I might have made (a dinner for my friends), and a definite present in *k'inyā*, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs *bāz mihnatī maī pidā jvānīyā ā̃hā guzrān k'inyā*, which can only mean '(there are) many servants of my father; of them (*ā̃hā*) living is being well made.' If we translated 'many servants of my father are making their living well,' we should require *wadī* instead of *ā̃hā*.

We have a passive in *gushijayā*, (worthy) to be called, and causals in *charānyā*, (sent him) to feed (swine), and *wanjēt'ō*, having caused to go, *i.e.* having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted :—

dēwā, in future.

p'aδō, for *p'aδā*, behind.

t'arzan, a second time, again. Compare the standard *t'aray*, to return.

Adverbs are also formed, as in the standard, by adding *-iyā*. Thus, *juānīyā*, well; *χushīyā*, happily.

The following postpositions may be noted :—

andrā, within.

dē, for *dēmā*, before.

guar, with, by means of.

gurā, (distant) from.

gungā, with, by means of.

[No. 9.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

KASRĀNĪ DIALECT. DISTRICT, DERA ISMAIL KHAN.

Yā-ādmiē āhiē dō bach'ã̄. Tē k'asāinā waδī-p'iδā-rā
Of-a-man his (f were) two sons. And by-the-younger his-own father-to
guasht'a, 'bābū, maē bahara k'ī rizq ast'ī, āhiā manā di.'
it-was-said, 'father, my portion which property is, that to-me give-thou."
Āhiā waδī tarkā ã̄hā-rā wanḍδō dihāδa. K'amã̄ rosh
By-him his-own goods them-to having-divided was-given. Few days
bīδyã̄ k'asã̄ bach', waδī rizq zijjā k'aδyā-ī, dūr
became the-younger son, his-own property collected was-made-by-him, far
pardēs niāwā lagiδyā-shuδa. Ūδā sārwē tarkā naqābliā gār
foreign-land towards set-forth. There all goods by-debauchery wasted
k'uδō dāδy-ī. Ã̄-wēla k'ī sārwē ch'ī waδī
having-made was-given-by-him. At-that-time when all things of-himself
gār k'uδyã̄-t'ī, guḍḍā ūδā sakk'ē kāl k'atta. Ã̄-wēla
wasted had-been-made, then there severe famine fell. At that time
āhlā-rā ch'ī p'ak'ar bīδa. Ã̄-wēla ã̄-shahr yē-ādmiē nawā ã̄
him-to of-things want became. At-that-time of-that-city a-man to he
shuδa, tē āhiā yaδī mulk' nawā jahlībalā ch'arānyā
went, and by-him (f)sending-of-him field towards wild-beast for-grazing
shuδa. Āhī dil lōṭ'ēδ, 'mā waδī qūtā lahwā wīshan gungā p'ur
became. His heart longs, 'I my-own food belly this with full
k'ana, āch'lā jahlībalā warān.' K'asēā āhī-rā na δaδ.
I will-make, what wild-beasts eat.' By-anyone him-to not was-given.
Ã̄-wēla chētā āhī jā-āχt'a. Āhiē guasht'a, 'bāz-mihnatī
At-that-time sense of-him came. By-him it-was-said, 'of-many-servants
maī-p'iδā juānīyā ã̄hā guzrān k'inyā; ch'iē
of-my-father well of-them living is-being-made; moreover
sar-āχt'ē-wīna, mā shuδ guar mirã̄. Mā p'āδwã̄, p'iδ
remained over-for-them, I hunger with die. I will-arise, father
nayā rawāna biã̄, p'iδ-rā gushã̄, "mā t'aē dē
towards going I-will-become, father-to I-will-say, "by me of-thee before
gunāh k'uδa, mā Xudāī gunāh k'uδa, mā t'aē p'iδ gushnay
sin was-done, by-me of-God sin was-done, I thee father to-call
jittē nī niã̄. Manā mihnatī waδī zīr irk'." ' Ā
such now am-not. Me servant of-thyself below place-thou." ' He

p'āχt'a, wadī p'īδ nayā lagīδyā-shuδa. Ā̃-wēla ajjan p'īδ
arose, his-own father towards set-forth. At-that-time yet father
gurā ḍīr-dirā ā̃hī-p'īδā āhiē-rā diδa. P'īδā-rā
from at-great-distance by-his-father him-as-for it-was-seen. Father-to
armān bīδa; p'īδā t'aχt'ō-kar bach'-rā g'uṭṭā zurt'ō
compassion became; by-the-father run-having the-son-to on-the-neck having-raised
laiδha; āhī-rā p'īδā zurt'ō ch'ukk'a.
it-was-touched (i.e. *embraced*); *him-to by-the-father having-raised it-was-kissed.*
Bach' p'īδā-rā guasht'a, 'ābā, mā t'aē Xudāī
By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God
har-dōnnānī gunah k'uδa. Mā dēwā t'aē bach' gushijayā nī
of-both sin was-done. I in-future thy son to-be-called now
niā̃.' P'īδā wasī-mihnatiā̃-rā guasht'a, 'jōē̃ jōē̃ jarrā̃
am-not.' By-the-father his-own-servants-to it-was-said, 'good good garments
āhī-rā girā-kar zirih-mā-k'in-īh; ch'allā ishī dastā̃ niawā
him-to taken-having (? armour) put-thou-on-him; ring of-this-one the-hand on
zirih-mā-k'in-īh, jutī ishī p'āδā̃ niāwā zirih-mā-k'in-īh. B-īh,
put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come,
waṛdā χushīyā ishiā b-urā.' P'īδā guashta, 'wī bach'
food happily for-this-one eat.' By-the-father it-was-said, 'this son
maē murt'ayā, t'arzan zinda biā; gār biδyā, Xudā k'uδa,
of-me died, a-second-time alive became; lost was, by-God it-was-done,
labb'īō k'atta.' Sārwē χush bīδyā̃.
having-been-got fell (i.e. *became*).' *All happy became.*

Ā̃-wēla maza bach' āhiē-mulk' nōyā shuδa.
At-that-time the-great son his-field towards went (i.e. *had gone*).
Ā̃-wēla k'i lōy k'ink'ā āχt'a, d'aris wa gāwyaī
At-that-time when the-house near he-came, of-dancing and of-singing
t'awār āhiā ashkt'a. Yā bēlī gurā guayδō-kar āhiā
the-sound by-him was-heard. A servant from called-having by-him
puch'δa, 'ē shē ch'i-kār-ē?' Āhiā guasht'a, 't'aē barāδ
it-was-asked, 'this matter what-for-is?' By-him it-was-said, 'thy brother
āχt'a. T'aē-p'īδā ālmē-rā guasht'a, "mā shōē waṛdā
has-come. By-thy-father people-to it-was-said, "I of-you dinner
k'ana," k'i āhiē-rā bach' zindayā āχt'a milā.' Ā̃ baraδ
will-make," because him-to the-son alive came was-got.' That brother
āhiē zahrā gurā lōyā andrā na rōδ. P'īδā āhiā-rā
of-him anger from the-house into not goes. By-the-father him-to
āχt'a, minnat k'eδa. Āhiē p'īδā-rā jawāb dāδa,
it-was-come, entreaty was-made. By-him the-father-to answer was-given,

'mā indar sāl t'aē χiδmatā k'ana sar-āχt'aγã. Mā t'aē guasht'aγã
'I so-many year thy service I-do I remained. By-me thy sayings
p'aδē kadāĩ na k'uδa. T'au kadāĩ yē gōrak'ē manā kadāĩ
behind ever not was-done. By-thee ever one kid-a to-me ever
na dāδa, mā waδī sangtīānī ward k'uδaĩ.
not was-given, by-me my-own of-friends dinner would-have-been-made.
Ã-wēla k'i t'aē bach' āχt'a, t'aē rizq sārwē āhīā wanjēt'ō
At-that-time that thy son came, thy property all by-him having-wasted
dāδa, t'au sārwē-ālmē ward k'uδa.'[2] P'īδā bach'-rā
was-given, by-thee of-all-people dinner was-made.' By-the-father the-son-to
guasht'a, 't'au har-wēla maē k'ink'ā ast'ai; sārwē rizq
it-was-said, 'thou at-every-time of-me with existest; all property
maē t'aēγā. Ē gālwari mā-rā juwān-a, gār bīδγā, ā
of-me (is) thine. This matter us-to good-was, lost become-one, he
labb'īō k'atta; murt'aγā, ā zindaγ bīδō
having-been-got fell (i.e. became); the-dead-one, he alive having-become
k'atta.'
fell (i.e. became).'

BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balōches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jaṭkī-speaking Lēghārīs, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balōches in Sind still speak Balochī. Most of these people are bilingual, and speak Sindhī as well as Balōchī. It follows that their Balōchī is much mixed with Sindhī. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balōchī, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Paṣhtō, I use for Balōchī the figures of the Census of 1911. According to that census the number of speakers of Balōchī in Sind is as follows :—

Name of District or other Area.	Number of Speakers.
Hyderabad	23,731
Karachi	32,523
Larkana	54,328
Sukkur	9,276
Thar and Parkar	12,708
Upper Sind Frontier	56,589
Native States and Agencies	4,236
TOTAL	198,391

Of these, about 10,000 speak the western, or Makrānī, dialect. They are principally coolies from Makrān, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balōchī-speaking tract of Baluchistan, and the Balōchī spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balōchī in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balōchī that known as 'Kāchhē-jī Bōlī.' The term 'Kāchho' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Balōch population, and those who speak the Kāchhē-jī Bōlī may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balōchī in the Karachi District divided as follows :—

Makrānī	10,000
Kāchhē-jī Bōlī	5,000
Others	17,523
TOTAL	32,523

Those classed as 'others' speak the ordinary mixed Balōchī of Sind, *i.e.* a Balōchī which is more mixed with Sindhī than even the Kāchhē-jī Bōlī. So far as Karachi is concerned, they are strongest in the north of the District. The Balōches of the rest of Sind cannot be put down as inhabiting any particular sites. They are distributed among the other inhabitants.

Dividing the language according to dialectic forms, we may, thus, put the number of Balōchī-speakers in Sind as follows :—

Western Dialect (Makrānī)	10,000
Pure Eastern Dialect	56,589
Mixed Eastern Dialect	131,802
TOTAL	196,391

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makrānī and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kāchhē-jī Bōlī, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Kāchhē-jī Bōlī consist of a version of the Parable of the Prodigal Son and of one of those Balōchī ballads that form the nation's literature. In the latter there are several difficult passages, and here again I must express my indebtedness to Mr. Longworth Dames for much help which he has been kind enough to give me in translating many of them, and in explaining several of the more obscure references.

The following sketch of dialectic peculiarities is based on the specimens.

BORROWING.—There is much borrowing from Sindhī. Thus we have the Sindhī double consonants in words such as *bbilī*, a cat; *bbanī*, a field; *ḍḍeh*, a country; *ḍḍuk'āl*, a famine; *guḍḍā*, then; *aggā*, before; and *ggāway*, singing. Nouns occasionally end in the characteristic " of Sindhī. Such are *gunāh*", sin; *ch'am*", an eye; *daf*", a mouth, and many others in the List of Words on pp. 435ff.[1] Words borrowed from Sindhī are common. We may notice, as typical, *ai*, and; *pand*", a road (List, No. 224); and *jahirō-k'ē*, like. Sindhī verbs are taken and conjugated in the Balōchī fashion, as in *chamburisa*, he adhered (S. *chamburaṇ*) and *lab'isa-astē*, he has been got (S. *labhaṇ*). In *k'apāi-t'ai*, he squandered; *samj'āi-t'aī*, he remonstrated; and *vañāi-t'aī*, he wasted, we have apparently the Sindhī verb *thiaṇ*", to become, with the Balōchī suffix -ī of the third person singular. But the form is not clear to me.

PRONUNCIATION.—The letters θ and δ of the standard Eastern Dialect are always represented by *s* and *z*, respectively. We have seen (p. 338) that Indian writers of Balōchī in the north of the eastern tract are often unable to pronounce the sounds of θ and δ, and use *s* and *z* to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

[1] Possibly these spellings are due to the employment of a scribe accustomed to write Sindhī.

make the same corrections in the following specimens. The sounds are regularly written ں and ڻ in the Persian character, and may, or may not, represent ن and ڻ respectively. The matter must here be left in doubt. Examples are *brās*, for *brāθ*, a brother; *wasī*, for *waθī*, own; *dāsa*, for *dāθa*, given; *k'usa*, for *k'uθa*, made; *shusa*, for *shuθa*, gone; and many other past participles; *hawōzã̄*, for *hawōδā*, there; and *nōz*, for *nōδ*, rain.

As in Sindhī, the letter *ṛ* is very often substituted for *r*. Thus, we have *haṛ-ch'ī*, whatever; *maṛdus*, a man; *p'uṛsisa-ī*, for *p'ursiθa-ī*, he asked, and others. In *wardī*, for *waldī*, an answer, *l* has become *r*.

Elision and contraction are frequent. Thus, in *mān-'tika*, for *mān-ātka*, the *ā* has been elided; in *juanẽ* (List, 119) or *juāẽ* (Parable), good (attributive), *n* is optionally dropped. In the standard dialect we have *p'āδ-āy*, to arise. Here we have *p'āz-a-k' ã̄*, I will arise, but *p'-ātikō*, having arisen. The second person plural of the imperative ends in *t*, as in *pahrāinēt-ī*, clothe ye him; *p'irnēt-ī*, put ye on him. But when the *-ēt* is final, the *t* is dropped, and we get forms such as *zīrē* (not *zīrēt*), lift ye; *bi-ārē* (not *bi-ārēt*), bring ye. In the standard dialect, this form ends in *θ*, and we should expect here *s*, not *t*.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full *n* before another vowel. A good example is *astẽ*, he is, but *dīsa-asten-ī*, has been seen by him.

In words like *ātika*, he came, and *t'itikō*, having run, for *ātka* and *t'akt'ō*, respectively, an *i* has been inserted between *t* and *k*, to help the pronunciation.

Note that the aspiration of the consonants *k'*, *ch'*, *p'*, *t'*, and *ṭ'* is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

DECLENSION.—Substantives.—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in *a* or *ā*, although Mockler makes an apparent distinction by writing the genitive as ending in *a*, and the oblique as ending in *ā*. In the Persian character a final *ā* is quite commonly written *a*, so that, e.g., *rājā* may be written *rāja* (راجا or راجا), and *lōga* may be written لوگا or لوگا. In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final *a* or *ā*. Thus, we have *a* in *p'isa* in *maã̄ p'isa gurā*, (there are several servants) before my father; *wasī p'isa nayā bi-rawã̄*, I will go to my father; but long *ā* in *wasī p'isā nayā rapta*, he went to his father. In both cases *nayā* is a postposition governing the genitive. Similarly, we have short *a* in *dasta vichā ch'āpā*, a ring on the hand; (List, 229) *k'ōha chōṭī*, the top of the hill; (230) *naryāua sarā*, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as *dasta vichā* the postposition *vichā* governs a genitive in *-a*, in other cases it governs a genitive without *a*, as in *hawã̄ ḍḍēh vichā*, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in *ē*, and of this we have an example in *talbē vichā*, in want, in which *talbē* is a genitive of the Sindhī *ṭalab*, want. This termination is extended to *aē* in *ggã̄wayaē aī j'umaraē galiwār*, the sound of singing and dancing. We shall see subsequently that a final *ē* is also extended to *aē*

in the second person singular of verbs. Instead of *ē*, we have *ī* (carefully so written in the original in the Persian character) in *āzmānī bar-χilāf*, against heaven, and (Specimen II, verse 2) *shāirī*, of a poet. Finally the *ī* is extended to *aī* (as *ē* was extended to *aē*) in the genitives given in the List of Words Nos. 102 (*p'isē-aī*, of a father, written پسی اَی), 111 (*jinik'ē-aī*, of a daughter, جنکی اَی), 120 (*maṛdumē-aī*, of a man, مردمی اَی), and in (226) *naryānaī zīn*, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in *-ānī*, as in the Standard. Thus, we have (Spec. II, 16) *t'ēγānī p'aṭā*, the wounds of swords, but this is sometimes weakened to *-āĩ*, as in *hiχāĩ ōhāranaγa*, for the feeding of swine, and in *p'azāĩ vichā*, (shoes) on the feet.

Pronouns.—The pronoun of the first person is *mu*, I, also used in the form in the agent case. The singular genitive is *maī* or *maĩ*, and the dative is *manĩ*. The plural nominative is *ma*, as in the Standard. The Parable has also a form *māshā* in *māshā warũ*, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, *ma-shā*, we (and) you, *i.e.* we all, including the persons addressed, but it may possibly represent the old poetical form *mākʻ*, we. The oblique plural is *mā*, as in the Standard.

The pronoun of the second person calls for no remarks.

The pronominal suffixes are as in the Standard, but when they indicate the subject they are sometimes used even when the subject is independently expressed. Thus, *hawāhĩā āhĩā-rā shastāsa-i*, he sent him (to feed swine). Here the subject, *hawāhĩā*, is fully expressed and is repeated in the *-i* of *shastāsa-i*.

The proximate demonstrative pronoun is *ē* or *aē* (List, 234), this. Note the extension of *ē* to *aē*, as elsewhere. The remote demonstrative pronoun is *ã*, sing. gen. *ãhĩ*, *ãhĩaī*, or *ãhĩē*, and sing. obl. *ãhĩā*. The plural calls for no remarks. As in the Standard, *haw* is often prefixed, as in *hawã*, *hawãhĩā*, etc. The relative pronoun is indicated by the Persian *ki*, added to the demonstrative pronoun. But the *ki* is often omitted, so that the demonstrative pronoun (like our 'that') is then used alone in the sense of the relative. Similarly, from *hazĕ*, then, we have *hazĕ-ki* or *hazĕ*, when. The interrogative pronouns are *kʻaī* (obl. *kʻayā*, List, 240), who ?, and *chʻē*, what ?.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.—The short form of the verb substantive has been noted, in the present, only in the following two forms:—*-ẽ*, he is; and *-ũ* (Standard *-ã*), they are. Examples are:—

hawã tʻaγ-ẽ, that is thine.

tʻãχar bachʻ-ũ, how many sons are there (List, 223) ?

For the past tense, I have noted *-sã*, I was; *-a* (Standard *-aθ*), he was; and *-sũ*, they were. In each case the *s* represents a standard *θ*.

The negative verb substantive is *nĩã*, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian *hasi*. We have:—

Present, 'I am,' etc.

	Sing.	Plural.
1.	*astã*	*astẽ*.
2.	*astaĕ* (for *astʻe*)	*astĕ*.
3.	*astẽ*	*astũ* (for *astʻã*).

Past, 'I was,' etc.

1.	*astasã̃*	*astasẽ̃.*
2.	*astasaē* (for *ast'aθē*)	*astasē.*
3.	*asta* (for *ast'aθ*)	*astasẽ̃* (for *ast'aθant'*).

Note how in both the second persons singular, the termination *ē* is extended to *aē*, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final *θ* in the third persons singular of both the pasts.

Active Verb.—The conjugation closely follows that of the Standard, but the following points may be noted:—

The past participle of *āγ*, to come, is *ātika*, for *ātka*, and of *gushay*, to say, is *gushta*, for *gwashta*. Other past participles, allowing for the change of *θ* to *s*, are, so far as has been noted, the same as in the Standard. The past participle of *raway*, to go, is *shusa* or *rapta*. *Rapta* is several times used to mean 'he went,' while in the Standard it means only 'he went on' doing something.

In the standard eastern dialect, the present participle ends in *-āna*. Here it ends in *-ānā* or *-anã̃* as in *k'anānā*, making; *girānā*, taking; and *ch'arānā*, grazing, all in the fourth verse of the second specimen. For *-ānã̃*, we have *k'anānã̃ mināyã̃*, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from *āγ*, to come, we naturally have *ātikō*, from the past participle *ātika*.

The second person singular of the imperative follows the Standard, except that, from *dēay*, to give, we have *daī*, give thou, instead of *dai*. The second person plural of the imperative ends in *-ēt*, instead of *-ēθ* or *ēs*; as if we had *janēt*, strike ye, instead of *janēθ*. But, unless a vowel follows, the *t* is dropped, so that we get a form like *janē*. Thus, in the Parable, we have *zīrē*, lift ye; *bi-ārō*, bring ye; *bi-āē*, come ye; and, with a vowel following, *pahrainēt-ī*, clothe ye him; and *p'irnēl-ī*, put ye on him.

In verse 17 of the second specimen, we have *ashkũ̃*, hear! This is probably a contraction of what in the Standard would be *ashk'an*.

The following is the conjugation of the present-future:—

'I strike,' 'I shall strike,' etc.

	Sing.	Plur.
1.	*janã̃, janã̃ī*	*janũ̃.*
2.	*janaē* (for *janē*)	*janē.*
3.	*jat'* (for *jant'* or *jaθ*)	*janẽ̃* (for *janant'*).

Note how in the second person singular, a Standard final *-ē* is represented by *-aē*, as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word *janē* represents an older *janēt*, with the usual elision of a final *t*. Examples of this tense in the Parable are:—*gushã̃*, I will say; *bi-rawã̃*, I will go; *miryã̃*, I die; *baχshaē*, thou givest (II, 1); *bē*, it may become (my share); *k'at'* (for *k'ant'*), he may make; *warã̃*, we may eat; and *k'anũ̃*, we may make.

In the western dialect, the letter *a-* is prefixed to this tense after a consonant; and when the *k-* prefix is employed, it follows the *a-*. So, here, in the Parable, we have *p'āz-a-k'-ã̃*, I will arise, corresponding to the western *pād-a-k-āyã̃*, eastern *p'āδ-k'ã̃*.

The past tense follows the past participle, and, allowing for the representation of θ by *s*, does not differ materially from the Standard. We have :—

'I went,' etc.

	Sing.	Plur.
1.	*shusẽ*	*shusẽ̃.*
2.	*shusẽ*	*shusẽ.*
3.	*shusa*	*shusẽ̃, shusẽ.*

It will be observed that this is based on the short form of the past participle. We have an example of the long form of the past participle in *k'aẓi t'aī marzā-sh darā na raptayẽ*, I never went outside your order. Others are *ātikayẽ̃*, they came (II, 10); *guwastayẽ̃*, they passed through (II, 11); *raptayẽ̃*, they went (II, 10), *k'ushtayẽ̃*, they were killed (II, 5).

For the third person singular we have :—*ātika*, he came; *rapta*, he went; *zānt'a*, thought. In poetry the final *a* of this person is sometimes dropped, as in *karkāṭas*, resounded; *luṭiāṭas*, thundered; and *saṛkāṭas*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, *k'usa-ī*, he made (II, 7); and *shastāsa-ī*, he sent (him to feed swine).

A perfect, not noted as used in the standard eastern dialect, and formed probably under the influence of Sindhī, is made by suffixing *astẽ*, etc., to the past participle. Thus, *ātika-astẽ*, he has come; *bīsa-astẽ*, he has become (alive); *k'usa-astẽ*, (a feast) has been made; *lab'isa-astẽ*, he has been got. With a pronominal suffix, we have *dīsa-asten-ī*, he has seen (his son returned safely), in which the nasalization of *astẽ* has become *n* before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the past participle. It will be remembered that the third person singular of the past tense of the verb substantive is *-a*. Thus, we have *bīsay-a*, he had become (lost); *dāsay-a*, (victory) had been given (II, 19); *k'aptay-a*, had met (II, 16); *muṛt'ay-a*, he had died; *shusay-a*, he had become (lost); *dāsay-a-ī* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have :—

'I am striking,' etc.

	Sing.	Plur.
1.	*janayẽ*	*janayẽ̃.*
2.	*janayaẽ*	*janayẽ.*
3.	*janayẽ*	*janayẽ̃.*

And

'I am going,' etc.

1.	*rōyẽ*	*rauyẽ̃.*
2.	*rōyaẽ*	*rōyẽ.*
3.	*rōyẽ*	*rauyẽ̃.*

So, (List, 229) *charuayẽ*, he is grazing; (233) *ṭikayẽ*, he is dwelling; (239) *manāyẽ*, he comes.

For the imperfect, we have (List, 192) *janay-sã*, I was striking; *dačy-a*, (no one) was giving; *na ma-röy-a*, he was not entering; *waraṇ-sẽ*, (the husks which) they were eating.

For the passive, we have in the List of Words, *janījiã*, I shall be struck; *janījiõã*, I have been (*i.e.* I am) struck; and *janījīsasã*, I had been (*i.e.* I was) struck. Similarly, we have *guã janījiã*, I may be called (thy son), in the Parable.

The **Indeclinables** call for no remarks.

[No. 10.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

KĀCHHĒ-JĪ BŌLĪ. KARACHI.

SPECIMEN I.

Ya mardunē-rā dū bach'a astasū. Hawāhā-sh k'isāinā
One a-man-to two son were. Them-from by-the-younger
p'isā-rā gushta ta, 'ō p'is, mālā-sh har-chī maĩ
the-father-to it-was-said that, 'O father, the-property-from whatever my
bahar bī, manā daī.' Guḍḍā ãhĩā wasī māl ãhĩā-rā
share may-be, to-me give-thou.' Then by-him his-own property him-to
bahar k'usō dāsa-ī. K'amā rōshā shē guḍḍā
division having-made was-given-to-him. A-few days from then
hawā-k'isā-bach'ā kul māl wachara k'usō ya dīrē
by-that-younger-son entire property collected having-made one far
ḍḍēhē-nayā musāfirī sarā shusa. Hawōzā wasī māl gandē
a-country-to journeying on it-was-gone. There his-own property bad
kār sarā viñāi-t'a-ī. Hazē hawā kul māl k'apāi-t'a-ī,
work on was-lost-by-him. When that entire property was-squandered-by-him,
hazē hawā ḍḍēh vicha sak'ē ḍḍuk'alē atikō k'apta, ai ã
then that country in severe a-famine having-come fell, and he
ātikō sak'ē-talbē vichā bīsa. Hazē hawā-ḍḍēh
having-come of-severe-want in became. Then of-that-country
rahākūē-rā shusō chambuṛisa. Hawãhĩā ãhĩā-rā hiχaĩ
an-inhabitant-to having-gone he-adhered. By-him as-for-him of-swine
chāranayā wasī mulk' vichā shastāsa-ī. Hawãhĩā hach'ō
for-feeding his-own cultivation in it-was-sent-by-him. By-him so
zānt'a ta hawā ch'ilurā hīχ waraysū, hawāhā gō
it-was-thought that those (i.e. which) husks the-swine were-eating, them with
wasī laĩ p'ur k'at'; ai ãhĩā-rā hich' mardun na daēya.
his-own belly filled he-may-make; and him-to any man not was-giving.
Ai hazē ã wasī hōsh vichā ātika, guḍḍā gushta-ī ta,
And when he his-own sense in came, then it-was-said-by-him that,
'maĩ-p'isa gurā t'ãχar ambrā-rā nayā bāz milayē, ai mu
'of-my-father before several servants-to bread much is-being-got, and I
ērā shusā miryā. Ta mu p'āz-a-k'-ā, wasī-p'isa
here by-hunger am-dying. Therefore I will-arise, of-my-own-father

nayā bi-rawā̃, ai ā̃hĩā-rā gushā̃ ta, "ō p'is, mu āzmānī
to I-will-go, and him-to I-will-say that, "O father, by-me of-heaven
bar-χilāf ai t'aī aggā gunāh^a k'usa-astē, ai nī hawē laikā
against and of-thee before sin done-is, and now this worthy
niā̃ ki t'arā̃ t'aī bach'a guā-janījiā̃. Hazē manā̃ wasī
I-am-not that again thy son I-may-be-called. Then me 'thine-own
ambrā̃-sh yak'ē jahiṛō-k'ū zān."' Hazē̃ p'-ātikō wasī
servants-from a-one like consider."' Then having-arisen his-own
p'isā nayā rapta, ai dā̃ī dīr asta ' ta ā̃hī-p'isā
father to he-proceeded, and yet distant he-was that by-his-father
ā̃hĩā-rā dīsa, ai haīr ātika, ai t'itikō b'ākur-p'irt'ō,
him-as-for it-was-seen, and compassion came, and having-run having-embraced,
ai ā̃hĩā-rā ch'ukisa-ī. Hazē̃ bach'ā gushta ta, 'ō
and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, 'O
p'is, mu azmani bar-χilaf ai t'aī aggā gunāh^a k'usa-astē, ai
father, by-me of-heaven against and of-thee before sin done-is, and
nī hawē lāikā niā̃ ki t'aī bach'a guā-janījiā̃.' Par
now this worthy I-am-not that thy son I-may-be-called.' But
p'isā wasī ambrā̃-ra gushta ta, 'kulā̃-sh juāō jarā̃
by-the-father his-own servants-to it-was-said that, 'all-from good garments
zīrē bi-ārē, ai pahrāinēt-ī; ai dasta vichā ch'āpā, ai
lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and
p'āzā̃ī vichā mōzyā̃ p'irnēt-ī, ai bi-āō ta māshā warī̃ ai
of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and
galā k'anū; p'aṛch'ē-ki ē mai bach'a muṛt'ay-a, aī nī
rejoicing we-may-make; because-that this my son had-died, and now
t'arsō zinday bīsa-astē; ai gār-bīsō shusay-a, hawā̃ nī
again alive become-is; and lost-having-become had-gone, he now
lab'isa-astē.' Hazē̃ hawā̃ galā k'anayā mān-'tikā̃.
obtained-is.' Then they rejoicing to-do were-applied (i.e. *began*).

Ai 'nī ā̃hĩē mazō bach'a, hawā̃-ki bbanī vichā asta, hawā̃
And now his great son, he-who of-the-field in was, he
hazē̃-ki lōya-rā nazī ātika, hazē̃ ggā̃wayaē ai j'umaraē galīwār
when the-house-to near came, then of-singing and of-dancing the-sound
ashkusa-ī. Hazē̃ ya ambrāēā-sh guā̃k'-jasō p'uṛsisa-ī
was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him
ta, 'ch'ē bīyē ?' Hawā̃hĩā gushta ta, 't'aī bras
that, 'what is-becoming ?' By-him it-was-said that, 'thy brother
ātika-astē, ai t'aī-p'isā mihmanī k'usa-astē, p'aṛch'ē-ki ā̃hĩā-rā
come-is, and by-thy-father feast made-is, because-that him-as-for

durã-hĭ'yā dīsa-asten-ī.' Hazẽ ãhĭã-rā zahar ātika, ai andarā
safe-(and-)sound it-seen-is-by-him.' Then him-to wrath came, and within
na ma-rōya. Hazẽ ãhĭ-p'isā darā ātikō, ' ãhĭã-rā
not he-was-entering. Then by-his-father outside having-come him-to
samj'āi-t'a-ī. Par ãhĭã wardī vichā wasī p'isā-rā
it-was-remonstrated-by-him. But by-him answer in his-own father-to
gushta, ' gind ta, t'ãχar sālã-sh mu t'aī pōrhiā k'anānã
it-was-said, ' behold that, several years-from I thy service doing
mināγã, ai k'azī t'aī marziā-sh darā na raptayã; par k'azī
am-continuing, and ever thy order-from outside not have-I-gone; but ever
t'au manã ya shinik'ē na dāsa, ta mu-wasī-dōstāĭ gunīχā
by-thee to-me one a-kid not was-given, that of-my-own-friends with
wacharã χushālīē k'anã. Par hazẽ ē bach'a t'aī ātika,
together a-merriment I-may-make. But when this son of-thee came,
ãhĭã-ki t'aī māl kanĭriāĭ vichā viñāi-t'a-ī,
by-him-that (i.e. *by-whom*) *thy property of-harlots among was-wasted-by-him,*
hazẽ t'au hawãhĭ kanã mazẽ mihmānīē k'usa-astē.' Hazẽ hawãhĭã
then by-thee him for great a-feast made-is.' Then by-him
gushta ta, ' ē bach'a, t'au umiri maĭ gurā astaē, ai haṛ-ch'ī
it-was-said that, ' O son, thou always of-me with art, and whatever
maĭ gurā astē, hawã t'aĭy-ē. Par gal k'anaγ ai sarahā bīγ
of-me with is, that thine-is. But rejoicing to-make and joyful to-become
mā-rā lāik asta; p'arch'ē ta ē t'aī brās murt'aγ-a, hawã zīndaγ
us-to proper was; because that this thy brother had-died, he alive
bīsa-astē; ai gar bīsaγ-a, hawã lab'isa-astā.'
become-is; and lost had-become, he obtained-is.'

[No. II.]

ERANIAN FAMILY. EASTERN GROUP.

BALŌCHĪ.

KĀCHHE-JĪ BŌLĪ. KARACHI.

SPECIMEN II.

1. Sārā̃ Saχîē Satārā.
I call-to-mind the-Generous Compassionate-One.

Īmān baχshā t'au mā-rā.
Faith gives Thou us-to.

2. Mā-rā aī kul mōmnā̃-rā,
Us-to and all faithful-to,

Lōrī, t'au zīr guftā-rā,
Bard! thou raise (i.e. *tell*) *the-tale* (acc.),

Shāirī shair kabā-rā.
Of-poet poetry the-narrative (acc.).

3. Birāhōī sha Hurāsānā,
The-Brāhūī from Khurāsān,

Rapta ur janga sāmānā,
Proceeded with battle material,

Gaṭ'aγā̃ nōzī guδānā.
From-mountain-passes (*like*) *rain coming.*

4. P'ursa K'alōī k'anānā,
Enquiry (*about*) *the-Kalōī making,*

Rōhila nāmā girānā,
Of-Rōhil the-name taking,

Dīsaya-ī māl ch'arānā.
Had-been-seen-by-him cattle grazing.

5. Rāχtayō māl bīsa rāhī,
Having-taken cattle they-became travellers,

K'ushtaγā̃ Lōhār Pāhī.
Were-killed-by-them Lōhār (*and*) *Pāhī.*

Ātika t'ishānā jang ḍāhī.
Came running battle alarmer.

6. Gāl ātika Ḍātā t'ishānā
(*Bringing*) *news came Ḍātā running*

Dulāu jangī juānā.
(*And*) *Dulā warlike youth.*

7. Hāl bīsa gur Hājī X'ānā,
Information became before Hājī Khān,
Jamau k'usa-ī janga sāmānā,
Collected were-made-by-him of-fighting materials,
Guā̃-jasa-ī kulē̃ tumānā.
Were-summoned-by-him all the-clans.

8. Gul Muhammad ai Saīd X'ānā,
By-Gul Muhammad and by-Saīd Khān,
Brādrā̃ Blinda Gabōlē̃,
By-the-brothers Blinda (and) Gabōl,
Ur sarā mandīy mōlhē̃.
On the-head silken helmets.

9. Kārī tufākā̃ karkāṭas,
Kārī (and) guns resounded,
Lāriā̃ luṭlāṭas,
Lārīs thundered,
Saṭ sīhāī sarkāṭas,
Blow leaden sounded,
Hamā̃-hand'â-ki imām bīsa.
On-the-spot-where the-leader was.

10. Machisa jang bīsay hul,
Became-hot the-battle there-became a-din,
Ātikayū̃ juānā̃ hama-kul,
They-came young-men all-together,
Raptayū̃ sūrih p'a yak ch'ul.
Proceeded heroes with one step.

11. Kēharē juānā̃ k'usa saṭ,
By-brave youths was-made speed,
Ch'ō gumbuḍā̃ guwastayū̃ g'aṭ.
Like minarets they-passed-through mountain-passes.

12. Shikrahē̃ bāzā̃ jasa j'aṭ,
By-the-sparrow-hawks by-the-hawks was-struck the-blow,
Bōrt'a-ish Birohīai ṭ'aṭ.
Was-broken of-the-Brāhūī the-crowd.

13. Gur k'usa maṛdā̃ sha jāhā,
Running was-made by-the (Brāhūī)-men from the-place,
P'ul k'usa maṛdā̃ sipāhā.
Plundering was-done by-the (Lēghārī)-men soldiers.

14. T'arsa Ali Murād p'a kāhā,
Returned Alī Murād to the-attack,
Sha Birōhīā p'anch maṛdā jasē̃.
From the-Brāhūī five men were-slain.

15. Mīr Hasanai hamã̄ Hindī
Of-Mīr Hasan by-that Hindī (sword)
Jasa p'a tawakl-e-Rindī.
Was-smitten with the-bravery-of-the-Rinds.

16. K'aptay-a Mēwā gō maṭā,
Had-met Mēwā with a-match,
Dāshta-ī gō t'ēyānī p'aṭā.
Was-kept-back-by-him with of-swords the-wounds.

17. K'ushta-ī maṭ hamōzã̄,
Was-slain-by-him the-match there-and-then,
Ashkũ̄ gālã̄ bā dil-o-jān.
Hear the-tales with heart-and-soul.

18. Hamã̄-hand'ā-ki hanō mār
On-the-spot-where was-fought the-fight
Hamōzã̄ was Allahyār.
There-verily (was) himself Allahyār.

19. K'ashta-ī mīān Gulzārā,
Was-drawn-from-by-him the-sheath (the-sword)-Gulzār,
Dāsay-a sōb' Satārā.
Had-been-given victory by-The-Compassionate.

20. Baxsh bīsa p'a Lēyārā.
Bestowed it-became upon the-Lēghārīs.
Ashkusa Sind'a sardārā.
It-was-heard of-Sindh by-the-chiefs.
Almẽ̄-i-dirẽ-dawārā.
By-men-of-distant-countries.

21. Xāwand, loṭã̄ mu dānā.
Lord! I-ask I blessing.
Sābatēn-i-dīn-īmānā.
Perfection-of-religion-(and-)faith.

FREE TRANSLATION OF THE FOREGOING.

(*This song is in honour of a victory gained by the Lēghārī Balōches over the Brāhūīs of Kalāt. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. Dames's 'Popular Poetry of the Baloches,' but in that version the tribe credited with the victory is the Mazārī. In both versions the leader of the Brāhūīs is called Gul Muhammad.*)

1. I call to mind God, the Generous, the Compassionate. To us givest Thou the Faith.

2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry of the poet.

3. The Brāhūī equipped for war came from Khurāsān,[1] over the mountain passes, like a torrent of rain.

4. He came asking for the Kalōī, and taking the name of a Rōhil,[2] he saw the cattle grazing.

5. They seized the cattle and carried them off. Lōhār and Pāhī did they slay.[3] (To the Lēghāris) came running a battle-alarmer.

6. Bringing the news came Ḍātā running, and Dulā the valorous youth.

7. To Hājī Khan[4] came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad[5] and Saīd Khan, with their brothers the Blinda and the Gabōl, (have bound) silken[6] helmets on their heads.

9. The Kāris and the guns resounded, loud thundered the Lāris.[7] The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became[8] the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brāhūīs.

13. Fast from the spot ran the men of the Brāhūīs, and the Lēghārī warriors plundered their goods.

14. Then Alī Murād[9] returned to the attack, and of the Brāhūīs were five men slain.

15. Through the bravery of the Rinds, by the sword Hindī of Mīr Hasan were they slain.[10]

16. Mēwā[11] in battle met his opponent match, and kept him back with wounds of the sword.

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

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[1] By Khurāsān is meant the high plateau country of Baluchistan, to which access from the Indus plains is obtained by the hill passes.

[2] The Kalōīs are a clan of the Lēgharīs. 'Rōhil' means 'hill-man,' *i.e.* he passed himself off as a peaceful hill-man. The 'cattle' are camels. According to Mr. Dames's version, the Balōches began the quarrel by first raiding the Brāhūī camels. About this the bard is here silent. Under Gul Muhammad's leadership, the Brāhūīs made a counter-raid, and carried off Balōch camels. Gul Muhammad was pursued, and the camels recovered. He then came again with a larger force and made a second raid. He was overtaken and defeated. He and eighty of his men were slain, while the Balōches lost only two wounded and none killed.

[3] In Mr. Dames's poem, the Brāhūīs in their first raid killed one man, whose name is not mentioned.

[4] He seems to have been the leader of the Lēghāris, but I have failed to trace his name elsewhere. There was a Hājī Khān, a Rind poet (Dames, p. 34), but this can hardly have been the man.

[5] He was the leader of the Brāhūīs. I do not know who Saīd Khān and Blinda were. The Gabōls were a mixed servile race (Dames, p. 52). Blinda may possibly be a proper name=Buland the Gabōl, but this gives rise to difficulties in the translation.

[6] *Mandīγ* is perhaps the poetical word, elsewhere written *sandīl*, a turban.

[7] Kāris and Lāris are said to be two kinds of gun. Lārī perhaps refers to the Persian Province of Lār.

[8] *Machsen* is the past of the verb elsewhere written *manshey*, to join battle.

[9] Apparently one of the Brāhūī leaders.

[10] The Lēghāris claim to be Rinds by descent. The word translated 'bravery' is *tawakl*, apparently a corruption of the Arabic *tawakkul*, confidence. But it may be noted that Tawakkulī is also a proper name. Mīr Hasan was a famous leader of the Rind tribe (Dames, p. 3) 'Hindī,' or 'Indian,' like Mirsī, for Misrī, 'Egyptian,' is a common name given to a sword.

[11] I have not traced Mēwā elsewhere.

18. On the spot where the battle was fought, there verily was Allahyār[1] himself.

19. From its sheath he drew the sword Gulzār,[2] and God, the Compassionate, gave the victory.

20. (The victory) became bestowed upon the Lēghāris, and the news reached the chiefs of Sind and men of distant lands.

21. Lord God! I ask of Thee a blessing. Grant Thou unto me the perfection of the religion and of the faith.

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[1] I have not traced this name elsewhere.

[2] *Gulzār*, or 'Garden of Roses,' is another name by which a sword is called.

The following extract from a version of the Parable of the Prodigal Son comes from the District of Hyderabad. The mixed character of the language is obvious in the very first line, where we have the Sindhī *t'ā* for 'were.' The sound of *θ* is represented in various ways. We have *waθī*, own; *p'iθ*, a father, for *p'iθ*; and *dāsa* and *dāt'a*, for *dāθa*, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always *waθī*, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt *p'iθ*. The letters *γ* and *g* seem to be interchangeable. Thus, we have *ch'āranaγa* for grazing, but *gushtagē*, elapsed.

[No. 12.]

IRANIAN FAMILY. EASTERN GROUP.

BALOCHI.

MIXED DIALECT OF SIND. HYDERABAD.

Ya-murdumē dū bacha t'ē. Hamã k'isāinā waθī
Of-a-man two son were. From-them by-the-younger his-own
p'īsa-rā gusht, 'bābā, t'aī-māl hissa hamākar
father-to it was said, 'father, of-thy-property the share which
manī-bahrā bi-āē, hamāhiā manā dai.' Ai āhiã waθī
in-my-share may-come, that to-me give.' And by-him his-own
māl ãhã-rā bahra k'asō dāsa. Kamō rōsh mas gushtagã
property them-to division having-made was-given. A-few day hardly elapsed
ta k'isāiā-bacha waθī māl kul p'ajia k'asaya ai yakē-dīrē-
that by-the-younger-son his-own property all collected was-made and to-a-far-
mulkē musāfrī shusa, ai hamōzã waθī milkiat buch'rāē guzrān
country (on-)journey he-went, and there his-own property riotous living
gõ gar k'asō ishta-ī. Ai hazē hamã kul
with destroyed having-made was-abandoned-by-him. And when by-him all
χarch k'asō ishta-ī, hazē hamã-mulkã sak'ē ḍukālē
expended having-made was-abandoned-by-him, then in-that-country a-severe famine
k'apta, ai hamã ahtiājmand bīsa. Ai hamã shusō hamã-mulka
fell, and he needy became. And he having-gone of-that-country
yakē nishtgīmã gõ awār bīsa. Ai hamãhī-rā waθī k'ishār
a resident with together became. And him-as-for his-own field
nyãwa huχānī ch'āranaya sawa shastās-ī. Ai p'uya har-ch'ī
amidst of-swine feeding for it-was-sent-by-him. And the-husks whichever
hīχã wārt'iyã hamãhā gõ dī lāchāriã āhiã waθī
by-the-swine were-being-eaten those with also of-necessity by-him his-own
lāī p'ur k'asē; para hamã dī k'asē hamãhiã-rā
belly filled would-have-been-made; but those even by-anyone him-to
na dāt'agã.
not were-being-given.

The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhī words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in *ḍēdar* or *ḍēdar'*, a frog. In Sindhī every word must end in a vowel. As for Balōchī irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters *θ* and δ are both employed. In the original specimens as received, *θ* is indicated by both *t'* and by *s*, and δ by *t'* and by *z*. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word *iraga* represents the Standard *ī-rangā*, in this manner. For *ẽ*, he is, we have *ẽ;* for *ẽθ*, he was, we have *ẽθā;* and for *aθẽ*, we were, *t'aẽ*. The word *mā* is used for the nominative singular, and means 'I' as well as 'me.'

[No. 14.]

ERANIAN FAMILY. EASTERN GROUP.

BALOCHĪ.

MIXED DIALECT OF SIND. STATE KHAIRPUR.

Mushk ḍēdar[a] brāθ īθā. Ḍēdar[a] āfa andar ē, mushk
Mouse frog brother was. The-frog water in is, the-mouse
'kōd lāfa ē. Mushkā gwashta, 'maī taī yārī ē.
hole within is. By-the-mouse it-was-said, 'of-me of-thee friendship is.
Iraga taū dī halāk[a] bīyē, mā dī halāk[a] biã̄. Mā
Of-this-kind thou also annoyed becomest, I also annoyed become. I
rawã̄, kasē-lōya nāwariā duzã̄. Karã̄ bandīxa waṭan.
will-go, from-some-house shreds I-will-steal. I-will-make thread twisting.
Guḍḍā yakē taī-pāδa bandũ̄, yakē maī-pāδa bandũ̄.'
Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.'
Mushkā ch'īkē dāθa. Ḍēdar āfa dar-k'apta.
By-the-mouse a-pull was-given. The-frog from-water emerged.
Guḍḍā bānzā jaθa. Ḍēdar barayē
Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off
bānz. Mushk dī rawayē ḍēdar dīmā. Pāδ
the-hawk (nom.). The-mouse also goes the-frog after. The-foot
sōg-en-ī.
fast-is-of-him.

Guḍḍā tī-mushkã̄ gwashta, 'taū pa-ch'ī yārī k'uθa
Then by-the-other-mice it-was-said, 'by-thee why friendship was-made
gō ḍēdar[a] ?' Gwashta, 'ma pa-waθã̄ yār t'aũ̄. Mā dī
with the-frog?' It-was-said, ' 'we mutually friends were. Me also
gītēnθia barayē bānz.' Mushkã̄ gwashta, 'taī
having-dragged is-carrying-off the-hawk.' By-the-mice it-was-said, 'of-thee
ch'ī yārī ē? Taū bīθayē mushk, ã̄ bīθa ḍēdar[a]. Ī shāī
what friendship is? Thou becamest mouse, he became frog. This your
ganda yārī ē.'
bad friendship is.'

FREE TRANSLATION OF THE FOREGOING.

A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

[So the mouse did as he said, and twisted a thread, which he tied as above described. One day] the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'

STANDARD LIST OF WORDS AND SENTENCES IN THE BALŌCHĪ LANGUAGE.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghāzī Khān.
1. One	Yak	Yuk	Yak', ya
2. Two	Dō	Dō	Dō
3. Three	Sai	Sai	Sai
4. Four	Chār	Chār	Ch'yār
5. Five	Panch	Panch	P'anch'
6. Six	Shash	Shash	Shash
7. Seven	Hapt	Haft, hapt	Haft', hapt'
8. Eight	Hasht	Hasht	Hasht'
9. Nine	Nuh	Noh, nuh	Nuh
10. Ten	Dah	Dah	Dah
11. Twenty	Bist	Bist	Gist', gisht'
12. Fifty	Panjāh	Panjāh	P'anjāh
13. Hundred	Sad	Sad	Sa̅
14. I	Man	Man, me	Mā, mā̆
15. Of me	Maī	Maī	Maī
16. Mine	Manig	Manig	Mary
17. We	Mā	Mā	Mā
18. Of us	Mait	Mai or mait	Mai̅
19. Our	Maig	Maig	Mai?
20. Thou	Tau	Tuv, t'au	T'au
21. Of thee	Tai	Tai, tait, t'ai, t'ai̅	T'ai
22. Thine	Taig	Taig, t'aig	T'ai?
23. You	Shumā	Shumā	Shā
24. Of you	Shumait	Shumai, shumai̅	Shawā̅
25. Your	Shumaig	Shumaig, shumaig	Shawā̅?

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhāji Bōli.	English.
Yak', ya	Yak' ya	Yak', ya	1. One.
Dō	Dō	Dō, đō	2. Two.
Sai	Sā	Sai	3. Three.
Ch'iār	Ch'ār	Chiār	4. Four.
P'anch	P'anj, p'anch'	P'anch'	5. Five.
Shash	Shish	Shash	6. Six.
Hapt, havd	Hapt'	Hapt	7. Seven.
Hashé, hashd	Hasht'	Hashé	8. Eight.
Nuh	Nau	Nuh	9. Nine.
Dah	Dah	Dah	10. Ten.
Gist	Gist'	Gist	11. Twenty.
P'anjāh	P'anjāh	P'anja	12. Fifty.
Sad	Sad	Sad	13. Hundred.
Mā, ma	Mā	Ma	14. I.
Mani, mai	Mai, mani	Mai, mai	15. Of me.
Mai?	Maiyā	Mai?	16. Mine.
Mā	Mā	Mā	17. We.
Mai	Mai, mani	Mai?	18. Of us.
Mai?	Maiyā	Mai?	19. Our.
T'au	T'au, t'a	T'au	20. Thou.
T'ai	T'ai	T'ai	21. Of thee.
T'ai?	T'aiyā	T'ai?	22. Thine.
Shawā, shwā, shā	Shumā, shwā	Shā	23. You.
Shawāi, shwāi, shāi	Shumi, shwi, shai	Shai?	24. Of you.
Shawāi?, shwāi?, shāi?	Shwāiā, shai?ā	Shai?	25. Your.

English.	Makrānī of Kaṉḷoḷ.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
26. He	Ā	Ā, ā̃	Ā̃
27. Of him	Āhiyaṉ	Āhī, āī, āyī	Āhiyā̃
28. His	Āhiyaṉig	Āhī, āī, āyī	Āhiā̃y
29. They	Āhā, ā	Ā, ā̃yā̃	Āhā̃
30. Of them	Āhiyāṉī	Āhāṉī, āyāṉī	Āhiyā, āhāṉī
31. Their	Āhyāṉig	Āhāṉī, āyāṉī	Āhā̃ē̃y
32. Hand	Dast	Dast	Dast'
33. Foot	Pād	P'ēd	P'ad
34. Nose	Pōṉ	P'ōṉ	P'ōṉ
35. Eye	Cham	Ch'em	Ch'em
36. Mouth	Dap	Dap	Daf
37. Tooth	Dantāṉ	Dantāṉ	Dat'āṉ
38. Ear	Gōsh	Gōsh	Gōsh
39. Hair	Med	Mūd	P'uṭ'
40. Head	Sarag	Sar	Sa'ar
41. Tongue	Zibāṉ	Zabāṉ	Zawāṉ
42. Belly	Lāp	Lāp	Lāf
43. Back	Pusht	Pusht	P'usht', masūk'
44. Iron	Asin, abin	Āsin	Āsin
45. Gold	Tilāh	Sahr	T'angav
46. Silver	Nugra	Zar	Nu'r
47. Father	Pit	Pīṭ, pit	P'ṭ
48. Mother	Māt	Māṭ, māt	Māt
49. Brother	Brāt	Brat, brāt	Brāt
50. Sister	Gubār	Gōhār	Gōhār
51. Man	Mardum	Mardum, mard	Mard, mard
52. Woman	Janin	Zanīn, janaṉ	Zāl, jan

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kūchbēji Bōli.	English.
Ã	Ã	Ã	26. His.
Ãhī	Ãhī	Ãhī, ãhī-aī	27. Of him.
Ãhī	Ãhī, ãhī'yā	Ãhī, ãhī-aī	28. His.
Ãhā, ã	Ãhã	Hawã	29. They.
Ãhānī	Ãhī	Hãī, hawã	30. Of them.
Ãhānī	Ãhī'yā	Hãī, hawã	31. Their.
Dast	Dast	Dast	32. Hand.
P'ãd	P'ãd	P'ãz	33. Foot.
P'ōz	P'ōnz	P'ōnz	34. Nose.
Ch'am	Ch'am	Ch'am[a]	35. Eye.
Daf	Daf	Daf[a]	36. Mouth.
Dat'āu	Daõã	Dat'ãn[a]	37. Tooth.
Gōsh	Gōsh	Gōsh	38. Ear.
P'uṭ	P'uṭ'	P'ut	39. Hair.
Sa'ar	Sa'ar	Sar	40. Head.
Zawān	Zawān	Zawān[a]	41. Tongue.
Lāf	Lāf	Lāf	42. Belly.
P'ushṭ'	P'ushṭ'	P'u[illegible]	43. Back.
Āsin	Āhan	Lōh[a]	44. Iron.
T'angō, t'angar	T'angō	Suhur	45. Gold.
Nu'ra, nu'ar	Sōm	Chāndi	46. Silver.
P'iṭ	P'iṭ	P'js[a]	47. Father.
Māṭ	Māṭ	Mās	48. Mother.
Birō, brāṭ	Brāṭ	Brās	49. Brother.
Gōhar	Gwāhar	G'uār	50. Sister.
Marḍ, maṛ	Marḍ, maṛ	Marḍum, marḍun	51. Man.
Zāl	Jan	Jan	52. Woman.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
53. Wife	Jan	Jan	Jan, lōʔ-banuk'
54. Child	Chuk	Chūchs, zahg	Ch'uk'
55. Son	Bach	Bach	Bach'
56. Daughter	Janik	Janik	Janik', jinik'
57. Slave	Gulām, ṭhīh	Gulām	Ṭīh
58. Cultivator	Dehkān, kār	Bazgar, zamīndar	Rāhak
59. Shepherd	Shipānk	Shupānk	Shawānk', p'ahnwāl
60. God	Hudā	Hudā	Huāā
61. Devil	Shaitān	Shaitān	Shaitān
62. Sun	Rōch	Rōch	Rōsh
63. Moon	Māh	Mahtāp	Māh
64. Star	Istār	Istār	Ist'ār
65. Fire	Āg, āch	Āch	Āg
66. Water	Āp	Āp	Āf
67. House	Lōg, gīs	Gis	Lōʔ
68. Horse	Asp	Asp	Asp, (*m.*) naryān
69. Cow	Gōk	Gōk	Gōʔ
70. Dog	Kūchak	Kuchak	Bīg, kahik
71. Cat	Pūshī, pishī	Pishī	Gurbaʔ
72. Cock	Kōpawus	Xarōs	K'urung
73. Duck	Baṭ	Hanj	Ārī (*wild duck*)
74. Ass	Har	Xar	Lāʔ (*m.*), k'ar (*f.*)
75. Camel	Ushtr	Hushtir, lōṭō	Hush'ur, (*m.*) lōrō
76. Bird	Murg	Murg	Murʔ
77. Go	Barō	Burau	Barau
78. Bat	Bōr	Bōr	Bawar
79 Sit	Bisind	Binind	Nisd

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhōṭī Bilī.	English.
Zāl	Jan	Jan	53. Wife.
Ch'uk'	Ch'uk'	Ch'uk'ᵃ	54. Child.
Bach'	Bach'	Bach'ᵃ	55. Son.
Jinik'	Janik'	Jinik'ᵃ	56. Daughter.
Ṭulām, (*female*) mōnd	Ṭ'ih	Ṭ'ih	57. Slave.
K'ishtʔar, zimīdār	K'ishōX	Kuṛmī	58 Cultivator.
Shawānk', shafānk'	Shwānk'	Shawānk'ᵃ	59. Shepherd.
Hudā	Hudā	Hudā	60. God.
Shaitān	Shait'ān	Shēṭān	61. Devil.
Rōsh	Rōsh	Rōsh	62. Sun.
Māhk'ān	NoX, māh	Māk'ᵃ	63. Moon.
Ast'ār	Ist'ār	Istār	64. Star.
Ās	Ās	Ās	65. Fire.
Af	Af	Af	66. Water.
Lōʔ	Lōʔ	Lōʔᵃ	67. House.
Nariān	Azv, avz, naryān	Naryā	68. Horse.
GōX	GōX	GōX	69 Cow.
Bing	B'ing, b'ing	Shik	70. Dog.
Billī	K'ishak'	Bhili	71 Cat.
Murʔ	K'uk'ar	Kukup	72. Cock.
Baink	Badak'	Āṛi	73. Duck.
Lāʔ	Har, k'ar, kʔ	Xar	74. Ass.
Lōṛō, hushk'ar, hushtʔar	Ushk'ar, lōṛō	Lōṛau	75. Camel.
Murʔ	Murʔ	Murʔᵃ	76. Bird.
Barō	Biraw	Bi-rau	77. Go.
War, bawar	Biwar	War	78. Eat.
Nind	Nind	Nind	79. Sit.

English.	Mak-rāī of Kaṣṭchī.	Mak-rāī of Mak-rū.	Eastern of Dera Ghazi Khan.
80. Come	Biyā	Biyā	Biyā
81. Beat	Bijan	Bijan	Jan
82. Stand	Bōsht	Bōsht	Bōsht'
83. Die	Bimir	Bimir	Mir
84. Give	Bidai	Bidai	Dē
85. Run	Bitack	Bitach	P'adē, rumb
86. Up	Burzā	Bālā, sarā	K'ar'ā, sarā
87. Near	Nazik	Nizik	Nazik
88. Down	Jahlā, chōrā, būnā	Jahlā	Buna, jahla
89. Far	Dir, dūr	Dūr	Dir
90. Before	Dēmā	Dēmā, pēshā	Dēmā
91. Behind	Pashtā, padā	Pahdā	P'ādā
92. Who?	Kai	Kai	K'āi
93. What?	Chi	Chē	Ch'i
94. Why?	Par-chi, chiyā	Par-chē	Pa-ch'i
95. And	Ō	Ō	Wa, di
96. But	Bārēn, balē	Balā, magar	Balē
97. If	Agar	Agar	Ar-ki, ki
98. Yes	Hau	Balē	Hau
99. No	Na	Na, nana	Ignā
100. Alas	Abhō abhō, alai alai, api api, hartī	Hai hai, armān	Hai hai
101. A father	Pitē	Pitā, pit	P'itē
102. Of a father	Pitēg	Pitēal	P'itēā
103. To a father	Pitārā	Pitā, pēār	P'itēār
104. From a father	Ach pitā	Ach pitā	Ach p'itēā
105. Two fathers	Dō pitē	Dō pitē	Dō p'itē
106. Fathers	Pitā	Pitē, pitē	P'itē

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachheji Bōli.	English.
Biā	Biyā	Bi-ā	80. Come.
Jan	Jan	Jan	81. Beat.
E'acō bi, p'ādō	Usht', biyusht'	B-ōsht	82. Stand.
Mir	Mir	Mir	83. Die.
Dai	Dō	Dal	84. Give.
Bumb	Bumbō k'an, s'ach	Gur kān	85. Run.
Sarā	Burōā	Burzā	86. Up.
Nazi, nazIX	NazIX	Nazi	87. Near.
Ēr	Jahlā	Jahlā	88. Down.
Dīr	Dīr	Dir	89. Far.
Dōmā	P'āsbā	Aggā	90. Before.
Dimā, p'a-dimā	P'aāā	P'azā	91. Behind.
E'at	E'at	Kai	92. Who?
Chi	Ch'i	Ch'ā	93. What?
P'arch'ō, p'ach'i	P'a-ch'i, p'ar-ch'i	Ch'ā kiā	94. Why?
Ō	Wa	Ai	95. And.
Lēkin	Bal, par	Par	96. But.
Ay, ki	Ay, a'a	Jō	97. If.
Hau	Ball, hau	Hāō	98. Yes.
Na, inna	Na, inna	Na	99. No.
Armān-ō	Ārimāa	Armāa	100. Also.
P'iōō	P'iō, p'iōō	P'iōō	101. A father.
P'iōō, p'iōōō?	P'iō, p'iōōā	P'iōō-al	102. Of a father.
P'iōōr	P'iōōr, p'iōōrā	P'iōō-ār, p'iōō ra'ā	103. To a father.
Āzh p'iōō	Āzh-p'iōō, p'iōōsh	P'iōōā-sh	104. From a father.
Dō p'iōōn	Dō p'iōō	Dū p'is	105. Two fathers.
P'iōōn	P'iōō	P'iōō	106. Fathers.

English.	Makrānī of Kaṣkēl.	Makrānī of Makrān.	Eastern of Dera Ghāzī Khān.
107. Of fathers	Pitānēg	Pitānī	P'itānī
108. To fathers	Pitārā	Pitā, pitānār	P'itārā
109. From fathers	Ach pitā	Ach-pitā	Azh p'itā
110. A daughter	Janikē	Janik, janikē	Jink'ē
111. Of a daughter	Janikēg	Janikai	Jink'ē
112. To a daughter	Janikārā	Janikār	Jink'ēr
113. From a daughter	Ach janikā	Ach-janikā	Azh jink'ā
114. Two daughters	Dō janik	Dō janik	Dō jink'ā
115. Daughters	Janikā	Janik, janikā	Jink'ā
116. Of daughters	Janikānēg	Janikānī	Jink'ānī
117. To daughters	Janikārā	Janikānār	Jink'ārā
118. From daughters	Ach janikā	Ach-janikā	Azh jink'ā
119. A good man	Sharrē mardumē	Jōwānē mardē	Jawānē mardē
120. Of a good man	Sharrē mardunēg	Jōwānē mardai	Jawānē mardē
121. To a good man	Sharrē mardumā	Jōwānē mardār	Jawānē mardēr
122. From a good man	Ach sharrē mardumā	Ach-jōwānē mardā	Azh jawānē mardā
123. Two good men	Dō sharrē mardum	Dō jōwānē mard	Dō jawānē mardā
124. Good men	Sharrē mardum	Jōwānē mard, jōwānē mardā	Jawānē mardā
125. Of good men	Sharrē mardumānī	Jōwānē mardānī	Jawānē mardā
126. To good men	Sharrē mardumārā	Jōwānē mardānār	Jawānē mardārā
127. From good men	Ach sharrē mardumā	Ach-jōwānē mardā	Azh jawānē mardā
128. A good woman	Sharrē janinā	Jōwānē janē	Jawānē janē
129. A bad boy	Harābē bachakē	Gandagē bachakē	Gandaʔē ch'ōravē
130. Good women	Sharrē janiā	Jōwānē jan, jōwānē janā	Jawānē zalā
131. A bad girl	Harābē janikē	Gandagē janikē	Gandaʔē jink'ē
132. Good	Sharr	Jōwā, sharr	Jawā
133. Better	Shartir	Jōwātir, shartir	Jawāt'ar

Eastern of Localai.	Eastern (Upper Sind Frontier).	Kachhiji Bolī.	English.
P'iōānī	P'iānī	P'isā̃-ī	107. Of fathers.
P'iōānar	P'iāī, p'iāīrā	P'isā̃-rā, p'isā̃-ī na'ā	108. To fathers.
Azh-p'iōān	Azh-p'iāī, p'iānash	Pisā̃-sh	109. From fathers.
Jinik'ē	Janik', janik'ē	Jinik'ē	110. A daughter.
Jinik'ē, jinik'ē?	Janik', janik'ē-ī	Jinik'ē-ai	111. Of a daughter.
Jinik'ēār	Janik'ār	Jinik'ē-ār, jinik'ē na'ā	112. To a daughter.
Azh-jinik'ēā	Azh-janik'ā	Jinik'ēā-sh	113. From a daughter.
Dō janik'	Dō janik'ā	Dō jinik'ā	114. Two daughters.
Jinik'ān	Janik'ā, janik' gal	Jinik'ī	115. Daughters.
Jinik'ānī	Janik'ānt	Jinik'ī-ī	116. Of daughters.
Jinik'ānar, jinik'ānrā	Janik'ār	Jinik'ī-rā, jinik'ī-ī na'ā	117. To daughters.
Azh-jinik'ān	Azh-janik'ā	Jinik'ī-sh	118. From daughters.
Jawāē maṛdē	Jawāē maṛdē	Ya juānē maṛdunē	119. A good man.
Jawāē maṛdē, jawāē maṛdēē?	Jawāē maṛdē	Ya juānē maṛdunē-aī	120. Of a good man.
Jawāē maṛdēār	Jawāē maṛdēār	Ya juānē maṛdunē-ār, ya juānē maṛdunē na'ā	121. To a good man.
Azh-jawāē maṛdēā	Azh-jawāē maṛdēā	Ya juānē maṛdunēā-sh	122. From a good man.
Do jōwāī maṛdī	Dō jawāē maṛdī	Dō jōāē maṛdun	123. Two good men.
Jowāī maṛdān	Jawā maṛdē	Juānē maṛdunē	124. Good men.
Jōwāī maṛdānī, jōwāī maṛdānē?	Jawā maṛdē	Juānē maṛdunē ī	125. Of good men.
Jōwāī maṛdānar, jōwāī maṛdānrā	Jawā maṛdārā	Juānē maṛdunē-rā, juānē maṛdunē ī na'ā	126. To good men.
Azh-jōwāī maṛdān	Azh jawā maṛdā	Juānē maṛdunē-sh	127. From good men.
Jōwāē zālē	Jawāē janē	Ya juānē janē	128. A good woman.
Gandaṛē ch'ōravē	Gandaṛē ch'ōravē	Ya gandē ch'ōrwē	129. A bad boy.
Jōwāī zālān	Jawā janē, jawā jan gal	Juānē janē	130. Good women.
Gandaṛē jinik'ē	Gandaṛē janik'ē	Ya gandē ch'ōrlē	131. A bad girl.
Jōwāī jawāī	Jawā	Juān	132. Good.
Jōwānt'ar	Jawānt'ar	Hawāhā-sh juān (*better than them*).	133. Better.

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
134. Best	Shartarin	Ach-kullā̃ jōwā̃, ach-kullā̃ sharr	Ach k'ullā̃ jawā̃
135. High	Burz	Burz	Burz
136. Higher	Burztar	Burztar	Burzāt'ar
137. Highest	Burztarin	Ach-kullā̃ burz	Ach k'ullā̃ burz
138. A horse	Haspē	Aspē, nariyānē	Naryānē, aspē
139. A mare	Mādyānē	Mādiyānē	Mādīnē, mādiānē
140. Horses	Hasp	Nariyā̃, nariyānā̃	Naryānā̃
141. Mares	Mādyā̃	Mādiyān, mādiyānā̃	Mādīnā̃, mādiānā̃
142. A bull	Gōkē, kārigarē	Gōkē	Sānē
143. A cow	Mādagē	Dagiē	Gōxē
144. Bulls	Gōk, kārigar	Gōk, gōkā̃	Sānā̃
145. Cows	Mādag	Dagi, dagiā̃	Gōxā̃
146. A dog	Kūchakē	Kuchakē	Bīgē
147. A bitch	Mindhē	Mindē	Hindē
148. Dogs	Kūchak	Kuchak, kuchakā̃	Bīgā̃
149. Bitches	Mind	Mind, mindā̃	Hindā̃
150. A he goat	Pāchinē	Pāchinē	P'ashanē
151. A female goat	Buzē	Buzē	Buzē
152. Goats	Pāchin	Buz, buzā̃	Buzā̃
153. A male deer	Nar āskē	Nar āskē	Sarwānē
154. A female deer	Mādag āskē	Mādā āskē	Āskē
155. Deer	Āsk	Āsk	Āskā̃
156. I am	Man hastā̃	Man ā̃, um, er hastā̃	Mā astā̃
157. Thou art	Tau hastō	Tau at, hastat	T'au ast'ō
158. He is	Ā hastin	Ā ē, hastī	Ā ast'ē
159. We are	Mā hastū	Mā ī, hastā	Mā astā̃
160. You are	Shumā hastit	Shumā it, hastit	Shā ast'ē

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhēji Bōli.	English.
Ázh-t'ēwa'ī jōwēat'ar	Jawānt'arin	Kulā-sh juān	134. Best.
Bura	Burā	Barā	135. High.
Burat'ar, burat'ir	Hazā-ash barīā	Hawāhā-ah bursā	136. Higher.
Ash-t'ēwa'ī burat'ar	Durusiā-ash barēā	Kulē-sh bursā	137. Highest.
Naríūnē	Naryānē	Naryānē	138. A horse.
Māōinē	Mādinē	Māyānē	139. A mare.
Naziānān	Gala'r	Naryānā	140. Horses.
Māōinān	Gata'r	Māyānā	141. Mares.
K'ai'yarē	K'tra', k'ārr	K'ārē	142. A bull.
Gōxē	Gōx	Gōxē	143. A cow
K'ai'yarīn	Gōram	K'ārā	144. Bulls.
Gōxān	Gōram	Gōxā	145. Cows.
Biagē	B'iagē	Shikē	146. A dog.
Biaḍē	Biaḍē	Kutē	147. A bitch.
Bingān	Gali sa'r	Shikā	148. Dogs.
Hindān	Gali sa'r	Kutā	149. Bitches.
Busē	P'āshnē	P'āshnē	150. A he goat.
Buzē	Buzē	Buzē	151. A female goat.
Buzān	Rami'r	Buzā	152. Goats.
Sarwānē	Sarwānē	Sārwānē	153. A male deer.
Thithal	Mzō ānk', t'it'al	Āskē	154. A female deer.
Āsk	Āsik' gal	Āsk	155. Deer.
Man-ā	Mā-ā, ast'ā	Mu astā	156. I am.
T'av-ē	T'au-ē, ast'ē	T'au astae	157. Thou art.
Āb-ē	Ā-ē, ast'ē	Ā astē	158. He is.
Māk'-ā	Mā-ā, ast'ā	Mī astā	159. We are.
Shawāli'ē	Shumā-ē, ast'ē	Shā astē	160. You are.

English.	Makrāni of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
161. They are	Ā hastanī	Ã ant, hastant	Ãhẽ ast'ant'
162. I was	Man bitagãn	Man stẽ, atum, *or* hastatẽ	Mã atẽ, ast'atẽ
163. Thou wast	Tau bitagē	Tau atai, hastatai	T'au atẽ, ast'atẽ
164. He was	Ā bitā	Ã st, hastat	Ã nẽ, ast nẽ
165. We were	Mā bitagī	Mā atẽ, hastatẽ	Mã atẽ, ast'atẽ
166. You were	Shumā bitagiā	Shumā atiā, hastatiā	Shã atẽ, ast'atẽ
167. They were	Ā bitagant	Ã atant, hastatant	Ãhẽ atant', ast'atant'
168. Be	Bat	Bu, bai	Bi
169. To be	Baag	Bu-ag, baiag	Biay
170. Being	Baān	Butu, bita	Bitana
171. Having been	Baingā	.....	Bité
172. I may be	Man baiẽ	Man baiẽ, bi	Mã uẽ
173. I shall be	Man baiẽ	Man baiẽ, bi	Mã bẽ
174. I should be	Mas baiẽ	.....	.....
175. Beat	Bijan	Bijan	Jau
176. To beat	Jaung	Jaung	Jauay
177. Beating	Janān	Janān	Janāna
178. Having beaten	Janagā	.....	Jaté
179. I beat	Man a-janẽ	Man janẽ	Mã janẽ
180. Thou beatest	Tau a-janē	Tau janai	T'au jané
181. He beats	A janī	Ã jant	Ã jant', jaõ
182. We beat	Mā janī	Mã janẽ	Mã janẽ
183. You beat	Shumā janit	Shumã janit	Shã janẽ, janẽ, janẽ
184. They beat	Ā janant	Ã janant	Ãhẽ janant'
185. I beat (*Past Tenses*)	Man jata	Man jatum	Mã jata, jata-yẽ, jatẽ
186. Thou beatest (*Past Tense*).	Tau jata	Tau jatai	T'au jata, jata-yẽ, jatẽ
187. He beat (*Past Tense*)	Ahā jata	Ã jata, jat	Ãhiyã jata

Eastern of Lossaki.	Eastern (Upper Sind Frontier).	Kachhāji Bilt.	English.
Ãh-antʼ	Ãhã-antʼ, astʼantʼ	Hawã astĩ	161. They are.
Man-aõã	Mã aõã, astʼã	Mu astasã	162. I was.
Tʼav-aõõ	Tʼau aõõ, astʼã	Tʼau astasaõ	163. Thou wast.
Ã-aõ, ã-ãõ	Ã aõõ, ã aõ, sotʼã	Ã asta	164. He was.
Mãkʼ-aõã	Mã aõã, astʼã	Mã astasã	165. We were.
Shawãkʼ-aõõ	Shumã aõõ, astʼã	Shã astase	166. You were.
Ã-aõantʼ	Ãhã aõantʼ, astʼã	Hawã astasã	167. They were.
Bi	Bi	Bi	168. Be.
Biaʔ	Biaʔ	Biʔa	169. To be.
Biãna	.....	Biõõ	170. Being.
Biõõ	Biõõ	Biõõ kʼneõ	171. Having been.
Mã biã	Mã biã	Mu biã	172. I may be.
Mã biã	Mã biã	Mu biã	173. I shall be.
Mana biaʔi-ã	Mã biaʔã, mã biã	.....	174. I should be.
Jan	Jan	Jan	175. Beat.
Janaʔ	Janaʔ	Janaʔ	176. To beat.
Janyã	Janõn	Jatʼ	177. Beating.
Jaõõ	Jaõõ	Janõ	178. Having beaten.
Mã janã	Mã janaʔã	Mu janaʔã	179. I beat.
Tʼau janõ	Tʼau janaʔõ	Tʼau janaʔaõ	180. Thou beatest.
Ã jaõ	Ã janaʔõ	Ã janaʔõ	181. He beats.
Mã janã	Mã janaʔã	Mã janaʔã	182. We beat.
Shwã janõõ	Shumã janaʔõ	Shã janaʔõ	183. You beat.
Ãhã janantʼ	Ãhã janaʔantʼ	Hawã janaʔã	184. They beat.
Mã jaõa or jaõaʔã	Mã jaõa	Mu jaõa	185. I beat (*Past Tense*)
Tʼau jaõa or jaõaʔõ	Tʼau jaõa	Tʼau jaõa	186. Thou beatest (*Past Tense*).
Ãhiyã jaõa	Ãjaõa, jaõa-i	Ãhã jaõa	187. He beat (*Past Tense*).

English.	Makrāni of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
188. We beat (*Past Tense*)	Mā jata . . .	Mā jatā . . .	Mā jaθa, jaθa'rē, jaθāē .
189. You beat (*Past Tense*)	Shumā jata . . .	Jatit	Shawā jaθa, jaθa'rē, jaθāē .
190. They beat (*Past Tense*)	Āhāu jata . . .	Ā jatant	Āhāuī jaθa, jaθa'vanē', jatant'
191. I am beating . .	Man jatagāyē . . .	Man janagē tum . .	Mā jana'rē . . .
192. I was beating . .	Man jatagāyatē . .	Man jamga atum . .	Mā jana'raθē . . .
193. I had beaten . .	Man jatagat . . .	Man jatag atum . .	Mā jaθa'raθē . . .
194. I may beat . .	Man janē . . .	Man byanī . . .	Mā janē . . . .
195. I shall beat . .	Man janā . . .	Man janī . . .	Mā janā . . .
196. Thou wilt beat . .	Tau janē . . .	Tau janai . . .	T'au janē . . .
197 He will beat . .	Ā jant . . .	Ā jant	Ā jant', jaθ . . .
198. We shall beat . .	Mā janī . . .	Mā janā	Mā janī . . .
199. You will beat . .	Shumā janit . . .	Shumā janit . . .	Shā janē, janē, janē .
200. They will beat . .	Ā janant . .	Ā janant . . .	Āhā janant' . . .
201. I should beat . .	Man janē . . .	Man jatēn atum . .	.....
202. I am beaten . .	Man janagāī . . .	Man jatag bētagum, or manā jatagant.	Mā jatyē . . .
203. I was beaten . .	Man janag bitē . .	Manā jatagatant . .	Mā jatī yēē . . .
204. I shall be beaten .	Man janag a-tē . .	Manā jatant . . .	Mā jatijē . . .
205. I go . . .	Man a-rōwā . . .	Man rawī . . .	Mā ravā'rē, nā ba-ravē .
206. Thou goest .	Tau a-rōwē . . .	Tau rawai . . .	T'au ravā'rē, ravā'rē ; t'au ba-ravē.
207 He goes . . .	Ā rant . . .	Ā rant	Ā ravā'rē ; ē ba-rē, ba-rē .
208. We go . . .	Mā rōwī . . .	Mā rawā . . .	Mā ravā'rē, mā ba-ravē .
209. You go . . .	Shumā rōwit . . .	Shumā rawit . .	Shā ravā'rē, ravā'rēē ; shā ba-ravēē.
210. They go . . .	Ā rōwant . . .	Ā rawant . . .	Āhā ravā'rant', āhā ba-ravant'.
211. I went . . .	Man chatē . . .	Man shatum . . .	Mā shuθa'rē . . .
212. Thou wentest . .	Tau shutē . . .	Tau shutai . . .	T'au shuθa'rē . . .
213. He went . . .	Ā shuta . . .	Ā shut	Ā shuθa . . . .
214. We went . . .	Mā shutī . . .	Mā shutā . . .	Mā shuθa'rē . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachchéji Béli.	English.
Mā jaṣa or jaṣa'ṇā̃	Mā jaṣa, jaṣā̃	Mā jass	188. We beat (*Past Tense*).
Shwā jaṣa or jaṣa'ṇā	Shumā jaṣa	Shā jass	189. You beat (*Past Tense*).
Ā̃hā̃ jaṣa or jaṣa'ṇant'	Ā̃hā̃ jaṣa, jaṣa-ish	Hawā̃hā̃ jass	190. They beat (*Past Tense*).
Mā̃ jaṣa'ṇā̃	Mā̃ jaṣa'ṇā̃	Mu jaṣa'ṇā̃	191. I am beating.
Mā̃ jaṣa'ṇaṭā̃	Mā̃ jaṣa'ṇāṭā̃	Mu jaṣa'ṇā̃	192. I was beating.
Mā jaṣa'ṇaṭā̃	Mā̃ jaṣa'ṇā	Mu jaṣa'ṇa	193. I had beaten.
Mā̃ jaṣā̃	Mā̃ jaṣā̃	Mu jaṣā̃	194. I may beat.
Mā̃ jaṣā̃	Mā̃ jaṣā̃, jaṣāṣi	Mu jaṣā̃	195. I shall beat.
T'au jaṣā	T'au jaṣā	T'au jaṣā	196. Thou wilt beat.
Ā jaṣ	Ā jaṣ'	Ā jat'	197. He will beat.
Mā jaṣā̃	Mā jaṣā̃	Mā jaṣā̃	198. We shall beat.
Shwā jaṣā	Shumā jaṣai	Shā jaṣā	199. You will beat.
Ā̃hā̃ jaṣant'	Ā̃hā̃ jaṣant'	Hawā̃ jaṣā̃	200. They will beat.
Manā (shuyā) jaṣa'ṇi-ā	Mā̃ jaṣā̃, mā̃ jaṣa	.....	201. I should beat.
Mā̃ jaṣiyā̃	Mā̃ jaṣa rawa'ṇā̃	Mu jaṣijā̃	202. I am beaten.
Mā̃ jaṣiyāṭā̃	Mā̃ jaṣa shuṣa'ṇā̃	Mu jaṣijāṭā̃	203. I was beaten.
Mā̃ jaṣijā̃	Mā̃ jaṣa rawānī	Mu jaṣijā̃	204. I shall be beaten.
Mā rawā̃	Mā̃ rawa'ṇā̃	Mu ma-rō'ṇā̃	205. I go.
T'au rawā	T'au rawa'ṇā	T'au ma-rō'ṇā	206. Thou goest.
Ā rō, ā rō	Ā rawa'ṇā	Ā ma-rō'ṇā	207. He goes.
Mā rawā̃	Mā rawa'ṇā̃	Mā ma-raṇa'ṇā̃	208. We go.
Shwā rawā	Shumā rawa'ṇā	Shā ma-rō'ṇā	209. You go.
Ā̃hā̃ rawant'	Ā̃hā̃ rawa'ant', rawa'ṇā	Hawā̃ ma-raṇa'ṇā̃	210. They go.
Mā shuṣa'ṇā̃	Mā shuṣa'ṇā̃	Mu shuṣā̃	211. I went.
T'au shuṣa'ṇā	T'au shuṣa'ṇā	T'au shuṣā	212. Thou wentest.
Ā shuṣa	Ā shuṣa	Ā shusa	213. He went.
Mā shuṣa'ṇā̃	Mā shuṣa'ṇā̃	Mā shuṣā̃	214. We went.

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghāzi Khān.
215. You went . . .	Shumā shotiṭ . .	Shumā shutit . . .	Shā shuṭaʾyo . . .
216. They went . .	Ā shutant . . .	Ā̃ shutant . . .	Ālā̃ shuṭaʾyant' . .
217. Go	Buro	Barau	Barau, baro . . .
218. Going . . .	Rawān . . .	Rawān	Ravāna . . .
219. Gone . . .	Shutag	Shuta	Shuṭa . . . .
220. What is your name? .	Taī nām chi? or chi nam-ī hai?	Taī nam chō-ī? . .	T'aī nām ch'i-ō? . .
221. How old is this horse?	Ē haspa umr chikar-ī? .	E asp chunt sāla-ē? or ē asp umr chikkar-ē?	Ē naryēn chikt'ar sālē'y-ē?
222. How far is it from here to Kashmīr?	Ach-idā Kashmīr chika dūr-ī?	Kashmir ach-idā chikka dōr-ē?	Ach hamōtā Kashmīr chikt'ar dūr hai?
223. How many sons are there in your father's house?	Taī pta lōgā chika chuk-ant?	Taī pitai gisā chunt bach-ant?	T'aī p'iā lōr nyāmā chikt'ar bach' astant'?
224. I have walked a long way to-day.	Marochi man bāz rāh jalā̃.	Man marōchi mazanē rāhi ahtagum.	Marcahi mā dūr pand k'uṭa.
225. The son of my uncle is married to his sister.	Masī nākā-bachā hayī gahārā gō ale kutā.	Mani nākō zāXtai sir gō ā̃hi gohāra būta.	Mani nāXō-zaXō ā̃hi gōhārā sir būta.
226. In the house in the saddle of the white horse.	Mē ōg tahā ispetē haspa sanj hastin.	Ispālē aspai sēn mā gisā-ī.	Lōr nyāmā awōē naryān sēn-ē.
227. Put the saddle upon his back.	Sanjā āhī pusht sarā ōr-kan	Ā̃yā sēn kan . . .	Ā̃hiyā p'uaht'ā ch'ak'ē sēn wur k'au.
228. I have beaten his son with many stripes.	Man ā̃hī chukkirā bāz shi-pākā gō jatagū.	Man ā̃hī bachchā b'āz lat' jatagum.	Ā̃hiyā lach'kirā mā bāz lat' ja'ōs'-ant'
229. He is grazing cattle on the top of the hill.	Ā dakotā-ā kāh sarā chār-rōsagāyī	Ā̃ mālā kōhai sarā chārē-nagā-ē.	Ā̃ mayd t'ēr ch'ak'ā mā charaina'yē.
230. He is sitting on a horse under that tree.	Ā ā drachka chārē haspiyā suwār-ī.	Ā̃ darachai chērā aspē suwār-ē.	Ā̃ drashk' burā ē̃ mard naryān ch'ak'ā avzai' b'ōs'yē.
231. His brother is taller than his sister.	Āhī brā burztar-ī achi gohārā	Ā̃hī brāt ach wati gohārā burz-ē.	Ash ā̃hī gōhārā ā̃hī brāt qadā burzāt'ir-ē.
232. The price of that is two rupees and a half.	Āhī qimat dō rūpiyā nēm-ī	Ā̃hī baha dō-nēm rupai-ē.	Ā̃hī b'ā p'anch habbāsi-ō.
233. My father lives in that small house.	Mani pit ē kisā̃ī lōgā nindit	Mani pit ē kisānē gisā nindit.	Mani p'iṭ ē kosānē lōrā nisht'iyē.
234. Give this rupee to him.	Ē rūpiyā ā̃hiyārā bidai	Ē rupiyā ā̃yā bidai . .	Ā̃hiyār bavō rupiō dā .
235. Take those rupees from him.	Ach-āyā ē rūpiyāyā̃ bigir .	Ā̃ rupiyā̃ ach-ā̃yā bigir .	Ash ā̃hiyā ē rupiā̃ zir gir .
236. Beat him well and bind him with ropes.	Āhiyā sharriyā bizan, gō sādh (? sāt) biband.	Ā̃hiyē saXt bijan ō-gō rōsā band-ē.	Ā̃hiyār sakirā janōē, gō rōzā di bandōē.
237. Draw water from the well.	Ach-chātā āpā bikash .	Ach-chāhā āp bikash .	Ash ch'āṭā āfā zir . .
238. Walk before me .	Mani dēmā burō . .	Pa-mani dēmā rāhi bū .	Masī dēmā jus . .
239. Whose boy comes behind you?	Kai bachak tai randā kait?	Kai bach tai randā kait? .	T'aī p'ōē t'ā̃ mard bach' p'ōē-ā̃'ē?
240. From whom did you buy that?	Ach-kaiā ē gipta? . .	Ā̃ chiā tau ach-kaiā giptai?	Ē chō ash k'āiā t'au gipt'a?
241. From a shopkeeper of the village.	Ya metaga dūkāndārē gwarā.	Ach-shabrai bakkālē .	Ash hallt' back'alē . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kachhéji Béli.	English.
Shwā shuēa'rē . . .	Shumā shuēa'rē . .	Shā shusē . . .	215. You went.
Ãhẽ̃ shuēa'rant' . .	Ãhẽ̃ shuēa'rant', shuēa'rē .	Hawẽ̃ shusẽ̃, shusẽ . .	216. They went.
Barō	Biraw	Ba-rau	217. Go.
Shuēiyā	Rawān	Rawẽ̃	218. Going.
Shuēa	Shuēa	Shusagō	219. Gone.
T'ai nām ch'ī-ē? . .	T'ai nām ch'ī-ē? . .	T'ai nām ch'ē-ē? . .	220. What is your name?
Ē nariān dat'āne ch'ikt'ar-ē? (*Of how many teeth is this horse?*)	Ī naryān umr ch'ikt'ur-ē? .	Aē naryẽ̃ tẽ̃-Xar salai astē?	221. How old is this horse?
Shēẽ̃ Kashmir ch'ikt'ar dir-ē?	Shēẽ̃ Kashmir ch'ikt'ar dir-ē?	Sh-ēẽ̃ Kashmir tẽ̃-Xar dir-ē?	222. How far is it from here to Kashmir?
T'ai p'iē lōrā ch'ikt'ar bach'-ant'?	T'ai p'iē lōrā ch'ikt'ar bach'-ant'?	T'ai p'iē lōr vichā tẽ̃-Xar bach'-ē?	223. How many sons are there in your father's house?
Marēchī nū̃ masāl p'andē p'iyāēa'rīyā ēXta'rē.	Mā marēchī bāz p'and k'uēa.	Ma-rēchī mu bāz pand'ē k'usā.	224. I have walked a long way to-day.
Ãhī gōhār mai' nāXō bach' lōr-ē. (*His sister is in my uncle's son's house.*)	Mai nāXō-nāXt'ā ãhī gwāharā air k'uēa.	Mai chāchā bach'ā wasī g'uāra gō shādi k'usa.	225. The son of my uncle is married to his sister.
Mā lōrā dawēē̃ nariān zēn-ē.	Lōr ayẽ̃wā dawēē̃ naryān zin ast'ē.	Lōr vichā mawēē̃ naryān-ai zin ēr-k'usa.	226. In the house is the saddle of the white horse.
Ãhī p'ushtā zēn ēr-k'an .	Zinā ãhī p'ushtē sarā band	Zinā ãhī p'ushte sarā zinā p'urēn.	227. Put the saddle upon his back.
Mā ãhī bach'ēr bāz jaēa'rẽ̃ .	Mā ãhī bach'ārā bāz k'arōra jaēa'rant'.	Mu bāzẽ̃ chabbiẽ̃ gō ãhī bach'ē-rā jaēa.	228. I have beaten his son with many stripes.
K'ōh ṭhēp ch'ak'ā gōram ch'ārana'rē.	Ã k'ōh sarē mālā ch'āra'rē .	Ã ḍhārẽ̃-rā k'ōha chōṭī sarā chāraa'rē.	229. He is grazing cattle on the top of the hill.
Ã darashk' shōrā ẽ̃ nariānē ch'ak'ā mahi'ī-ē.	Ã dirashk' ch'ōrā naryānē sarā nashi'ī-ē.	Ã ẽ̃ drishka shōrā naryāna sarā nishta.	230. He is sitting on a horse under that tree.
Ãhī brāē wasī gōhār-azh burz-ē.	Ãhī brāē ãhī gwāhar-ash darazh-ē.	Ãhī brāē ãhī g'uāra-ch dra-ē.	231. His brother is taller than his sister.
Ãhī bahā dō-nēm rupā-ē .	Hamẽ̃ bahā dō-nīm rūpiya ast'ē.	Ãhī bahā aḍhāi rūpyā astē	232. The price of that is two rupees and a half.
Mā̃ hamẽ̃ k'nāẽ̃ lōrā mai' p'iē nindī	Mai p'iē ma hamẽ̃ k'iān lōrā nahi'ī-ē.	Mai' p'ie ẽ̃ k'iāsē lōr vichā ṭikra'rē.	233. My father lives in that small house.
Ē rupiā ãhnār dai .	Ī rūpya ãhiyār dē . .	Aē rūpyā ãhiā-rā dai .	234. Give this rupee to him.
Hamẽ̃ rupiā ãhi-ash gir .	Ã rūpiya ash ãhiyā gir .	Ã rūpyẽ̃ ãhiā-ch gir . .	235. Take those rupees from him.
Ãhnār jawānīyā jan, ō rēzā-gō band.	Ãhiyār jawānīyā jan wa gō rēzā band.	Ãhiā-rā juānīXā jan, ai nāpiā gō bandī.	236. Beat him well and bind him with ropes.
Ash k'ūhā ātā k'ash .	Ch'āā-ash ātā k'ash . .	Ch'āsā-ch ātā k'ash . .	237. Draw water from the well.
Mai' dōmā p'iyāēa'rīyā barō	Mai dōmā jua . . .	Mai' aggā g'um^a . .	238. Walk before me.
T'ai' dimā k'āī bach' p'ōā-a'rē?	Hamẽ̃ ch'ōrō k'ai'rē, ki t'ai p'ōā man-ā'rē?	K'ai' ch'ōrō t'ai p'ōā mana'rē?	239. Whose boy comes behind you?
T'an ẽ̃ ash k'āiā gipta? .	Ã ash k'aiā gipta? . .	Ã t'an k'ayā-ch gipta? .	240. From whom did you buy that?
Ash-halk bakk'ālē . .	Ash halk' bak'āāā . .	Mēa'rē ya hatwālāā-ch .	241. From a shopkeeper of the village.

DĒHWĀRĪ.

In order to round off the account of the Eranian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dēhwārī. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray's Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words :—

'The Dēhwār are a peaceful, law-abiding people, simple and unaffected in manners, homely, thrifty husbandmen. The bulk of them are settled in Sarāwān, where they are divided between Kalāt and the Mastung valley into two main communities, each under an *arbāb* or leader of its own; of recent years a small colony has gone over into the Quetta District. How they first came to settle down in Sarāwān, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhūī rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāt battlements, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is supposed to rest with the Dōdaki, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrant—whoever he may have been, for the story is told indifferently of a Moghal and of Sēwa, the Hindu. Crushed by his oppressions, they at last hit upon a method of putting him out of the way and at the same time of keeping to their oath. They baked a number of *ḍōḍī* or loaves, with a thin layer of dough round largish stones, and with these they pelted him to death. The name Dēhwār itself seems clearly a descriptive appellation,—a mere variation of Dēhkān, common enough in Central Asia—people who live in *dēh* or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dēhwār are a very heterogeneous community. All the main peoples of Baluchistan seem to have been laid under tribute to swell their numbers. There are some, like the Zhargēl and the Yūsufzai, who claim to be Pathāns, others, like the Hōtizai, who claim to be Balōch; and others, again, like the Saulai, who claim to be Brāhūī. And in addition there are many who claim to have come from Persia, Arabia or Afghānistān. But the nucleus is supposed to be Tājik, chiefly, I fancy, because of their name and their Persian language. Unfortunately the word Tājik is often brought in when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dēhwār are to-day a very homogeneous community, homogeneous in every way—looks, manners, language, occupation and all.'

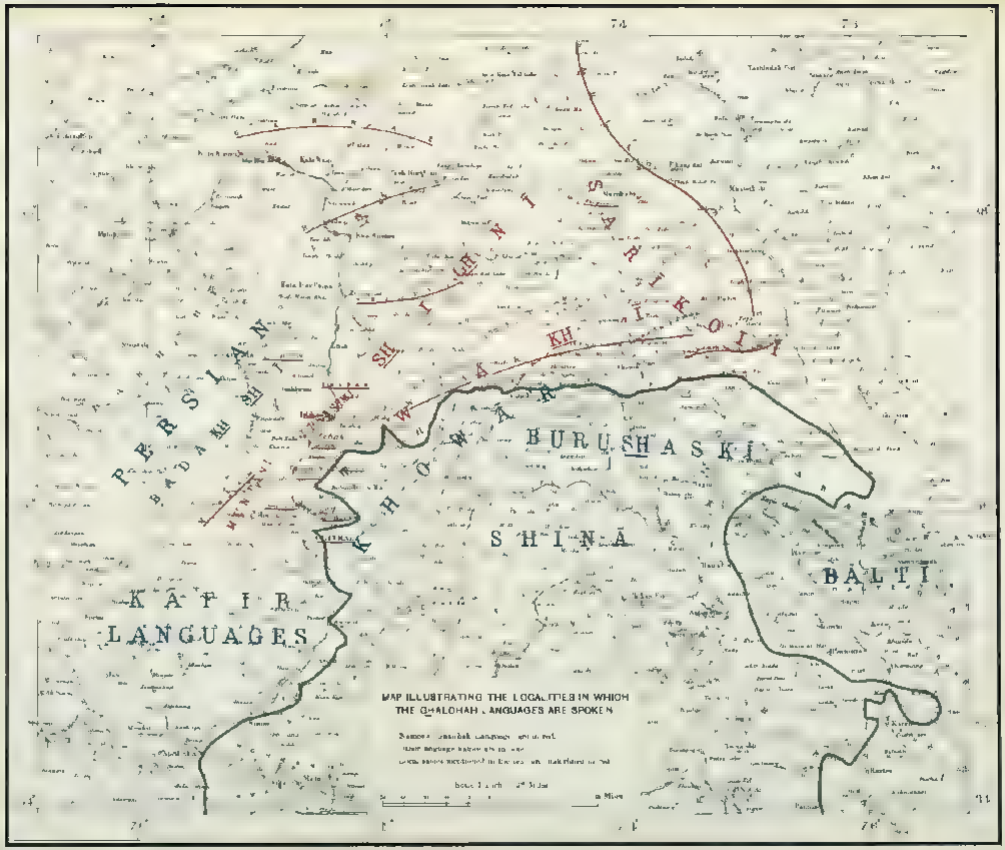
Regarding their language he says (§ 221) :—

'Though Dēhwārī really seems a genuine case of a debased dialect of modern Persian, the mere fact that the lonely Dēhwār settlement in the Brāhūī country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dēhwārī of Mastung—for even Dēhwārī can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note *giftan*, Persian *girifṭan*, to seize; *shishtan*, P. *nishastan*, to sit; *var khēstan*, P *bar-khāstan*, to stand up; *andākhtan*, P. *andākhtan*, to throw; *shū*, P. *shauhar*, husband; *emsāl*, P. *imsāl*, this year; *emrōz*, P. *imrōz*, to-day; *īsā*, P. *īn sāat*, this moment; *ismā*, P. *īn zamān*, this time. Here are some of the more general features: a preference for the *majhūl* sounds (*bēnī*, P. *bīnī*, nose; *-ē*, P. *-i*, the indefinite article; *mē-*, P. *mī-*, the verbal affix; *ārōs*, P. *'arūs*, bride; *to*, P. *tu*, thou); a tendency to change an *a*-sound to *u* (*-um*, P. *-am*, I am; *-um*, P. *-am*, my; *hum*, P. *ham*, also); the avoidance of an ancient or modern *b*—especially medially or finally—in favour of *v* or a diphthong (*āv*, P *āb*, water; *shau*, P. *shab*, evening; *tausān*, P. *tābistān*, summer; *vā*, P *bā*, on); the clipping of final consonants (*ma*, P. *man*, I; *ī*, P. *īn*, this; *khō*, P. *khud*, self; *kudā*, P. *kudām*, which? *du*, P. *dar*, in; *ē*, P *ast*, is, -am, P. -*and*, are; *āya*, P. *āyad*, comes; *ko*, P. *kun*, do; *sā*, P. *sād*, quickly); a tendency to vowel-shortening (*kah*, P. *kāh*, grass; *-ra*, P. *-rā*, the dative-accusative suffix, often, by the by, cut down to *-a*: e.g., *gurga*, to the wolf). There is of course a fair sprinkling of loan-words, chiefly Brāhūī. In the choice of the words it borrows, Dēhwārī is anything but fastidious; even sounds foreign to Persian find a ready welcome: e.g., *ḍaggī*, cow; *ḍāng*, leg; *ṭōr*, well.

These illustrations have been taken from the Dēhwārī spoken in and round Mastung. At least two other dialects are ordinarily recognised, the Dēhwārī spoken by the Dēhwār of Kalāt, and that spoken by the Sayyids of Kirānī near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-

ence between the Dēhwārī of Mastung and the Dēhwārī of Pringābād, which is only six miles off, to supply the people of Mastang with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Pringābād jargon in a nut-shell, they will mimic it in the story: *sag ḳabā kard, gau ḍabo kard, tāle-um talangāv shud, pā-ēsh var-dāshtum, tah-i-khurchā kardum*, "the dog barked, the bullock shied, my aunt took a toss, so I hauled up her legs and put them in the saddle-bag," the chief point of the jest lying in the use of the weird words *ḍaba, talungāv, khurchā*. But their favourite jibe is at Pringābād hospitality. The story goes that a Brāhūī once put up in a Dēhwār's house in Pringābād. "Get half a dozen *gaṭōr* ready," cried the host, "and let's give him a feast!" Now as *gaṭōr* means a lamb in Brāhūī, the Brāhūī remarked deprecatingly that *one* would be quite enough for him. But *gaṭōr* means something very different in the Pringābād jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And *Pringāvātuā gaṭōr* has passed into a proverb.'

In 1911 the number of speakers of this form of Persian was 7,579.


PERSIAN
BADAKHSHAN
SHIGHNI
WAKHI
KHOWAR
BURUSHASKI
SHINA
BALTI
KAFIR
LANGUAGES
MAP ILLUSTRATING THE LOCALITIES IN WHICH
THE GHALCHAH LANGUAGES ARE SPOKEN

THE GHALCHAH LANGUAGES.

Like Pashtō, with which they are closely connected, the Ghalchah languages belong to the Eastern group of the Eranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Eranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmīrs and to their east.

The following are the names of the Ghalchah languages, so far as information is at present available :—

1. Wakhī.
2. Shighnī.
3. Sarīkoli.
4. Zēbakī, Sanglīchī, or Ishkāshmī.
5. Munjānī.
6. Yūdghā.
7. Yaghnōbī.

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhī is the language of Wakhān, and is also spoken near Zēbak. Shighnī is spoken in Shighnān and Rōshān, and also in Gharan, a small district on the right bank of the Oxus, and in Zābak. It is locally known as Khugnī or Khugnān. Sarīkolī is spoken in the Taghdumbāsh Pāmīr, and to the east, in the country of Sarikol.[1] It is a dialect of Shighnī, and is the most eastern of all the Ghalchah forms of speech. Ishkāshmī, Zēbakī, and Sanglīchī are all closely connected dialects of one language spoken round Ishkāshm and to its south.

Further to the west, approached from Chitrāl by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhan, Munjānī is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yūdghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Ludkoh (properly Leoṭkuh) Valley leading from that pass to Chitral. Regarding the speakers, Biddulph says :[2]—

'They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjan seven generations ago [this was published in 1880], in consequence of an invasion of that district by the ruler of Badakkshan in which the Meer of Munjan was slain. They number about a thousand families, and like the Munjanis, belong to the Maulai sect. In Ludkho, they call themselves Yidghāh, and give the name of Yidkho to the whole valley with all the branches from the Hindoo Koosh to the Chitral River.'

The correct spelling of their name is probably Yūdghā, and the valley in which they dwell is named by the Chitrālis 'Leoṭkuh,' commonly spelt Ludkho or Ludkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnōbī little is known. Ujfalvy (*Le Kohistan*, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmīrs, and separated from them by the hill

[1] The language is called 'Sarīkolī,' not 'Sariqōlī,' as the word is usually spelt.
[2] *Tribes of the Hindoo Koosh*, p. 84.

states subordinate to Bokhara. Yaghnōbī does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the Ghalchah group, and prefer to class it with Ossetic.

It will have been seen that the members of this group of languages are mainly spoken in the Pāmīr country, about the head waters of the Oxus, and are bounded on the west by Badakhshān. Not improbably, the Badakhshīs also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the Ghalchah languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the Swat Kōhistān (Vol. VIII, Pt. ii, pp. 507ff.). Such evidence as we have ascribes a Tājik (*i.e.* an Eranian) origin to the speakers.

The meaning of the name Ghalchah is uncertain. The most probable conjecture associates it with the Pāmīr word *ghar*, a mountain.

AUTHORITIES.—On the Ghalchah languages generally.

SHAW, R. B.,—*On the Ghalchah Languages. Journal* of the Asiatic Society of Bengal, Vol. xlv, 1876, Pt. I, pp. 139 and ff. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.

BIDDULPH, Col. J.,—*Tribes of the Hindoo Koosh.* Calcutta, 1880. Chapter XIV, pp. 154 and ff. contain some general remarks on the subject.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte,* Vienna, *Sitzungsberichte* der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften, Vol. xcvi, 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare *Revue critique internationale,* 1882, pp. 88 and ff.

VAN DEN GHEYN, J., S.J.,—*Les Dialectes du Pamir d'après les plus récents travaux. Bulletin* de l'Athénée oriental, 1881, p. 217.

VAN DEN GHEYN, J., S.J.,—*Les Tribus de l'Hindou-Kousch. Ethnographie et Linguistique.* Museon, T. i, 1882, pp. 350 and ff.

JACKSON, A. V. W.,—*Pamir Dialects,* in *Johnson's Universal Encyclopædia.*

CAPUS, G.,—*Le toit du Monde (Pamir),* Paris, 1889.

GEIGER, W.,—*Grundriss der iranischen Philologie. Kleinere Dialekte und Dialektgruppen. I. Die Pāmīr Dialekte.* In Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898.

We shall now proceed to deal with each of the Ghalchah languages separately. Yaghnōbī lies altogether beyond the limits of the present Survey. All the information given about Zēbakī, Sanglīchī, Ishkāshmī, and Munjānī, and most of that about Yūdghā is entirely new. For Wakhī, Shighnī, and Sarīkolī, I have given the merest sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.

WAKHĪ.

Wakhī is the language spoken in Wakhān, a country lying between the Hindū Kush and the southern branch of the Oxus. It is also spoken in the country near Zēbak.

AUTHORITIES—

BURNES, SIR A.,—*Travels in Bokhara; containing.....an Account of a Journey from India to Cabool, Tartary, and Persia.* Sec. ed., London, 1835. Vol. III contains a Vocabulary.

HAYWARD, G. W.,—Wakhī Vocabulary in *Journal* of the Royal Geographical Society. Vol. xli, 1871, pp. 29 and ff.

ABDUL RAHĪS,—*Dictionary of the Wakhani Language* (Wakhī-Persian-English). Simla, 1866.

BELLEW, H. W., *Report of a Mission to Yarkand in 1873, under Sir T. D. Forsyth.* Calcutta, 1876. Chapter 15 contains a Wākhi Vocabulary by H. W. B.

BIDDULPH, Col. J.,—The same chapter in the same *Report* contains a Wakhee Vocabulary by J. B.

SHAW, R. B.,—*On the Ghalchah Languages* (*Wakhi and Sarikoli*), *Journal* of the Asiatic Society of Bengal. Vol. xlv, Pt. I. (1876), p. 149. Contains a Wakhī Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte* der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xcvi, 1880, pp. 735 and ff.

CAPUS, G., *Vocabulaires de Langues pré-pamiriennes. Bulletins* de la Société d'Anthropologie de Paris. Vol. xii, 1889, pp. 203ff. On p. 206 there is a 'Vocabulaire Wakhi.'

GEIGER, W.,—*Grundriss der iranischen Philologie.* Vol. I, Pt. II, pp. 257ff. *Kleinere Dialekte und Dialektgruppen.* Strassburg, 1898.

The following sketch of Wakhī Grammar is condensed from that given in Mr. Shaw's article:—

I.—PRONUNCIATION.—The letter *ā* represents the Central Asian broad sound, resembling the *aw* in *pawn*. The letter *a* is pronounced as in the Italian *farà*. Unaccented *e* is pronounced as in *then*, and *o* as in *hot*. The letters *ē* and *ō* are pronounced as in German. The diphthong *ai* is pronounced as in *aiuraiddē*; *ei* as in *réveille*. The compound *th* represents the *th* in the English word *thing*. The compound *dh* represents the soft *th* of *the*. The rough German *ch*, as in *machen*, is represented by *kh*. The softer German sound (as in *ich*, by *ḫ*. There is another sound intermediate between these and *sh*; the tongue being placed considerably further back than in the case of the latter, and the aspiration consequently coming from the back of the palate instead of from the front. It seems to correspond to the Sanskrit cerebral *sh*. It will be represented by *ṣh*.

II.—NOUNS.

(*a*) Gender—

There is no distinction of gender.

(*b*) Number—

The Plural is formed by adding *ishē* for the nominative, and *av* for the oblique cases.

(*c*) Declension—

	Sing.	Plur.
Nom.	*khūn*, the house	*khūn-ishē*
Gen.	*khūn*, of the house	*khūnav*
Dat.	*khūn-ar*, to the house	*khūnav-ar*
Acc.	*khūn* or *khūn-a*, the house	*khūnav*
Loc. 1	*da-khūn*, at *or* in the house	*da-khūnav*
„ 2	*sak-khūn*, or the house	*sak-khūnav*
Instr.	*da-khūn-an*, by *or* with the house	*da-khūnavan*
Abl.	*ṭta-khūn-an*, from the house	*ṭta-khūnavan*

The noun in the genitive is merely placed before the governing noun, without any sign; e.g. *khūn bār*, the door of the house.

The signs of the Dat. and Acc. (*ar* and *a*) sometimes precede instead of following; as *ar-bāzār*, to the market.

The word *i*, one, is used as an Indefinite Article.

(*d*) The Adjective is uninflected, and precedes the substantive.

III.—PRONOUNS.

1st Pers.

	Sing.	Plur.
Nom.	*wuz*	*sak, sak-ishē*
Gen.	*khē, khēi*	*spā*
Dat.	*mar*	*sak-ar*
Acc.	*mazh, a-mazh*	*sak, sak-a*
Loc. 1 & 2	—*mazh*	—*sak*
Instr. / Abl.	—*mazh-an*	—*sak-an*

2nd Pers.

	Sing.	Plur.
Nom.	*tu*	*shāishē*
Gen.	*ti*	*sav*
Dat.	*tar*	*sav-ar*
Acc.	*tao, a-tao*	*sav, sav-a*
Loc. 1 & 2	—*tao*	—*sav*
Instr. / Abl.	—*tao-an*	—*sav-an*

Separable Pronominal Terminations—

	Sing.	Plur.
1.	*an* or *in*	*an* or *in*
2.	*at* or *it*	*av* or *iv*
3.	——	*ав* or *iv*

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

3rd Pers. he *or* that—

	Sing.	Plur.
Nom.	*yao*	*yaishē*
Gen.	*yoo*	*yav*
Dat.	*yao-ar, yaor, yār*	*yavar, yaishē-ar*
Acc.	*yao, a-yao*	*yāv*
Loc. 1	*da-yao*	—*yāv*
„ 2	*sikao*	—*yāv*
Instr. / Abl.	*sāran*, —*yā'n*	—*yāv-an*, —*yā'n*

Reflexive Pronoun—

	Sing. and Plur.
Nom.	*khat*, he himself, she herself, etc.
Gen.	*khu*, of himself, etc.; his, her, *or* its own
Dat.	*khot-ar*, to himself
Acc.	*khat*, himself
Loc.	—*khot*
Instr. / Abl.	—*khat-an*

Genitive Absolute—

khūn-an ṭ'chor-kh, a wheel of wine.
yao-an s'mānna, a talking-bird of his.

Adjectival Pronouns—

Singular and Plural.

Nom.	*yem*,	this *or* his	*yā*, that
Gen.	*yem*,	of this *or* his	*yā*, of that
Dat.	*ārem, ārem* or *trem*, or *yem* — *ar*	to this *or* his	*ārā* or *yā*—*ar*, to that
Acc.	*yem*, this *or* his		*yā*, that
Loc. 1	*dam* or *tam*, at *or* in this or his.		*dā*, at *or* in that
Loc. 2	*sakam*, on this *or* his		*sakao*, on that
Instr. / Abl.	*ṭṭamān* or *sanan*, from this, or *sam* — *an*, from his		*ṭṭanan* or *sanan*, from that (*ṭṭayan*).

Emphatic.
ha-yem, this very.
ha-ya, that very

Other Pronouns, such as *ghin*, what? *hoē*, who? *ṭṭanu*, some; *tman*, one another, are declined like substantives.

IV. VERBS.—Every verb has four bases, *viz.* the Infinitive base; the Present base; the Past base, and the Perfect base. From these are derived all other forms. Thus, from *chilg-àk*, to desire.

From the *Infinitive* base, *chilg-àk*, are formed
(1) The Verbal Noun, *chilg-àk*, the desiring to desire.
(2) The Present-Future Noun of Agency, *chilgàk-kuzg*, one who desires, or will desire.
(3) The Future Part. Passive, *chilgàk-asok*, who is to be desired
(4) The Imperfect Tense, *chilgàkar-tu*, he was desiring.

Present base, *chàlg*,
(1) The Present-Future Indicative, *chàlg-ā*, he desires, or will desire.
(2) The Present-Future Conditional, *chàlgā-ā*, (if) he desire.
(3) The Imperative, *chàlg*, desire thou.

Past base, *chàld*,
The Past tense, *chàld-ōi*, he desired.

Perfect base, *chilgetk*.
(1) The Perfect Participle, *chilgetk-ūng*, which has desired, or has been desired.
(2) The Perfect tense, *chilgetk*, he has desired.
(3) The Pluperfect tense, *chilgettiw*, he had desired.
(4) The Past Conditional, *chilgetk-hūmūt*, if he had desired.

Terminations of Present tense—

	1	2	3	
Sing.	*am*	*i* or—	*ā*	These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used
Plur.	*an*	*it*	*an*	

The **Auxiliary verb** is irregular. It is conjugated as follows:—

Infinitive *hūmū-n*, to be, Perf. base, *ituwelk*.

Pres.	Sing.	*tei-am*	Past.	*tu-am*	Pres. Cond.	*hūmi-am*	The
		tei-at		*tu-at*		*hūmū-i*	rest
		tei		*tu*		*hūmū-t*	is
	Plur.	*tei-an*		*tu-an*		*hūmi-an*	regular.
		tei-av		*tu-av*		*hūmū-it*	
		tei-av		*tu-av*		*hūmi-an*	

The Active Verb—

Note.—The Pronominal terminations *am*, *at*, etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, *chàld-am* or *am-chàldei*, I desired.

Bases—

(1) Infinitive Base, *chilgàk*, to desire; dat. *chilgak-ar*, and so on. (2) Present base, *chàlg*; (3) Past base, *chàld*; (4) Perfect base, *chilgetk* *Note.*—The Infinitive Base always ends in *àk* (or *g*) or in *an*, *in*, or *un*. An example of the latter is *kahūn*, dative *kahūn-ar*, to hear.

Pres. Fut. Noun of Agency. Adds *kūzg* to Infinitive Base. Thus, *chilgàk-kūzg*, one who desires, or is about to desire, *kahūn-kuzg*, a hearer

Fut. Past Part. Adds *asok* to Infinitive Base, *chilgàk-asok*, who is to be desired.

Perfect Participle Adds *ūng* to the Perfect Base. Thus, *chilgetk-ūng*, which has desired or has been desired.

Tenses formed from the Present Base—

Present-Future, I desire or shall desire.

Sing.	Plur.
1. *chàlg-am*	*chàlg-an*
2. *chàlg-i*, or *chalg*	*chàlg-it*
3 *chàlg-ā*	*chàlg-an*

Present-Future Conditional, (if) I desire.

Sing.	Plur.
1. *chàlg-am*	*chàlg-an-ā*
2. *chàlg-i*	*chàlg-it-ā*
3. *chàl(g)-ā-ā*	*chàlg-an-ā*

Imperative.

Desire thou,
2nd person,
Sing. *chàlg*
Plur. *chàlg-it*

Tense formed from the Past Base—

Past, he desired, 3rd sing. *chàld-ōi*, he desired. The other persons are formed by prefixing the Separable Pronominal Terminations, *e.g.* *am chàld-ōi*, I desired, or by suffixing them after eliding *ōi*. Thus, *chàld-am*, I desired. When prefixed, they may be in any previous part of the sentence.

Tense formed from the Infinitive Base—

Imperfect, 3rd sing., formed by adding *tu*, was, to the dative of the Infinitive. Thus, *chilgàkar-tu*, he was (to the) desiring. Other persons formed by inserting Separable Pronominal Terminations before *tu*. Thus, *chilgàk-ar-am-tu*, I was desiring.

Tenses formed from the Perfect Base—

Perfect, *chilgetk*, he has desired. Other persons suffix or prefix the Separable Pronominal Terminations. Thus, *chilgetk-am*, I have desired.

Pluperfect Rejects last letter of the Perf. Base (unless it is *g*) and adds *tiw* (or *tuw*). Thus, *chilgettiw*, he had desired; *kaheng*, heard, *kahengtiw*, he had heard. Separable Pronominal Terminations as in Perfect. Thus, *chilgettiw-am*, I had desired.

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *ma* to all other tenses.

Past Conditional.—Formed by adding the Present Conditional of the auxiliary verb to the Perfect Base. Thus, *chilgetk hūmūm*, if I had desired.

The **Interrogative** is formed by affixing *ā* to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, *na dzik-ā*, dost thou recognize?

There is no **Relative Pronoun** in this language. The verbal Participles are used instead. Thus, *varok wazéin-kuzg khalg*, the to-morrow about-to-come person; the person who will come to-morrow.

The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long *ā* and *ī* are often shortened, as in *hat*, eight, *bist*, twenty, while, on the other hand, Shaw's *khun*, a house, is represented by *khun*. We often have *e* for Shaw's *a* and *ō*. Thus, Shaw's *vadhak*, a path, is *wedhek* in Sentence 224, and Shaw's *pōtr*, a son, is *pōtr* in the Parable, but *petr* in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms:—

NOUNS.—

The sign of the plural is often omitted.

Dative Singular,—We have, *tat-r*, *tat-rek*, or *tat-reki*, to a father; *jāe-r*, to a place: *naukar-er*, to the servants: *khūn-er*, to the house.

Locative Singular,—*d-ī*, with one; *ha-da-wakht*, at that very time.

Instrumental Singular, *di-khu-yār-en*, with own friends; *de-kanchaniy-en*, with prostitutes; *de-mazh-en*, with me. Also *dā-en*, of a man.

Ablative Singular,—*tsa-potr-wen*, from the sons; *tsem-māl-en*, from this property; *tsem safk-en*, from these leavings; *tse-dīr-en*, from a distance; *tsem-en*, from this, from now. In the case of *daulat-en*, from wealth, the preposition *tsa* has been omitted.

PRONOUNS.—

First Person,—We have *wuz*, *am*, I; *mazh*, me; *zhe*, my; *zhun*, mine; *ma-r*, to me, also *mā-rek*; *de-mazhen*, with me; *sahk-er*, to us.

Second Person,—*tu*, thou; *tī*, thy; *tin*, thine; *tī-prut*, before thee; also *ta-r* or *tā-rek*, to thee.

Third Person,—Base *yao*,—*yao*, *ha-yau*, he; *yau*, his; *ya-r*, to him; *ha-yawe*, him; *yāw-ishī*, they.

Base *yem*,—*yem*, this; *ha-rem*, *ter*, *tram*, *tam*, to or for his; *yem-ar*, to him; *derem*, to this, here; *tsem-en*, from this, from these.

Base *yū*,—*ha-ya*, he, that; *ha-dra*, there; *ha-da*, in that; *ha-tsan-en*, from that; *dab milong*, them among, among them.

Reflexive Pronoun,—*khu*, own; *ter-khu*, to his own: *di-khu-yār-en*, with my own friends.

Indefinite Pronoun,—*kūi*, anyone.

VERBS.—

Auxiliary, *tei* or *tō*, thou art, he is, or they are; *tu*, was.

Present-Future,—The first person singular ends in *am* or *em*. Thus, *setk-am*, I will satisfy; *gīzam*, I will arise: *meriem*, I die; *recham*, I will go; *khānam*, I will say; *yāwam*, I will eat; *tsārem*, I will make.

3rd person singular, *rig-at*, falleth.

1st person plural, *yāw-az*, we will eat; *tsār-en*, we will do.

The syllable *sha* is often prefixed to the present, as in *sak sha-dīnen*, we strike; *sāight sha-dīt*, you strike; *wuz sha-dīmam*, I am striking; *tu sha-rech*, thou goest; *yā sha-resht*, he goes.

The form *nast*, I am not, is probably a corruption of the Persian, *nēstam*. If it is an independent form, it is not noticed by Shaw.

Imperative. Singular,—*rand*, give; *putrum*, keep (me); *dīgid*, look: Plural,—*wuzum-et*, bring; *pemṯuv*, put on; *dīt*, put on. The last two are irregular.

Past. 1st person singular,—*am kertei*, I did; *am gokhtai*, I did; the syllable *am* is sometimes omitted; and when it follows *u*, it becomes *um*, as in *wuz-um*.

2nd person singular,—*rattai*, thou gavest. Here *at* is omitted.

3rd person singular,—*khattai*, he said; *ghorttai*, he collected; *regdai*, he went; *kertai*, he did; *nōstai*, he lost; *witai*, it became; *rēmatai*, he sent; *rattai*, he gave; *ittai*, he ate; *gezdai*, he rose; *dīgiddat*, he saw; *wezdai*, he came; *tsettai*, he burnt; *gefstai*, he ran; *goitai*, he was found (by-me); *perstai*, he enquired; *nieshtai*, he came out; *shenjdai*, he entreated.

Perfect,—*am witk*, I have become; *tūwetk*, they were.

MISCELLANEOUS FORMS:—

Infinitive,—*wezaen*, coming; *rechin*, to go.

Present Infinitive,—*go*, making.

Past Infinitive, or Conjunctive Participle,—*kert*, having done; *wudurt*, having embraced; *perwet*, having reached.

Past Participle Passive,—*qti*, joined; *mertk*, dead; *neshitk*, lost.

Gerunds,—*pūi-en*, for grazing; *pōtrīgher*, for being a son.

[No. I.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

WAKHĪ.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī dā-en bū pōtr tūwetk. Tsa-pōtr-wen ziqlai khu tatr khattai,
One man's two sons were. From-the-sons-from younger own father-to said,
'eh tat, tsem khu māl-en zhu bakhsh ki mar rigat mar rand.'
'O father, this own property-from my share that to-me falleth to-me give.'
Hayau khu daulati dab milong bakhsh kert; ī tsum ruvār tsibasen ziqlai pōtr
He own wealth them among divide did; a few days after younger son
khu mal ghorttai dīr jāer regdai, hadra bad-mastigi kertai, khu māli
own property collected distant place-to went, there debauchery did, own property
nōstai. Hada mulk nauqān witai, haya shilekh witai. Haya regdai dī
lost. In-that country famine became, he in-want became. He went with-one
quwating watandār dāen qti witai. Haya dāi hayawe ter-khu wundr khug
wealthy native man-to joined became. That man him to-his-own fields-to swine
pūien rēmatai. Haya kash armān tu ki, 'wuz tsem khug safk-en
grazing-for sent. That young-man's longing was that, 'I these swine's leavings-from
khat setkam.' Kūi yar na rattai. Yan khabar witai de khu
myself should-satisfy.' Anyone him-to not gave. Then to-senses came with own
jānnani khattai, 'Tsum khalk zhu tat daulaten khech ittai besh
self said, 'How-many slaves my father's wealth-from food ate spare
witai, wuz zirichdim meriem. Wuz gizam khu tat shikh recham, qsa
became, I from-hunger am-dying. I will-rise own father near will-go, words
khānam, "eh tat, Khudai prut tī prut shirminda am-witk, wuz tī
I-will-say, "O father, God before thee before ashamed I-have-become, I thy
pōtrīgher layiq nast; tu mazh ī mazdur rang go putrum."' Gezdai
son-being fit am-not; you me one hired-servant like making keep."' He-rose
khu tat shikh regdai; tat tse-dīren dīgiddai ki wezdai;
own father near went; father from-distance saw that he-came;
pezuv tsettai, gefstai, ter-khu pōtr girdani wudurt, bai kertai. Pōtr khu
(his)-heart burnt, ran, to-his-own son's neck embraced, kiss did. Son own
tatr khattai, 'eh tat, Khudai prut tī prut shirminda am witk.
father-to said, 'O father, God before thee before ashamed I-have become.
Wuz tsem-en-tretna tī pōtr layiq em-nast.' Tat khu naukarer
I this-from-after thy son fit I-am-not.' Father own servants-to
khattai, 'baf bet wuzumet, yemar pemtsuv, ī pūingesht harem yangel dīt,
said, 'good clothes bring, him-to put-on, one ring his finger put-on,

kaush yem-ar pemtsuv, khech yawan-et khushwakhti tsāren, gyoki yem zhu
shoes him-to put-on, food we-will-eat-and merriment we-will-make, as-if this my
pōtr mer-tieu, zinda witai; neshit-tieu, wōzem gottai.' Yāwisht khushwakhtig
son had-died, alive became; had-become-lost, again I-found.' They merriment
kertai.
made.

Yau lup pōtr ha-da-wakht ter-khu wundr tu. Hatsānen sek wezaen
His elder son at-that-time in-his-own fields was. From-there near coming
khu khāner shīkh baid-et raqāsig tram-ghīsh perwet, i naukarr qīvi kert,
own house-to near singing-and dancing to-his ears fell, one servant call having-done,
pōrstai, 'chīz baid-et raqāsīg?' Yau khattai ki, 'tī wrut wezdai,
enquired, 'what singing-and dancing?' He said that, 'thy brother hath-come,
tī tat tam destan tāza wezdai, choshti rattai.' Lup pōtr khafa witai,
thy father for-his sake well came, feast gave.' Elder son annoyed became,
terdesti zāqi rechin na kert, tat ter bar nieshtai; hayawi shenjdai.
inside wish to-go not having-made, father there outside emerged; him entreated.
Hayau khu tat-rekī khattai, 'derem dīgid, hetum sāl khizmat am tā-rek
He own father-to said, 'here look, so-many years service I to-thee
kertai, tsoghdum tī hukm digar na gokhtai; tum khizmat tā-rek
have-done, any-time-I thy orders otherwise not have-done; so-much service to-thee
kertai, ī chig mâ-rek tsoghut na rattai di-khu-yāren qtī
(I)-did, one kid to-me any-time not (thou)-gavest with-own-friends together
yāwam khushwakhtig tsārem. Tsoghder yem tī pōtr ki wezdai, koī
I-would-eat merriment I-would-make. When this thy son that came, who
kī tī daulati de-kanchaniyen ki nōstai, tu tem destānet choshtet
that thy wealth with-prostitutes that lost, thou for-his sake feast
rattai.' Tat yar khattai, 'eh pōtr, tu mudām de-mazhen tē; zhun chīzkī
gave.' Father to-him said, 'O son, thou always with-me art; mine whatever
tē, tin tē; sahher khushwakhtig tsirak munasib tu, chīzer-kī tī wrut
is, thine is; to-us merriment doing becoming was, because-that thy brother
mer-tieu, zinda witai; neshit-tieu, wozem gottai.'
had-died, alive became; had-become-lost, again I-found.'

The following specimens of Wakhī dialect are taken from Mr. Shaw's Grammar already referred to. They have been revised by Khan Sahib Abdul Hakim Khan at Chitrāl, with the aid of a native of Wakhān.

TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHĪ.

1. Ī khalg tse Aflatūn-en pōrsteï, 'ki ghafch sâl da kishtī tu
One person from Plato (abl.) *asked, 'that many years in ship werest*
daryâ safar et kerteï da daryâ chiz 'ajaib et windeï?'
sea voyage (thou)[1] *didst in sea what wonder (thou) sawest?'*
Khatteï, ''ajab ha-yem tu ki tse daryâ-en yikah-in sihat
He-said, 'wonder this was that from sea (abl.) *(to)-shore* (abl.) *safe*
am ghatteï.'
(I) arrived.'

2. Ī diwâna da ī bâi darwâza regdeï ī chizi châldeï. Tse
A beggar to a rich-man's door went one thing asked-for. From
khūn dōst-en jawàb wezdeï ki kōnd da khūn nast. Diwâna
house inside (abl.) *answer came that woman in house is-not. Beggar*
khatteï, 'chuṭ khōch am chilgattieu, kōnd am na-chilgattieu ki
said, 'piece bread (I) had-asked-for, woman (I) had-not-asked-for that
azi jawàb am gottei.'
such answer (I) have-got.'

3. Ī hakīm har-waqt da qabristàn rachinar-tu khū
A doctor whenever to graveyard going-to-(he-)was(used-to-go) his
rēimal da khū sar da khū rūi zuwainar-tu; khalgisht pōrsteï
scarf to his head to his face used-to-wrap; people (pl.) *asked*
ki, 'yāo sabab chiz-kō?' Khatteï, 'yem qabristàn khalgiv-an khajil
that, 'its reason what?' He-said, 'this graveyard people-from ashamed
wâtsam yao-jinib ki tse-zhū dàru-an mert-ki.'
I-became because that from-my medicine they-have-died.'

4. Ī ruwar ī mīr khū pōtr mushen da shikàr regdeï. Hawâ
One day a king's own son with to hunting went. Air
shūndr witteï. Mīr da khū pōtr-en khū chekmani da ī shtik-khak-kūzg
hot became. King with his son his cloak to one jest-maker's
dam lekartei. Mīr kandei khattei, 'Eh shtik-khak-küzg da tao ī
back put. King smiled said, 'Oh jester to thee one
khur vūr ep-hūmūt.' Khattei, 'Balki bū khur vūr.'
donkey's load there-is.' He-said, 'Yea two donkeys' load.'

[1] The English of the separated pronominal terminations is put in brackets.

NUMERALS.

iv (*or* ī)	būi	trūi	tsebūr	panz	shad	hūb	hat	nau	dhas	dhas-iv
one	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*	*eleven*
dhas-būi	dhas-trūi	dhas-tsebūr	dhas-panz	dhas-shad	dhas-hūb	dhas-hat				
twelve	*thirteen*	*fourteen*	*fifteen*	*sixteen*	*seventeen*	*eighteen*				
dhas-nau	bist	bist-a-dhas	bū-wist	bū-wist-a-dhas	trū-wist	trū-wist-a-dhas				
nineteen	*twenty*	*thirty*	*forty*	*fifty*	*sixty*	*seventy*				
tsebūr-wist	tsebūr-wist-a-dhas	panz-wist	hazār	chuṭ *or* chuṭi.						
eighty	*ninety*	*hundred*	*a thousand*	*a half.*						

Mr. Shaw gives the numerals as follows. They differ somewhat from the above, *viz.* :—

iv *or* ī	būi *or* bū	trūi	tsabūr	pânz	shâdh	hūh	hât	nau	dhas
one	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*
dhas-īv	wīst	sī	chil	panjâ	altmish (*Turkī*)	sad	hazùr		
eleven	*twenty*	*thirty*	*forty*	*fifty*	*sixty*	*a hundred*	*a thousand*		
chōt *or* chōti.									
a half.									

SHIGHNĪ.

This language is spoken in Shighnān and Rōshān, north of Wakhān. They lie in the valley of the Oxus (Murghāb) just south of the country of Darwāz in Bokhara, and between that river and the Panjah. It is also spoken in Gharan, a small district on the right bank of the Oxus, and near Zēbak. It is locally known as Khugnī or Khugnān.

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The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighnī-speaking man. As in the case of Wakhī, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that *o* and *u*, and *a* and *e* and *i* are frequently interchanged.

Salemann has pointed out (see Geiger, p. 313) that Shighnī distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, *puck,* a son, *pich,* a daughter, *rē-wusht,* he flew; *rē-washt,* she flew; *wud,* he was; *wad,* she was. Many others will be found in Geiger, *loc. laud.*

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighnī.

SKELETON SHIGHNĪ GRAMMAR.

I.—PRONUNCIATION,—as in Wakhī. There is an additional sound, represented by *sk̲h*, which is that of the German *ch* in 'ich' sibilated so as almost to resemble an English *sh*.

II.—NOUNS—

Sing.

Nom. *chīd*, a house.
Gen. *chīd*, of a house.
Dat. *chīd-ar* or *-ard*, *ar chīd* or *tar chīd*, to a house.
Acc. *chīd* or *chīd-er*, a house.
Loc. *chīd-te*, on or to a house.
chīd-andē, in a house.
Abl. *ar chīd*, from a house.

The genitive absolute is *chīd-and*, a house's.
The Nom. Pl. is *chīd-ēn* to which the post- and pre-positions are added as above.
According to Salemann, adjectives and participles distinguish gender. See Geiger, p. 313.

Separable Pronominal Suffixes.

Sing.	Plur.
1. *am* or *um*	*am.*
2. *at*	*et.*
3. *i*, *e*	*en.*

These are, as in Wakhī, used with the Past tenses of verbs. They can be placed either immediately after the verb, or in other parts of the sentence, in addition to the ordinary personal pronouns.

IV.—VERBS—

A.—Auxiliary and Verb Substantive.

Vid-ao, to be. Pres. base, *vē*; Past base, *vod*, Perf. base, *vudh̲*; Pres.-Fut., I am or may be.

Sing.	Plur.
1. *vī-m*	*vī-am.*
2. *vī-ch*	*vō-it.*
3. *vō-id*	*vō-en.*
or	
1. *yast* (*am*)	*yast* (*am*).
2. *yast* (*at*)	*yast* (*et*).
3. *yast* (*e*)	*yast* (*en*).

Past, I was, *vod* (*am*), etc., *Perf.*, I have been, *vudh̲-j* (*am*), etc., *Plup.*, I had been, *vudh̲-j-at* (*am*).

III.—PRONOUNCS—

1st Person—

	Sing.	Plur.
Nom.	*wuz*	*mdzk̲.*
Gen.	*muz*	*mdzk̲.*
Dat.	*muzē*	*mdzk̲ārd.*
Acc.	*muz*	*mdzk̲.*
Gen. Abs.	*muzē*	*muzk̲-end.*

2nd Person—

Nom.	*to*	*tamā.*
Gen.	*to*	*tamā.*
Dat.	*tuzē*	*tamārd.*
Acc.	*to*	*tamēs*
Gen. Abs.	*tuzē*	*tamand.*

3rd Person— He, she, that.

	Sing.		Plur.
	Masc.	Fem.	Masc. and Fem.
Nom.	*yu*, *yud*	*ya*	*ādh̲* or *dādh̲*
Gen.	*wī*, *wum*	*wazu*	*wēf* or *wov.*
Dat.	*wurē* (*wum-ārd*)	*wazu-ārd*	*wēfārd.*
Acc.	*wī*	*wam*, *yiwam*	*wēf.*
Gen. Abs.	*wurē*	—	*wēf-and.*

This.

	Sing.	Plur.
Nom.	*yum*, *yam*	*mādh̲.*
Gen.	*mī*, *dī*	*mef*, *def*
Dat.	*mūrē*	*mefārd.*
Acc.	*mī*, *dī*	*mef*, *def*

Other Pronouns—

k̲hu, self; *chīz*, what; *ka*, what? *t̲so*, whatever; *chī* or *chas*, who or what?
All declined regularly.

B.—Finite Verb—

sokh̲t-ao, to take.
Pres. base, *zēz.*
Past base, *zōk̲ht.*
Perfect base, *zok̲hij.*

Present-Future, I take or shall take—

Sing.	Plur.
1. *zēz-um*	*zēz-am.*
2. *zēz-i*	*zōz-et.*
3. *zēz-d*	*zēz-en.*

Past, I took.

Sing.	Plur.
1. *zōk̲ht* (*um*)	*zōk̲ht* (*am*).
2. *zōk̲ht* (*at*)	*zōk̲ht* (*et*).
3. *zōk̲ht* (*i* or *e*)	*zōk̲ht* (*en*).

Imperfect, I was taking. *zōk̲ht-ard* (*am*) *vod*, etc.

Perfect, I have taken. *zok̲hij* (*am*), etc.

Pluperfect, I had taken. *zok̲hij-at* (*am*), etc.

Conditional, I may take. *zēma.*
I may have taken. *zok̲hij vim*, etc.

Sat-ao, to go or become. Pres. base, *sāo*; Past base, *sat*; Perfect base, *sudh̲*.

Pres.-Fut., I go or become.

Sing.	Plur.
1. *sāo-um*	*sāo-am.*
2. *sāo-i*	*sāo-et.*
3. *sō-d* (for *sāo-d*)	*sāo-en.*

Past, I went or became, *sat* (*um*) or *sat* (*am*), etc.
Imperf., I was going or becoming, *sāo-ārd* (*am*) *vod*, etc.
Perf., I have gone or become, *sudh̲ j* (*am*), etc.
Plup., *sudh̲-at* (*am*), etc.
Conditional. I may go or I may become, *sāma*; I may have gone or become, *sudh̲ j vim.*

Ta is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive sense.

[No. 2.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī ādam-and duyōn pots wod. Az wev darūnan yu zolde pots
One man's two sons were. From them among that younger son
kho dād-ard e luvd, 'ē dād, az kho māl ma bāsh murd zād.'
own father-to he said, 'O father, from own property my share to-me give.'
Dād kho patsēnard kho mal bāsh-chūd. I chand mē-ithgah iko
Father own sons-to own property distributed. A few days-after that
zolde pots kho māl e jam-chūd, tar yeh dar mulk rawan-sut. Tar wi
younger son own property he collected, to a distant country started. To that
mulk fiript kho māl e bē-padari choh binēst-e. Wakhte
country he-arrived own property he (in)-debauchery having-done lost-he. When
i-chiz wind na-rēd, wi mulk-and magzunjgi sut; ika ādam
anything of-him not-remained, that country-of famine became; that man
shilak sut. Ika ādam sut ī daulat-dār qate hamra-sut. Iko
in-want became. That man went one wealthy-man with joined. That
ādam remād-i wi tar kho kasht-gah khūk pē-dao. Ik-wi
(wealthy) man ordered-he him to own fields swine to-keep. This
ghidand armān wod, 'de-khūk nīmkāra kho qīch ser kenum.'
young-man's longing was, 'from-swine's leavings own stomach full I-might-make.'
Iyāras ichiz wird e na zād. Tāmard ūfyār sut: khordas e
Any-one anything to-him he not gave. Then sensible became: to-self he
luvd, 'tsond mazdūren ma dād chīd-andā garda khūd az wev
said, 'how-many hired-servants my father house-in food eat of them
bēsh-zād; wuz az magzunjgi marum. Sam tar kho dād khez
spare-remains; I of hunger am-dying. I-will-go to own father before
gap-dādum, "ē dād tsa Khudai khēz, tsa to khēz, sharminda
I-will-say, "O father what God before, what thee before, ashamed
am-sut; wuz-um pots-unge turd lāyiq nist. Ma muzdūr jinā
I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like
khurd nigā-kun."' Anduid tar kho dād khēz rawan-sut. Az dār e
to-self keep."' (He)-got-up to own father before started. From distance he
yo-yat wi dad wi wint e. Wi zārd sod zhēkhta-zhēkht sut,
he-was-coming his father him saw he. His heart burnt running went,
dād kho pots mā-kard, anjuvd, bai-chūd. Pots kho dād-ard e luvd, 'ē
father own son embraced, caught, kissed. Son own father-to he said, 'O

dād, tsa Khudai khēz, tsa to khēz sharminda am-sut
father, what God before, what thee before ashamed I-have-become
az-meh-taruv-dum potsunge turd-um lāyiq nist.' Wi dād kho naukaren
henceforth son-to-be to-you-I fit am-not.' His father own servants
remād, 'lab-ba-shand pūkhāk wird penezēt, ī chilla wi angekhtar wēhdet,
ordered, 'very-good clothes to-him put-on, one ring his finger put-on,
kafsh wird penezet; garda kharam, tām khushwakhti kenam.
shoes to-him put-on; food we-may-eat, then merriment we-may-do.
Ma pots shichits mūv-jat, shich wā zinda sut; bēd-e-jat, wa-yam
My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I
wi wūd.' Fukasen khushwakhten sat.
him have-found.' All merry became.

Wi khe dīr pots tar kho zemtsēn wod. Az-am yat tar kho
His own elder son in own fields was. From-there came to own
chīd qarīb sut, āwāz-e sāz raq-ā-se tar wi ghūvzh yat. Kho naukar e
house near came, sound-of music dance to his ears came. Own servant he
qīvd; az wi pēkhst, 'tar-ēd chiz sāz-luvd-ao raq-ā-se-chīdao-i?' Yu
called; from him enquired, 'here what singing dancing (is)-it?' He
luvd e, 'to werā yatch; yu sihat yatch to dād khorāq e
said he, 'thy brother hath-come; he well hath-come thy father food he
zād-ech.' Yu khafa sut; tar chīd dēdao wird
hath-given.' He annoyed became; to house to-enter to-him
na-fart-e. Wi dād nakhtuid tar-waj, wi dilāsā-chūd. Yu kho
was-not-agreeable-he. His father emerged outside, him patted. He own
dād-ard jawāb e zād, 'to chis, me-tsond sāland turdum khizmat chūvj.
father-to answer he gave, 'thou see, how-many years to-thee service I-have-done.
Hach-as to hukm ar-zimād-um na-wēd, me-dond khizmatum turd
Any-time thy order on-the-ground I-did-not-throw, so-much service to-thee
chūd, tut ī guj murd na zād, kho rafīqe-yon qate khūvjatam,
I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,
khushwakhti am chūv-jat. Yam pots tund tsa yat archai-dideh to
merriment I would-have-made. This son thy that came who thy
chīzeh kanchani-yen qatīr binēst-e, tut wird garda zād.' Dād wird
things prostitutes with lost-he, thou to-him food gavest.' Father to-him
luvd-e, 'tut amisha mu qate yast, ar-chīz mund tsa-vet tund. Murdikam
said-he, 'thou always me with art, whatever mine there-be thine(-is). To-us
khushwakhti chīdao khob wod, ideon-jat to werād mūv-jat, shich wā
merriment to-do good was, because thy brother dead-was, now again
zinda sut; bēd-e-jat, shicham wā woh.'
alive became; lost-he-had-become, now again have-found.'

[No. 3.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

SHIGHNÎ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī ādam wod. Jīz e tizhd sut. Tar jingal shēr qate
One man was. Wood he bringing-for went. In jungle lion with
āshnā sut. Shēr wi remād e, 'mu kâl chēv.' Yu wi kâl e chēvd.
friend became. Lion him ordered he, 'my head scratch.' He his head he scratched.
Az shēr ghēv-wand būi nakh-tūid, yu adam bad-e-yad, shēr-ard e luvd, 'az
From lion mouth-from smell came-out, that man disliked-he-it, lion-to he said, 'from
to ghēv būi yâd?' Shēr dar-qār-dād adam-ard e luvd, 'tavar zeh,
your mouth smell came?' Lion became-angry to-the-man he said, 'hatchet take,
mu kâl-ard deh. Agar nai, to zīnum.' Yu ādam tavar qate
my head-to strike. If not, you I-will-kill.' That man hatchet with
dād shēr kâl-en. Katanak zakhm sut. Shēr e luvd-e, 'Satūi, dat,
hit lion's head-in. Great wound became. Lion he said-he, 'Rise, go-away,
dīs mē-ith-gâ yâ.' Yu chārik tūid dīs mē-ith-gah yat; chūkht-e,
ten days-after come.' That fellow went ten days-after came; saw-he,
wi kâl khob sudhj. Shēr luvd-e, 'tavar zakhm khob sut.'
his head well has-become. Lion said-he, 'hatchet wound well became.'
Zakhm-e-zabān nai. Mu zārd-and rēd. Āch-gâ kho
Wound-of-(inflicted-by)-tongue not. My heart-of (i.e. in) remained. Any-time own
shakl-e murd mâ-de-wēs.
face-it to-me not-show.

NUMERALS.

Yīv	du-yōn	ar-rai	tsa-vār	pīnz	khāv	ūvd	wâsht	nāv	dīs
One	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*

dīs-at-īv	dīs-at-du-yon	dīs-at-ar-rai	dīs-at-tsa-vār	dīs-at-pīnz	dīs-at-khāv	dīs-at-ūvd			
eleven	*twelve*	*thirteen*	*fourteen*	*fifteen*	*sixteen*	*seventeen*			
dīs-at-wâsht	dīs-at-nāv	du-dīs	ar-ra-dīs	tsa-vār-dīs	pinz-dīs	khāv-dīs	ūvd-dīs		
eighteen	*nineteen*	*twenty*	*thirty*	*forty*	*fifty*	*sixty*	*seventy*		
wâsht-dīs	nāv-dīs	dīs-dīsak.							
eighty	*ninety*	*hundred.*							

SARĪKOLĪ.

This is the only one of the Ghalchah languages whose home is to the east of the Pāmīrs proper. It is spoken in the Taghdumbāsh Pāmīr and in the country of Sarīkol, which is situated, north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighnī, the Sarīkolīs deriving their origin from Shighnān. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sarīq-qōl' which means the yellow (*sarīq*) valley (*qōl*), but this is doubtful.

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The following brief Grammar of the Sarīkolī language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.

I.—PRONUNCIATION.—As in Wakhī.

II.—NOUNS—

(a) **Gender.**—There is no distinction of gender.

(b) **Number.**—The Plural is formed by adding the word *khēl*, a troop, for the Nominative, and *av* or *ev* for the oblique cases.

(c) **Declension**—

	Sing.	Plur.
Nom.	*chēd*, the house.	*chēd* or *chēd khēl*.
Gen.	*chēd*, of the house.	*chēdiv*.
Dat.	*ar-chēd* or *chēd-ir*, to the house.	*chēdiv-ir*.
Acc.	*a-chēd* or *ar-chēd*, the house.	*a-chēdiv, chēdiv*.
Loc.	*pa-chēd*, in *or* at the house.	*pa-chēdiv*.
	chū-chēd, on the house.	*chū-chēdiv*.
	par-chēd, towards the house.	*par-chēdiv*.
Abl.	*az-chēd*, from the house.	*az-chēdiv*.
	chēd-katti, with the house.	*chēdiv-katti*.
	chēd-itz, by means of, *or* up to the house.	*chēdiv-itz*.

The Dat. sometimes adds *i*. Thus, *mulk-ir-i*, to a country.

The noun in the Genitive is placed before the governing noun, without any sign; e.g. *chēd divir*, the door of the house. A genitive absolute is formed by adding *an* or *yan*, e.g. *pādkhāh-an ī radzun*, a daughter of the king's; *īvrōd mu-yan*, a brother of mine.

(d) The **Adjective** is uninflected and usually precedes the substantive.

III.—PRONOUNS—

1st Person—

	Sing.	Plur.
Nom.	*wuz*.	*mash*.
Obl.	*mu*.	*mash* or *mash-ēv*.

There is a dative *mu-'r-i*.

2nd Person—

	Sing.	Plur.
Nom.	*tuō*.	*tamāsh*.
Obl.	*tū*.	*tamāsh* or *tamash-ēv*.

There is a dative *tū-'r-i*.

3rd Person— he, she, it—

	Sing.	Plur.
Nom.	*yū*.	*wōdh*.
Obl.	*wi*.	*wōēf*.

There is a dative *wi-'r-i*.

Pronominal terminations—

	Sing.	Plur.
1.	*an*.	*an*.
2.	*ai*.	*av*.
3.	—	*av*.

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

Adjective Pronouns—

This—

	Sing.	Plur
Nom.	*yam*.	*nōdh* or *dōēh*.
Obl.	*mi* or *di*.	*mēf* or *dēf*.

That—

Nom.	*yū*.	*wōdh*.
Obl	*ui*.	*wi* ——*ēf*

Other Pronouns, such as—

khē, self; *tōtz*, what?,
chōē, who?; *kōoh-chōē*, any one;
ainir, one another.

There is no **Relative Pronoun.** Relative sentences are formed by adding *ēnj* or *yānj* to the Past or Perfect Participle of a verb. Thus, *mu wōndj-ēnj chēd*, the house which I have seen. So *chēd-ēnj ādam khēl*, the people who are in the house.

The termination *ichōz* is similarly added to a Future Participle, thus, *yugāh yōl-ichōz ādam*, the man who will arrive to-morrow, *lit.*, the to-morrow about to arrive man.

IV.—**VERBS**.—Every verb has four **bases**, *viz.* the Root base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from *zōkht*, take.

From the *Root* base, *zōkht*, are formed—	*Present* base, *zōz*—	Past base, *zukht*—	*Perfect* base, *zukhtj*—
(1) The Verbal Noun, *zōkht-zō*, to take, the taking.	(1) Present-Future tense, *zōzd*, he takes, or will take.	(1) Past tense, *zukht*, he took.	(1) Perfect tense, *zukhtj*, he has taken.
(2) Future Part., *zōkht-ichōz*, about to take.	(2) Present-Future Conditional, *zōz-dō*, I may take.		(2) Pluperfect tense, *zukhtj-ēī*, he had taken.
(3) Imperfect tense, *zōkht-ir vēī*, he was taking.	(3) Imperative, *zōz*, take thou.		(3) Past Conditional, *zukhtj-vēd*, he may have taken.

Terminations of Present Tense—

	1	2	3	
Sing.	*am.*	—	*d, t.*	These are used with the Pres.-Fut. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronomina. terminations are used
Plur.	*an.*	*id, it.*	*an.*	

Auxiliary Verb,—Root base, *vōd*; Pres. base, *vaō*; Past base, *vōd*; Perf. base, *vōdh̲j*.

	Sing.	Plur.		
Pres.-Fut.	1. *vaō-am* or *yōst-am.*	*vaō-an* or *yōst-an.*	Past, *vōd.*	Pres.-Fut. Cond., *vaō-am-ō*, etc.
	2. *vaō* or *yōst-at.*	*vaō-id* or *yōst-an.*	Perfect, *vōdh̲j.*	
	3. *vōd* or *yōst.*	*vaō-in* or *yōst-an.*	Pluperfect, *vōdh̲j-it.*	Past Cond., *vōdh̲j-vaō-am*, etc.

Active Verb,—*zōkht*, take.

Note.—The Pronominal Terminations *am, at*, etc., may either precede or follow the Verb.

Bases.—Root, *zōkht*; Verbal Noun, *zōkht-aō*; Gen. *zōkht*; Dat. *zōkht-ir*.

Present, *zāz*; Past, *zukht*; Perfect, *zukhtj*.

Relative Adjective,—*zukhtj-iny*, who has taken.

Future Participle, and Noun of Agency, *zōkht-ichōz*, who is about to take, the taker.

Future Passive Participle, *zōkht-azuk*, who is to be taken.

Tenses formed from the Present base—

Present-Future, take or shall take—

Sing.	Plur.
1. *zōz-am.*	*zōz-an.*
2. *zōz.*	*zōz-id.*
3. *zōz-d.*	*zōz-in.*

Present-Future Conditional, I may take—

Sing.	Plur.
zōz-aō-ō.	*zōz-an-ō.*
zōz-ō.	*zōz-id-ō.*
zōz-d-ō.	*zōz-in-ō.*

Imperative, take thou—

2nd Person—

Sing.	Plur.
zāz.	*zōz-id.*

Tense formed from the Past base—

Past, *zukhi*, he took.

The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus—

am zukht or *zukhé am*, I took.

Tense formed from the Root base—

Imperfect, 3rd Sing. formed by adding *vōd*, was, to the dative of the verbal noun. Thus, *zōkht-ir vōd*, he was (to the) taking. Other persons formed with Pronominal terminations. Thus, *zōkht-ir am vōd*, I was taking.

The Verb *ōd*, go or become—

Pres.-Fut. 1. *sō-m, sō-a* or *sō-gaz*. *Imperf* *sōtar vōd.*

2. *sō, sō-id.* *Past.* *sōt.*

3. *sōw-d, sō-in.* *Perf.* *sōdh̲j.*

Verbs Irregular in Present, 3rd Sing.—

vōr-am, I bring; but 3rd Sing., *vōr-d.*

dōdh̲-am, I enter; . . . . *dōdh̲-d.*

zōn-am, I kill; . . . . *zōn-d.*

Tenses formed from the Perfect base.

Perfect, *zukhtj*, he has taken. Other persons formed with Pronominal terminations. Thus, *zukhtj am*, I have taken.

Verb Irregular in Present, I make—

Sing.	Plur.
1. *kan-am.*	*kan-an.*
2. *kan.*	*ka-id.*
3. *kakh-t.*	*ka-in.*

Pluperfect. Adds *it* to Perfect. Thus, *zukhtj-it*, he had taken, *zukhtj-it am*, I had taken.

Past Conditional, formed by adding Present-Future of the Auxiliary Verb to the Perfect base. Thus, *zukhtj vaō-am*, I may have taken

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

The **Interrogative** is formed by affixing *ā* to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, *tū gāhr-yōt-ā*, has thy anger come?

TALES FROM FORBES'S GRAMMAR PUT INTO SARĪKOLĪ.

1. Ī khalg az Aflatun pōrst ki, 'hūch sâl ar-kima at
A person from Plato asked that, 'many years to-ship (thou)[1]
vūd, daryâ safar at chaug; ar-daryâ tsēz tamâshâ at
wast, sea voyage (thou) madest; to-sea what strange-things (thou)
wând?' Lĕvd kŏ, 'ajab yū vūd az daryâ pa mi qàsh am
sawest?' Replied that, 'strange this was from sea to this shore (I)
fariht.'
arrived.'

2. Ī gadai bâi pa darwâza sūt ī chīzi tàlibt. Chēd az
A beggar rich-man's to door- went a thing desired. House from
darūn jawâb yât kŏ khanzōh pa chēd nĕst. Gadai lĕvd kŏ, 'ī
inside answer came that lady at home is-not. Beggar said that, 'a
kōnd khpik am tàlibtjit; a-khanzōh am na tàlibtjit kŏ dōs
piece of-bread (I) had-desired; lady (I) not had-desired that such
jawâb am vūg.'
answer (I) obtained.'

3. Ī habib har-waqt pa qabristân sōt-ar vūd, khū châdir kh'
A doctor whenever to grave-yard for-going was, own scarf own
ar-kâl kh' ar-pŏts parwīd-ar-vūd. Mardum pōrst kŏ, 'mi sabab
to-head own to-face used-to-wrap. Men asked that, 'of-this reason
tsēz?' Lĕvd kŏ, 'az mi qabristân-ĕnj murdhâ khajal sŏm
what?' Said that, 'from this grave-yard-belonging-to corpses ashamed I-go
wi-ivŏn chŏī mu av dawà-av khūgj maugj.'
because whoever my (they) medicines have-eaten have-died.'

4. Ī màth ī pâdkhâh shahzàda katti ghiēu nakhtūg; khēr
One day a king prince with hunting went-forth; air
jūrm sūt. Pâdkhâh at shahzàda khū 'v lēl maskharah chū
hot became. King and prince own (they) cloaks jester's on
sĕvd lachaug. Pâdkhâh shīind lĕvd, 'ĕh maskharah, tū indĕr ī shēr
back placed. King smiled said, 'O jester, thee on an ass's
wĕz yŏst.' Maskharah lĕvd kŏ, 'badki, dhà shēr wĕz.'
load is.' Jester said that, 'yes, two asses' loads.'

I am indebted to the late Sir Harold Deane for the two following specimens of Sarīkolī. The first is a translation of the Parable of the Prodigal Son and the second a Folk-tale. The language closely resembles that illustrated by Mr. Shaw's Grammar. As might be expected with regard to a dialect which is not written, there are slight divergencies in the spelling, more especially in regard to the vowels. The usual List of Words and Sentences will be found on pp. 532ff.

[1] The English of the pronominal terminations is put in brackets.

The following are the principal points of difference:—

The letter *ū* is commonly used instead of *ā*, as in *dhandūn* or *dhandān*, a tooth; *dhūd* or *dhād*, struck; *sūl* for *sāl*, a year.

The suffix *-ik* is sometimes added to a noun or pronoun without affecting its meaning, as in *khalg-ik*, men; *waz-ik*, I. The genitive often ends in *a*, as in *mashā*, of us; *atāa*, of a father; *atāyefa*, of fathers. We shall find the same peculiarity in Zēbakī. The Oblique Plural ends in *ef*, not in *iv*. Thus, *putā-ef*, *mūl-ef*, *zemz-ef*, *khaug-ef*, *dūst-ef*, and others. In the case of pronouns this suffix is written *ēf*, with a long *ē*, as in *mashēfan*, ours.

'Thou' is *tau*, and its oblique form is *tā*, not *tū*. The word for 'self' is *khā* or *khe*, not *khū*.

In verbs, we may note the forms *yan* and *yāst*, for *yosi*, he is; and *parsti* for *pūrst*, he asked.

[No. 4.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARĪKOLĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Ī khalg-an dbâ puts wūd. Def az madān zuliur puts kha
One man's two sons were. Them from among younger son own
tâ-ir levd, 'e atâ, khe az mūl mu asâ mur-i dbâ.' Yū
father-to said, 'O father, own from property my share to-me give.' He
khe a-mul khe putsef madān bākh-chaug. Tsund math a-zabu zuliur
own property own sons among divided. Some days after younger
puts khe mūlef jam-chaug, ī dbār mulk-ir-i tūid. Ūm-e sut
son own properties collected, one distant country-to went. There went
bad-kharji chaug, khe mūl-e bunāst. Wi-wakht-e-ki jam khe mūl
extravagance did, own property lost. When all own property
bunast ar-wi mulk bē-bad qaiti sūt. Wi-an hech-chiz nā wūd.
lost to-that country immense famine became. His anything not was.
Yū tūid bāi-chūrik qati hamru-sūt. Yū a-wi būkht khe tar-zemzef
He went wealthy-man with joined. He him sent own fields-on
khaug pāidir. Wi armūn nukdās wūd-i ka khaugef az barēzj
swine to-keep. His longing in-this-manner was that swine from leavings
khe qēch sair-kakht. Hech-chāik wir-i nā-ik-dhūd. Wi-alāi pa-khe
own stomach should-fill. Anyone to-him would-not-give. Then to-senses
yāt khe zārd-its maslahat-chaug, 'tsund khalg-ik mu atâ
came own heart-in consulted, 'how-many men my father's
pa-chēd chēr ka-in; az-um khe kēch sair-ka-in az wef
in-house work are-doing; from-there own stomach are-satisfying from them
mas bakh-dhaid, waz-ik az marzunjgi mīram. Indīz-am, som
also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go
khā tâ khaiz. Wir-i lēvam, "e atâ, waz-am tâ khaiz
own father near. To-him I-will-say, "O father, I thee near
Khudāi khaiz kharminda am sūt: waz-am tâ putsīr loyeq nīst:
God near ashamed I became: I thy son-to-be fit am-not:
a-mu khe-ri ī khizmat-gūr janav pad-ramb."' Indaud khā tâ
me own one servant like keep."' Having-risen own father

khaiz-i tūid. Ta-az dhār-ik yāt, wi atâ a-wi wand. Wi
near went. While at-distance he-was-coming, his father him saw. His
zārd thūd zhokht tūid; khe puts tar-gardān khe dūstef wēdhd; bā
heart burnt running went; own son round-neck own hands placed; kiss
a-wi chaug, puts khā tâ-ir levd, 'e atâ, waz-am Khudā purud
him did, son own father-to said, 'O father, I God before
tâ purud am kharminda sūt, waz-am de-a-zabu tâ putsīr leyeq
thee before I ashamed became, I after-this thy son-to-be fit
nist.' Wi atâ khizmat-gūref-ir rahmud, 'charj charj lēlef wārit,
am-not.' His father servants-to ordered, 'good good clothes bring,
dir pahmezānit, i kichawi wārit di tar-ingakht waizit; kāfk dir
him put-on, one ring bring his finger-on place; shoes him
pahmezānit; tām khipik khoran, khishwakti kai-an, levjenj-rang mu
put-on; then food we-will-eat, merriment we-will-do, as-if my
puts maghjit, az-kāl zindā sūt; bēdjiti, wūz am wūg.'
son was-dead, anew alive became; lost-had-become, again I found.'
Wūz af khishwakti chichaik-sūt.
Again they merriment began-making.

Wi laur-yur puts khe zemzef armadān wūd. Az wi jui yāt
His elder son own fields in was. From that place came
chēd-ir-i nīzd fiript, esūlanat naghma awūj wi ar-ghaul dhūd. I
house-to near reached, dancing music sound his to-ears fell. One
khizmat-gur-i qīv-chaug, parsti az wi, 'tsaiz esūlat tsaiz naghma
servant-to called, enquired from him, 'what dance what singing.
aud yāst?' yū levd, 'tâ wrūd ithch; tâ tâi wi sihat yet
here is?' he said, 'thy brother has-come; thy father his safe coming
janib maimani dhuj.' Yū khafa sūt. Tar-chēd daidir wi zārd
for feast has-given.' He annoyed became. To-house entering his heart
nā tizhd. Wi atâ wâch nakh-tūid, wiri dalūlat-chaug. Yū khā
not felt-inclined. His father outside emerged, him-to entreated. He own
tâ-ir jawūb dhūd, 'tar-āud chās, dūnd sūl am tur khizmat
father-to answer gave, 'here look, so-many years I to-thee service
chaug, tâ hukm am tag tar-zemād na-la-chaug: i ghirv-at
did, thy order I any-time on-ground not-have-placed: one kid-thou
mur nā dhūd, khe amrūyef qati nalushch khūegj, waz mas
to-me not gave, own friends with having-sat would-have-eaten, I also
kher khishwakti chegj, wi-wakhte-ki niki-ad tâ puts yāt
to-self merriment would-have-made, when this thy son came
at, ni-kiū-ik tâ daulat jalabef qati bunāst, tau-at wi janib
to-thee, who thy wealth prostitutes with lost, thou his sake

maimani' chang.' Wi atâ wir levd, 'e balā, tau-at hamīsha mu
feast madest.' His father to-him said, 'O my-son, thou always me
qati yāst, mūyau har-tsiz tsâvīd, yū tâ yau. Mâsh-ir khishwakti
with art, mine whatever there-be, it thine is. To-us merriment
chaigau munāsib wūd, tsai-zirika tâ niki-ad wrūd magh-jit, wūz
doing becoming was, because thy this brother was-dead, again
az-kāl zindâ sūt; bed-jiti, wūz wīg sūt.'
anew alive became; lost-had-become, again found became.'

[No. 5.]

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

SARĪKOLĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Pshā-khailaf Sulaimān paighambar khaiz 'arz-chang, 'shamūl a-mash
Mosquitoes Solomon prophet near petitioned, 'wind us

tag na-la-kakht mash i-jūi nithan.' Sulaimān paighambar
any-time does-not-let we in-one-place would-have-sat.' Solomon prophet

khe wazīr Āsif-ir râmūd, 'a-shamūl qīv-ka-it.' Shamūl yāt. Psha-khaila
own minister Āsif-to ordered, 'wind summon.' Wind came. Mosquitoes

jam ba-id. Wef da'wū nik-dās ra-id.
all disappeared. Their claim in-this-manner remained-unsettled.

NUMERALS.

Iv	dhah (or) dhau	aroi	tsavūr	pinz	khēl	üvd	wokht	nēv	dhē
One	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*
dhēsāti	dhēsādhah	dhēsat-aroi	dhēsat-tsavūr	dhēsat-pinz	dhēsat-khēl				
eleven	*twelve*	*thirteen*	*fourteen*	*fifteen*	*sixteen*				
dhēsat-evd	dhēsat-wokht	dhēsat-nēv	wīst	sī	chahl	pinjn			
seventeen	*eighteen*	*nineteen*	*twenty*	*thirty*	*forty*	*fifty*			
ālt-mish (*Turkī*)	yat-mish (*Turkī*)	sak-san (*Turkī*)	tuq-san (*Turkī*)	snd,					
sixty	*seventy*	*eighty*	*ninety*	*hundred,*					
hazōr.									
thousand.									

ZĒBAKĪ, SANGLĪCHĪ, OR ISHKĀSHMĪ.

The river Wardōj, which is formed by the junction of two streams rising in the Hindūkush, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Dorāh and the other from the Nuqsān Pass, both of which give access to Chitral. The village of Sanglīch lies in the valley leading to the Dōrah Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsān Pass, as well as in the lower course of the combined Wardoj, where it passes into the main Badakhshān Valley. Where the two head streams meet is Zēbak, and hence the dialect is also known as Zēbakī. The district of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhī, and Shighnī are all in use, and Turkī is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkāshm, and is there known as Ishkashmī. Zēbakī, Sanglīchī, and Ishkashmī have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkāshm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkāshmī. The materials available for the study of these three dialects vary in amount. For Zēbakī they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gurdon, C.I.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglīchī, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkāshmī, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zēbakī, and shall add as a supplement a few remarks regarding Ishkāshmī. No materials are available for any grammatical notes on Sanglīchī, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkāshmī.

The following account of Zēbakī is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bāzgīr, a sub-district of Zēbak.

PRONUNCIATION.—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with *a*, *e*, or *u*. Thus, while the List of words gives the genitive plural of *tāt*, a father, as *tâtena*, the termination of the oblique case (which is identical with the genitive) appears as *ana* in the *ka khē zātana gal*, with his own sons, of the Parable. Again, we have *kharam*, I shall eat; *murum*, I die; *dehem*, I shall strike; *ghēzhum*, I will say, and so on. The separable termination of the first person singular is sometimes written *-am*, sometimes *-em*, and sometimes *im*. Thus, in the following sentence it is twice spelt *-am*, and once *-im*: *uqa sāl tō bā-im khizmat kal, hech wakht tsa tī gap-am na shekht-am*, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written *-im*, and once *-em*: *az-im tī jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God. Compare the words *khashwakhtī* and *khushwakhtī*, merriment, both in the Parable.

The Arabic letter *q* is sometimes represented by *kh*, as in *takhsīm* for *taqsīm*, partition; *wakht* for *waqt*, time.

There is a tendency to shorten vowels in borrowed words, as in *khub* for *khūb*, well; *nigah* for *nigāh*, watching, custody; *kashtgāh* for *kāshtgāh*, a field; *muzdur* for *mazdūr*, a servant; and others.

Zēbakī shows a strong tendency to drop a final consonant. Thus, we have both *tá* and *tât*, a father; *khá* and *khân*, a house; *shtá* or *shtâk*, a daughter; *wé* or *wēk*, water; *mā-dak*, in this place, here, but *wō-da*, in that place, there. The separable termination *-en* of the first and third persons plural is more often *-e* than *-en*, and very similarly, the Parable has *khare*, for *kharen*, we will eat; and *kune*, for *kunen*, we will make.

THE ARTICLE.—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral *wok*, one, is commonly used as an indefinite article, as in *ao ka wok verâka sar, pa ū darakkta vish, nalāstak*, he is seated on a horse under that tree; *tsa wok dokāndur-e-qishlāk*, from a shopkeeper of the village.

Some imes the Persian suffix *-ē* is used, under the form *-e*, as in *armān-e*, a longing, in *ao zāmna armān-e wod*, there was a longing of that youth. So, with *wok bāzargān-e wod*, there was a certain merchant, in which both *wok* and *-e* are used together.

DECLENSION.—**Gender.**—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words *nar*, male, and *shech*, female, as in *nar wuz*, a he-goat; *shech wuz*, a she-goat. At other times different words are used, as in *mâlāk*, a man; *wujinjâk*, a woman.

Number.—The plural is formed by adding either *ai* or *en* (or *an*) to the singular. The two terminations seem to be used with any noun. Thus, *khūg*, a pig; *khūgai*, swine; *muzdur*, a servant; *muzdurai*, servants. The plural of *rupya*, a rupee, is *rupai* or *rupayai*. *Chārpā*, a four-footed beast, makes its plural *chārpāhai*, cattle. Other examples are:—

Singular.	Plural.
tât, a father;	*tâtai* or *tâten*.
māl, property;	*mâlai*.
kashtgāh, a field;	*kashtgāhai*.
naukar, a servant;	*naukarai*.
zamīn, land;	*zamīnai*.
kanchanī, a harlot	*kanchaniai*.
zât, a son;	*zâtan*.
shtâk, a daughter	*shtâken*.
mâlāk, a man;	*mâlāken*.
wujinjâk, a woman;	*wujinjâken*.

Sometimes the word *gan* is added to form the plural, as in *hamrah*, a friend, plural *hamrah-gan*.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have *khē yatīma gal nigah kun*, keep (me) with thy servants, in which *yatīma* is the oblique

singular of *yaizm*. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus :—

yūnan-a dōv zāt, he had two sons.

yū qīmat dō wō nim rupya ai, the price of that is two and a half rupees.

tī tāt khān tsamend zāt āst, how many sons are there in thy father's house?

Here we see more clearly than in the preceding examples that even the verb is put into the singular.

fai tāzuāna dēdak-am-a, I have beaten him (with) many stripes.

wok tsamend mī, a few days.

iqa sāl tō bā-im khizmat kal, for so many years I did service to thee.

Case.—The Vocative is the same as the nominative, as in *ēh tāt*, O father; *ēh zāt*, O son.

The Accusative-Dative is either the same as the nominative singular or plural, or else adds the letter *i*. This form with *i* also sometimes has the power of the general oblique case. Sometimes the accusative ends in *a* instead of *i*, as in *zīn-a ka verāk-a dam dch*, put the saddle on the back of the horse. Here *zīn-a* is in the accusative, and *verāk-a* is in the genitive.

The Genitive takes the termination *e* or *a*, both in the singular and in the plural. This termination is sometimes dropped, so that the genitive is then in form the same as the nominative. Sometimes the Persian construction with *iẓafat* is used, as in *dōkāndār-e-qishlāq*, a shopkeeper of the village; *āwāz-e-ghēzkāk*, the sound of singing.

Other relations of case are indicated by adding prepositions or postpositions, or both to a general oblique case. The oblique case adds *e* or *a* to the nominative singular or plural. It is thus the same in form as the genitive. This final *e* or *a* is, however, very commonly dropped, so that the oblique case is often the same as the nominative in form.

The most common prepositions are :—

ka, in, on, by means of.

pa, in.

pēzh, in.

tsa, from.

The most common postpositions are :—

bā, to, for.

chi-pusht, behind.

gal, with, together with.

jā, near to, before.

khātir, for the sake of.

sar, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two :—

ka . . . . *chi-pusht*, or *tsa* . . . . *chipusht*, behind, after.

ka . . . . *gal*, with, together with.

ka . . . . *sar*, on.

pa . . . . *tag*, within.

pa . . . . *sar*, on, upon.

If the final *a* of the oblique case is dropped, then the noun generally ends in a consonant, and this final consonant is, as has been explained under the head of pronunciation, very commonly dropped. Thus, the dative singular of *tât*, a father, is *tâta bā*, *tât bā*, or *tâ bā*, to a father. Similarly, the nominative plural may be *tâten* or *tâte*, and this latter form probably accounts for the alternative plural *tâtai*.

With these explanations, the following declensions mainly taken from the List of Words will be plain :—

	Singular.	Plural.
Nom.	*tât*, a father.	*tâten, tâte, tâtai.*
Acc.	*tâti.*	*tâteni, tâtaii.*
Gen.	*tâte, tâta.*	*tâtena, tâtaie.*
Dat.	*tâ bā.*	*tâtais bā.*
Abl.	*tsa tât.*	*tsa tâtaie.*
Nom.	*shtâk*, a daughter.	*shtâken.*
Acc.	*shtâi.*	*shtâkeni.*
Gen.	*shtâie.*	*shtâkena.*
Dat.	*shtâ bā.*	*shtâken bā.*
Abl.	*tsa shtâk.*	*tsa shtâkene.*

It will be observed here that, in the genitive singular, the accusative singular is used as the oblique case, to which the genitive termination *e* (or *a*) is attached.

Nom.	*mâlāk*, a man.	*mâlāken.*
Acc.	*mâlāki.*	*mâlākeni.*
Gen.	*mâlāke.*	*mâlakena.*
Dat.	*mâlāk bā.*	*mâlāken bā.*
Abl.	*tsa mâlāk.*	*tsa mâlākena.*

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final *i* may of course be dropped, as may be the final *a* or *e* of the genitive and of the oblique case singular and plural.

The following are examples of the use of these cases :—

SINGULAR.—Accusative.—*men vutsa zāt yū ikhāi-a nadāk*, the son of the uncle has married his sister.

yū khātir-ē gâli (nom. *gâla*)-*ē dūd*, thou gavest food for him.

As examples of this form used as the general oblique case, we have :—

ka tī zāti lāyiq-ma ast, I am not worthy for (*i.e.* to be) thy son.

am verāk tsamend sālia āst, of how many years is this horse? Here *sālia* is the genitive singular of *sāl*. See the remarks under the head of Number regarding the use of the singular instead of the plural with *tsamend*, how many?

With the final *i* dropped, we have :—

am rupya yū bā dai, give this rupee to him.

tsa ghāu wē newar, draw water from the well.

khē zāt ka khē bar ned, he took his son in his arms.

wok naukar qīvd, he called a servant.

This is especially common in nominal compound verbs, as in *takhsīm kal*, he divided; *gap dēd*, he struck a word, *i.e.* he said; *bak kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *khūgai bakhsha az kharam*, I will eat the provision of the swine. Here *bakhsha* is the accusative of *bakhsh*.

Genitive.—*zīn-a ka verāka dam deh*, put the saddle on the horse's back.
men vutsa zāt, the son of my uncle.
ao zāmna (nom. *zāmas*) *armān-e wod*, of that youth there was a longing.
shom-bi khē tāta jā bā, I will go to my father's place, *i.e.* near my father.

Oblique Case.—*ao ka wok verāka sar, pa ū darakhta vīsh, nalāstak*, he has sat down (*i.e.* is seated) on a horse under that tree.
ka khā yatīma gal nigah kun, keep me with thy servants (singular for plural).
khē khāna qarīb ke shud, when he went near his house.
pa shuena tag, inside the cradle.

With the termination *a* or *e* dropped, we have :—
ao wakht ka kūsh āghad, at that time he came into sense.
ka verāka dam, on the horse's back.
ka war yū māl dēd, her husband knocked on the door.
ka wāsh wānd, bind (him) with a rope.
yū warūd tsa yū ishkā werāztar ai, his brother is taller than his sister.
tsa wok dōkāndār-e-qishlāq, from a shopkeeper of the village.
ao āghad khē khā (nom. *khān*) *bā*, she came to her own house.
khē tā bā ghēd, he said to his father.
khē kūch bā pēghām kal, he sent a message to his wife.
ao chārpāhai ka alakh sar bi-charānā, he is grazing cattle on the top of the hill.

PLURAL. -Nominative.—*tsamend muzdurai gāla kharen*, how many servants eat food.

Accusative (termination dropped).—*qāzī yū bā azār rupai dūd*, the judge gave her a thousand rupees.
ao rupayai tsū nast, take those rupees from him.
ao chārpāhai bi-charānā, he is grazing cattle.
mālai, properties (see the next example but one).

Genitive.—*wō safākā khūgai bakhsha*, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

Oblique Case.—*ao ka khē zātana gal khē mālai* (acc. plur.) *takhsīm kal*, he divided his own properties with his sons.
khē hamrah-gana gai kharam, I will eat with my friends.

Without termination.—*ao mālāk khē khūgai gal wō astād khē kashtgāhai*, that man sent him with his own swine (into) his own fields.
yū tā khē naukarai bā ghēd, his father said to his servants.
yū kata zāt khē zamīnai sar wod, his elder son was on his lands.
tā daulat kanchaniai gal kharch kal, he spent thy wealth with harlots.

Adjectives.—When in agreement with a noun, these are immutable. Thus:—

fai ghandākī, a great famine.

fai ferī wanjī, the best garment.

kata zāt, the big (*i.e.* elder) son.

Not uncommonly we find the Persian idiom, with *iżāfat*. Thus:—

khān-e-chuṭ, a small house.

zāman-e-chuṭ, the younger son.

mulk-e-dūr, a far country.

The comparative and superlative may be formed by prefixing *fai*, much, very, as in *fai ferī*, better, or very good, best. Or the Persian suffix *-tar* may be used, as in *ferī-tar*, better, or best. The thing with which comparison is made is put in the ablative with *tsa*. Thus, *yū warūd tsa yū ikhā werāztar ai*, his brother is taller than his sister.

The first ten numerals, and others, are given in the List of Words and Sentences. Here we may add *azār*, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement with a numeral adjective usually remains in the singular.

PRONOUNS.—The **Personal Pronouns** have a Genitive Absolute, corresponding to our 'mine,' 'ours,' 'thine,' 'yours,' 'his,' 'theirs,' formed by adding *en* or *an*, or *nen* or *nan* to the simple genitive.

The Pronoun of the **First Person** is declined as follows:—

	Sing.	Plur.
Nom.	*az*, I.	*mūkk*, we.
Acc.-Dat.	*mak*, me.	(*mōch*), us.
Gen.	*men*, my.	*mōch*, our.
Gen. Abs.	*men-en*, mine.	*mōch-en*, ours.
Oblique	*men*.	*mōch*.

We shall subsequently see that the separable pronominal suffixes of the first person are *-im* for the singular, and *-en* or *-e* for the plural. These are very commonly added to the corresponding full pronominal nominatives, so that we frequently come across forms such as *az-im*, I (lit. I-I), and *mokh-e*, we (lit. we-we). I have no authority for the form *mōch* given for the accusative-dative plural. I have inserted it on the analogy of other forms.

The following are examples of the use of this pronoun:—

az kharam, sēr shom, I will eat (and) become satisfied.

az tsa ghandākī murum, az khezum bi, I die of hunger, I will arise.

az fershun zum bi, I will come at night.

az-im yū zāt ka fai tāziāna dēdāk-am-a, I have beaten his son with many stripes.

az-im ka tī zāti lāyiq-ma nast, I am not fit (to be) thy son.

az-im tī jā-im Khudāi jā-im sharmindi-em shud, I became ashamed before thee (and) before God.

mak ka kkē yatima gal nigah kun, keep me among thy servants.

men vutsa zat yū ikhāi-a nadāk, the son of my uncle is married to his sister.

wok azār rupai men bā doi, give to me a thousand rupees.
tō mudām men gal āst-ai, thou art ever with me.
tsa men wulā shu, walk before me.
tsīzē-ke menen āst, tīnen āst, whatever is mine, is thine.
ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

The Pronoun of the **Second Person** is thus declined :—

	Sing.	Plur.
Nom.	*tō, tōmas*, thou.	*tōmōkh*, ye.
Gen.	*tī*, thy.	*tōmōkh*, your.
Gen. Abs.	*tī-nen*, thine.	*tōmokh-en*, yours.
Oblique	*tō, tī*.	*tōmōkh*.

The separable pronominal suffixes of the second person are *-ē, -ī*, or *-ai*, for the singular, and *-ev* or *-av*, for the plural. The termination *-mas* of the nominative singular occurs also in the third person, and in both cases I am unable to explain it. It is found only in the List of Words, in *tōmas āst*, thou art; *tōmas wod*, thou wast; *tōmas deh*, thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination *-mōkh* of the plural *tōmōkh*.

The following are examples of the use of this pronoun :—

tō men bā kudām wakht wok shatanak nas dūd-ī, thou never gavest to me one kid.
tō yū khātir-ē gāli-ē dūd, thou gavest food for him.
tō mudām men gal āst-ai, thou art ever with me.
tī nēm-a tsīz, what is thy name?
tī tāt khān tsamend zāt āst, how many sons are there in thy father's house.
az-im tsī-em chi-pusht tī zati-em lāyiq nast, from this I am not worthy (to be) thy son.
tī warūd āghad ; tī tāt gāla dūdāk, thy brother came; thy father has given food.
heck-wakht tsa tī gap-am na shekht-am, at any time I did not pass over from (*i.e.* neglect) thy word.
wakhtē-ke tī am zāt āghad, ke tī daulat kanchaniai gal kharch kal, when this thy son came, who expended thy wealth with harlots.
tī warūd mul-a wod, thy brother was dead.
az fershun īsum bi tī khā bā, I will come at night to thy house.
ghēd, '*tī zāt*,' she said, '*thy son*.'
tsīzē-ke menen āst, tīnen āst, whatever is mine is thine.
iqa sāl tō bā-im khizmat kal, for so many years I did thy service.
tī jā Khudāi jā sharmindi-em shud, I became ashamed before thee (and) before God.
az-im ka tī zāti lāyiq-ma nast, I am not worthy of (being) a son to thee.
kāi zāmn-a ka tī chi-pusht isū, whose boy has come (*i.e.* walks) behind thee?

No examples are available for the plural.

For the Pronoun of the **Third Person**, the Demonstrative Pronouns are employed.

Demonstrative Pronouns.—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The **Remote Demonstrative Pronoun** is declined as follows:—

	Sing.	Plur.
Nom.	*ao, aomas*, that, he, she, it.	*āwend*, they.
Acc.	*yū, wū, wō*, that, him, her, it.	*awend*, them.
Gen.	*yū*, that's, his, her, its.	*āwenda*, their.
Gen. Abs.	*yū-nen, yū-nan*, his.	*āwend-en*, theirs.
Oblique	*yu, wū, wō*.	*āwenda, āwend*.

Regarding the nominative singular *aomas*, see the remarks on *tōmas*, under the pronoun of the second person.

When the preposition *tsa*, from, is prefixed to *yū*, it often coalesces with it into one word. Thus, *tsa yū* or *tsū*, from him. Similarly we have *tsa āwend* or *tsāwend*, from them.

The separable pronominal suffixes of the third person are *-a* for the singular, and *-en* for the plural. When *-en*, as frequently happens, is suffixed to *āwend*, the final *n* is often dropped, so that we get *āwend-e*, instead of *āwend-en*.

The following are examples of this pronoun used substantively:—

ao ka khō zātana gal khō mālai takhsīm kal, he divided his properties with his sons.

ao shikkh shud; ao shud, he became needy; he went (to a rich man); and so many other passages in which *ao* means 'he.'

ao āghad khō khā bā, she came to her own house.

tsa dīr yū tā yū vīnd, from a distance his father saw him.

wū khub deh, ka wāsh wānd, beat him well, bind him with a rope.

yū tāt tsa khān nashet, wū dilāsā kal, his father came out from the house (and) consoled him.

wū tsa kāi-ē ned, from whom didst thou buy that?

ao mālāk khō khāgai gal wō astūd, that man sent him with his pigs.

wakhtē-ke wō juk kel kal, when he had consumed all that.

surkhūn-a verāk, yū zīn-a pa khān-a tag, it is a white horse, its saddle is within the house, *i.e.* in the house is the saddle of the white horse.

-az-im yū zāt ka fai tāziana dēdak-am-a, I have beaten his son with many stripes.

yū chuṭ khō tā bā ghēd, his younger (son) said to his father. Similarly many other places, in which *yū* means 'his.'

ka war yū māl dēd, her husband knocked on the door.

yū qīmat dō wō nīm rupya ai, the price of that is two and a half rupees.

wok-a ādam, yuman-a dōv zāt, there is (*i.e.* was) a man, his are (*i.e.* were) two sons.

yū bā ghēzhum bi, I will say unto him.

kaush yū bā pumeṭhov, put ye shoes on to him.

-qāzī yū bā azār rupai dūd, the judge gave to her a thousand rupees.

fai ferī wanjī izhemav, wū-da pumetsav, bring ye a very good garment, (and) put ye (it) on him. Similarly, *wō-da nalāst*, he lived in that (place), *i.e.* there.

gāla-māla gakhi, yū jā neshi, she prepared food et cetera, (and) placed (it) before him.

tsa yū ferāt, he enquired from him.

tsa yū chi-pusht khare bi, after from that (*i.e.* after that) we will eat.

ao rupayai tsū nast, take those rupees from him.

tō yū khātir-ē gāli-ē dūd, thou gavest food for him.

āwend-e (for *awend-en*) *khashwakhti-e kal*, they made merriment.

tsa āwenda māben yū chut khē tāt ba ghēd, from among them, the younger (son) said to his father.

tsāwend ziād shuai, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms *ao, ū*, or *wō* may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus :—

ao mālāk khē khūgai gal wō astūd, that man sent him with his swine.

ao zāmna armān-ē wod, of that youth there was a longing.

ao wakht ka hūsh āghad, at that time he came into sense.

ao wakht khē zamīnai sar wod, at that time he was on his own lands.

ao ka wok verāka sar, pa ū darakhta vīsh, nalāstak, he is seated on a horse, under that tree.

pa ū mulk fai zhandakī shud, in that country a great famine fell.

pēghām kal ke wō māl asti-a, he sent a message that she should send that property.

wō safākā khūgai bakhsha az kharam, I will eat those husks (which are) the swine's provision.

The **Proximate Demonstrative Pronoun** is *am*, this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available :—

Sing. Nom. *am*, this, he, she, it.
Abl. *tsī*, from this, from him, from her, from it.

With the ablative, *tsī*, cf. *tsū*, from that.

The following are examples :—

am verāk tsamend sālia āst, of how many years is this horse?

am rupya yū bā dai, give this rupee to him.

am tsīz sāz raqqāsi-et, what is this singing and dancing?

wakhtē-ke tī am zāt āghad, when this thy son came.

az-im tsī-em chi-pusht tī zati-em lāyiq nast, after from this (*i.e.* henceforth) I am not worthy (to be) thy son.

Reflexive Pronoun.—The only form of the reflexive pronoun that occurs in the specimens is *khē*, own, used exactly like the Hindī *apnā*. It is very common. A few typical examples are:—

khē zāt vīnum, I will see my son.
tsa khē māl tsīzē-ke men bā īdā bi, men bā dai, whatever will fall to me from thy property, give to me.
mak ka khē yatima gal nigah kun, keep me with thy servants.
yū chuṭ khē tā bā ghēd, his younger (son) said to his father.
ao ka khē zātana gal khē mālai takhsīm kal, he divided his properties with his sons.

Relative Pronoun.—This is *ke*, as in Persian, and is not declined. An example is:—

tī am zāt āghad, ke tī daulat kanchaniai gal kharch kal, this thy son came, who spent thy wealth with harlots.

Interrogative Pronouns.—These are *kāi*, who? and *tsīz*, what (inanimate)? Neither changes in declension. Thus:—

kāi-a ka war, who is at the door?
pa shuena kāi-a, who is in the cradle?
kāi zāmn-a ka tī chi-pusht īsū, whose boy comes behind thee?
wū tsa kāi-ē ned, from whom didst thou buy that?
tī nēm-a tsīz, what is thy name?
am tsīz sāz raqqāsi-et, what is this singing and dancing?

The dative, *tsīz bā*, for what?, is used to mean 'why,' and *tsīz bā ke*, why that?, means 'because,' as in:—

tsīz bā ke tī warūd mul-a wod, because thy brother was dead.

I am unable to explain *tsa-na* in *mak tsa-na gākha bi*, what wilt thou prepare for me, in the second specimen.

Other Pronominal Forms.—

tsīzē-ke, whatever.
hech, any.
hech-kā, anyone.
iqa, so many.
tsamend, how much?, how many?, a few.
zodund, so much.

Examples are:—

tsīzē-ke men bā īdā-bi, whatever will fall to me.
tsīzē-ke menen āst, tīnen āst, whatever is mine is thine.
hech wakht tsa tī gap-am na shekht-am, at any time I did not pass over from (*i.e.* neglect) thy word.
hech-kā yū bā n'-astūd, anyone did not send (*i.e.* no one sent) to him.
iqa sāl tō bā-im khizmai kal, for so many years I did service to thee.
am verāk amend sālia āst, of how many years is this horse?

tsamend muzdurai gâla khareu, how many servants eat food?
wok tsamend mī, (after) a few days (the younger son went to a far country).
zodund khizmat tō bā-im kal, so much service I did for thee.

Pronominal Suffixes.—These are freely employed. They are as follows:—

	Sing.	Plur.
First Person,	*-am, -em, -im, -ma.*	*-eu*, (*-e*).
Second Person,	*-ē, -ī, -ai.*	*-ev, -av*, (*-e, -a*).
Third Person,	*-a.*	*-en*, (*-e*).

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix *-ma* occurs only once, in *az-im ka tī zātī lāyiq-ma nast*, I am not worthy (to be) a son to thee. It is apparently a case of metathesis for *-am*; or possibly it may be a compound suffix of -(*a*)*m* (first person) and *-a* (third person), the *a* referring to *zāt*, a son.

The suffix of the second person plural is *-ev* or *-av*, and of the first and third persons plural is *-en*, but the final *v* or *n* is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in *apnit-a wod-am, -a* indicates 'he,' the subject of the verb *wod*, was, and is in the nominative, and *-am* indicates the dative 'for me,' so that the words are literally equivalent to 'lost-he was-for-me,' *i.e.* 'I lost him.'

Other examples are *dēdāk-am-a*, have-beaten-I-him, *i.e.* I have beaten him, in which *-am* indicates the subject, and *-a* the object. Similarly, *shudāk-am-a*, have-gone-I-it, *i.e.* I have gone it (*sc.* a road). Compare also the remarks about *-ma*, above. For further particulars, see the past and perfect tenses under the head of verbs.

CONJUGATION.—A. Verb Substantive.—The word for 'he is' is *āst*, and for 'he is not' is *nast*. These can apparently be used for all persons of both numbers; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation:—

Sing.	Plur.
1. *az-im ast*, I am.	*mōkk-e āst*, we are.
2. *tōmas āst*, thou art.	*tōmōkk-e āst*, you are.
3. *āmas āst*, he is.	*āwend-e āst*, they are.

Here, in the first person singular, the separable pronominal suffix *-im* is added to the subject, *az*, instead of to the verb. The same is the case throughout the plural, the

suffix of the first and third persons plural being *-e* for *-en*, and of the second person plural, *-e* for *-ev* (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms *tōmas* and *aomas* are doubtful. It is not likely that the termination *-mas* of these words is a pronominal suffix, as they also occur in the phrases *tōmas dēh*, or *tō dehē*, thou beatest, and *aomas dehai*, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the *-mas* may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows :—

Sing.	Plur.
1. *az āst-im*, I am.	*mōkh āst-en*, we are.
2. *tō āst-ai*, thou art.	*tōmōkh āst-ev*, you are.
3. *ao āst*, he is.	*āwend āst-en*, they are.

Examples of the use of this verb occurring in the specimens are :—

az-im ka tī zāti layiq-ma nast, I am not worthy of (being) a son to thee. Here the suffix appears once as *im*, and once as *-ma* : but see the remarks on p. 490.

az-im tī zāti-em lāyiq nast, I am not worthy of (being) thy son. Here the suffix appears twice,—once as *-im*, and once as *-em*.

tō mudām men gal āst-ai, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

tszē-ke menen āst, tīnen āst, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus :—

kāt-a ka war, who is at the door. Here *-a*, the suffix of the third person singular is equivalent to *āst* or *ast-a*. Similarly :—

yū vēn-a kaba, his beard is large.

wok-a ādam, yūnan-a dōv zāt, there is one man, his is two son, *i.e.* a certain man had two sons.

Probably connected with this *-a* is the word *ai*, which also means 'is,' as in :—

yū warūd tsa yū ikhā werāztar ai, his brother is taller than his sister.

yū qīmat dō wō nām rupya ai, the price of that is two and a half rupees.

men māl ai, it is my husband.

Another word meaning 'is' is *-et* or *-t*, as in :—

am tsāz sāz raqqāsi-et, what is this singing and dancing?

yū kūch fai ferī-t, his wife is very beautiful.

The word for 'was' is *wod*. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation :—

Sing.	Plur.
1. *az-im wod*, I was.	*mōkh-e wod*, we were.
2. *tōmas wod*, thou wast.	*tōmōkh wod*, you were.
3. *aomas wod*, he was.	*āwend-e wod*, they were.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows :—

Sing.	Plur.
1. *az wod-im*, I was.	*mōkh wod-en*, we were.
2. *tō wod-ī*, thou wast.	*tōmōkh wod-av*, you were.
3. *ao wod*, he was.	*āwend wod-en*, they were.

Examples are available only for the third person singular, such as the following :—

ao zāmne armān-e wod, of that youth there was a longing.

yū kata zāt khō zamīnai sar wod, his eldest son was on his fields.

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

wok bāzargān-e wod, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal suffix of the third person, *-a*, as in *apēd-a wod*, he was lost ; *mul-a wod*, he was dead.

The verb *shūak*, to go, is also used to mean 'to become.' Its conjugation falls under the head of Active Verbs.

B. The Active Verb.—The conjugation of the verb follows the usual Ghalchah model. There is a present base, and a past base, and also a perfect base, which is generally formed from the past base by the addition of *āk*.

Separable pronominal suffixes indicating the subject are used with all the tenses, although, properly speaking, they should be used only with the past and perfect bases. Under the influence of analogy, their use has been extended to the tenses formed from the present base, although the person of such tenses is indicated by the termination. There is even a tendency to treat the proper terminations of the present base tenses as separable, which they are not. Thus, the List of Words gives not only the form *az dekem*, but also the form *az-im dek*, for 'I beat.' This is much as if we were to say in English 'thou-est beat' for 'thou beatest.'

Infinitive.—The Infinitive ends in *-āk*, as in *deh-āk*, the act of beating, to beat ; *shā-āk*, the act of going, to go ; *kan-āk*, the act of doing or making, to do, to make ; *īsāk*, to come, the act of coming ; *ghēzh-āk*, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, *viz.* :—

ka mōch khushwakhtī kanāk munāsib wod, it was proper for us to make merriment.

āwāz-e-ghēzhāk, the sound of singing.

We have an infinitive of purpose in *ao mālāk khō khūgai gal wō astūd khō kushtgāhai charandani*, that man sent him into his fields with his swine for grazing. Unless this infinitive of purpose has been borrowed from the Dardic languages further to the south, I am unable to explain the form.

Past Participle.—The Past Participle is the past base. It is mainly used to form the past tense. The following instances of a past participle used as a pure participle occur in the specimens :—

yū pūd ket kenam, I will make his feet cut, *i.e.* I will cut off his feet.

apnit-a wod-am, he was lost for me.

apēd-a wod, he was lost.

wakhtē-ke wo juk kel kal, when he had made all consumed.

mul-a wod, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases :—

āghad, came (present base, *iṣ-*).

apēd or *apuit*, lost.

astūd, sent (present base, *asti-a*, she may send).

atagkd, entered.

awāl, found (pres. base, *awēr-*).

dēd, struck (pres. base, *deh-*). Some people pronounce this participle with a slight *h*-sound. Thus, *de'd*.

dūd, given (pres. base, *dai*, give thou).

ferāt, asked.

gakhi, prepared (pres. base, *gākh-*).

ghēd, said, sang (pres. base, *ghēzk-*).

ghesht, returned.

ghūzd, ran (pres. base, *ghūz-*).

just, fled.

kal, done, made (pres. base, *ken-*, *kun-*).

kel, consumed.

ket, cut.

kimd, wished.

khet, arisen (pres. base, *khez-*).

mul, dead (pres. base, *mur-*).

ned, taken (pres. base, *nast-*).

nalāst, seated (pres. base, *nīd-*).

nasheṭ, emerged.

nesht, placed.

qīvd, called.

shud, went, became (pres. base, *shū-*).

shekhṭ, passed over.

ted, burnt.

tūd, shaved.

vīnd, saw (pres. base, *vīn-*).

wod, was, became.

zāghd, took.

Present-Future.—This tense is used both as a present and as a future. We shall see that sometimes the syllable *bi* is added to emphasize the force of the future, but the

tense is freely used in a future sense without this addition. It is conjugated as follows:—

'I strike' or 'I shall strike.'

	Singular.	Plural.
1.	*az dehem* or *az-im deh.*	*mōkh dehen.*
2.	*to dehē* or *tōmas deh.*	*tōmōkh dehav.*
3.	*ao*, or *aomas, dehai.*	*āwend dehen.*

Similarly we have:—

'I go' or 'I shall go.'

1.	*az shom* or *az-im shū.*	*mōkh-e shūen.*
2.	*tō shūē* or *tō shū.*	*tōmōkh shūw.*
3.	*ao shūai* or *shūī.*	*āwend-e shūen.*

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as *mōkh-e shūen* and *āwend-e shūen*, the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms *tōmas* and *aomas*, see pp. 486 and 487.

The termination of the first person singular may be *-am*, *-im*, or *-um*.

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:—

az iga zhandākī murum, I die of hunger.

khē hamrah-gana gal kharam, khushwakhtī kunam, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.

tsāwend ziād shūai, it becomes over and above from them.

ka khē khân nas kimd ke shūai, he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.

men tât pa khân-e-chut nādai, my father lives in the small house.

kāi zāmn-a ka tī chi-pusht īsū, whose boy comes behind you? The form *īsū* has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular *īsum*.

tsamend muzdurai gāla kharen, how many servants eat food.

For this tense used with a future meaning, we have:—

az kharam, sēr shom, I will eat, I will become satisfied.

shom, khē zāt vīnum, I will go, I will see my son.

yū pād ket kenam, I will make his feet cut, *i.e.* I will cut off his feet.

Sometimes the particle *bi* is added, as in Persian, to emphasize the future sense. In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is:—

ao chārpāhai ka alakh sar bi charānā, he is grazing cattle on the top of the hill.

When *bi* is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words :—

	Sing.	Plur.
1.	*az dehem bi.*	*mōkh-e dehe bi.*
2.	*tō dehē* (or *deha*) *bi.*	*tōmōkh dehav bi.*
3.	*ao dehā bi.*	*āwend dehe bi.*

It will be observed that the third person singular is irregular. We should expect *dehai* or *dehī*.

As examples, we have :—

az khezum bi, shom bi khē tāta jā bā, yū gkēzhum bi, I will arise, I will go near my father, I will say to him.

az awērum bi, I will find.

az fershus isum bi, I will come at night.

mak tsa-na gākha bi, what wilt thou prepare for me?

tsa khē māl tsze-ke men bā idā bi, from thine own property whatever share will fall to me.

gāla khare bi, khashwakhtī kune bi, we will eat food.

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding *-a*, as in *az shom-a,* I may be; *pōghām kal ke wō māl asti-a,* he sent a message that she may send that property. In Wakhī and Sarīkolī the letter *-ō* is added to form a present subjunctive.

Imperative.—The second person singular of the imperative is usually the same as the present base, as in *deh,* strike thou; *shū,* go thou, or be thou; *khar,* eat thou; *nīd,* sit thou; *is,* come thou; *mur,* die thou; *dai,* give thou; *ghūz,* run thou. Other examples occur in :—

zīn-a ka verāka dam deh, put the saddle on the back of the horse.

am rupya yū bā dai, give this rupee to him.

ao rupayai tsū nast, take those rupees from him.

wu khub deh, ka wāsh wānd, beat him well (and) bind him with a rope.

tsa ghāu wō newar, draw water from the well.

men bā dai, give to me.

mak ka khē yatima gal nigah kun, keep me with thine own servants.

khar, ke az awērum bi, eat, for I will find (it).

wok azār rupai men bā dai, give to me a thousand rupees.

The second person plural ends in *v*, and closely follows the second person plural of the present. Thus :—

fai ferē wanji ighemav, wū-da pumetsav ; wok chiliak ka yū dāst dēv, bring ye a very good garment, put ye (it) on him; put ye a ring on his hand.

Past.—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 *ante*. For ready reference, the suffixes are here repeated.

	Sing.	Plur.
1.	*-am, -em, -îm, -ma.*	*-en,* (*-e*).
2.	*-ē, -ī, -ai.*	*-ev, -av,* (*-e, -a*).
3.	*-a.*	*-en,* (*-e*).

These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not unfrequently repeated several times in the same phrase. For instance, in *az-im tī jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God, the suffix of the first person singular appears three times as *-im*, and once as *-em*. The use of these suffixes in no way prevents the subject itself being also expressed, even when it is a pronoun. Thus, in the above sentence, the subject *az*, I, is also expressed. The third person singular most often takes no suffix. It sometimes, however, as we shall see in the examples, takes *-a*. The termination *-ai* of the second person occurs only once, and then in connexion with the verb substantive, in the sentence *tō mudam men gal ast-ai*, thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person:—

'I struck,' etc.

	Sing.	Plur.
1.	*az-im dēd.*	*mōkh-e dēd-en.*
2.	*tō dēd-ī.*	*tōmōkh dēd-av.*
3.	*ao dēd.*	*āwend-e dēd-en.*

Similarly, we have:—

'I went,' etc.

	Sing.	Plur.
1.	*az-im shud.*	*mōkh-e shud-en.*
2.	*tō shud-ī.*	*tōmōkh shud-av.*
3.	*ao shud.*	*āwend-e shud-en.*

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

SINGULAR.—

First Person.—*tī jā Khudai jā sharmindi*-**em shud**, or *az*-**im** *tī jā*-**im** *Khudāi jā*-**im** *sharmindi*-**em shud**, I became ashamed before thee (and) before God.

psah **awāl-am**, now I found (him).

iqa sāl tō bā-**im** *khismat* **kal**, *heck wakht tsa tī gap*-**am** *na* **shekht-am**; *zodund khizmat tō bā*-**im kal**, so many years I did service for thee, at any time I did not pass over from (*i.e.* neglect) thy word; so much service I did for thee.

Second Person.—*wū tsa kāi*-**ē ned**, from whom didst thou buy that?

tō men-ba kudām wakht wok shatanak nas **dūd-ī**, thou didst not at any time give to me a kid.

tō yū khātir-ē gāli-**ē dūd**, thou gavest food for him. Here we have the suffix *-ē* twice. *gāli* is the accusative singular of *gāla*.

Third Person (without suffix).—*ao wakht ka kūsh* **āghad**, at that time he came into (his) sense. Similarly we have **āghad** in several other places.

khē daulat **apnit**, he lost his wealth.

ao mālāk khē khūgai gal wō **astūd**, that man sent him with his swine.

hech-kā yū bā n'-**astūd.**

yū māl **ataghd** *pa khán,* her husband entered the house.

khē ḋuzak gap **dēd,** he struck words (*i.e.* he said) (in) his heart.

āwāz-e-ghēzhāk-raqqāsī ka yū ghāl **dēd,** the sound of singing and dancing struck on his ear.

ka war yū māl **dēd,** her husband struck (*i.e.* knocked) at the door.

ao **dēd** *pa shuena tag,* he struck (*i.e.* jumped) into the cradle.

qāzī yū bā azār rupai **dūd,** the judge gave her a thousand rupees.

tsa yū **ferāt,** he enquired from him.

qāzī **ferāt,** the judge asked.

gāla-māla **gakht,** she prepared food et cetera.

ghēd, he said (*passim*).

ghēd, she said (several times in the second specimen).

ghesht, āghad *khē khā bā,* he returned, he came to his own house.

yū áuzan **ted, ghūzd, shud,** his heart burnt, he ran, he went.

qāzī khet-a, **just,** the judge arose, he fled.

fai badmastī **kal,** he did much debauchery. Similarly, *kal* elsewhere.

ka khē khán nas **kimd,** *ke shūai,* he did not wish that he should go into his house.

khet, *khē tāt jā bā* **shud,** he arose, he went to his father's place.

ka khē bar **ned,** he took him into his embrace.

yū tēgā **ned,** he took his razor.

ka wok daulatdār gal **nalāst,** he sat (*i.e.* took up his residence) with a rich man.

yū tāt tsa khán **nashet,** his father emerged from the house.

yū jā **neshet,** she placed (the food) before him.

khē wok naukar **qīvd,** he called one of his servants.

ao shilakh **shud**; *ao* **shud,** he became needy, he went. Similarly *shud* in many other places means either 'he went,' or 'he became.'

yū vīn **tūd,** he shaved off his beard.

tsa dār yū tā yū **vīnd,** from a distance his father saw him.

vīnd *ke yū vīn-a kata,* he saw that his beard is large.

ao zamna armān-e **wod,** of that youth there was a longing. Here the *-e* of *armān-e* is the indefinite article.

yū kata zāt ao wakht khē zamīnai sar **wod,** his big son was at that time in his lands.

munāsib **wod,** it was proper (to rejoice).

wok bāzargān-e **wod,** there was a certain merchant. Here the *-e* of *bāzargān-e* is the indefinite article.

khē māl **zāghd,** he took his property.

With *-a* for the separable pronominal suffix, we have:—

*yu kūch yū māl juk-***a astūd,** his wife sent all his property.

tsa awend-a māber yū chut khē tāt bā **ghēd,** from among them his younger (son) said to his father.

qāzī **khet-a,** *just,* the judge arose, he fled.

men zāt (or *tē warūd*) *mul-***a wod,** my son (*or* thy brother) was dead.

*apēd-***a wod,** he was lost.

There is only one instance of a plural suffix,—of the third person :—

āwend-e *khaskwakhti*-e **kal**, they make merriment. Here *-e* (for *-en*) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in *az*-**im** *yū zāt ka fai tāziāna* **dēdāk-am-a,** I have beaten his son with many stripes, *-im* of *az-im* and *-am* of *dēdāk-am-a* represent the subject, 'I,' and *-a* of *dēdāk-am-a* represents the object, 'him,' *i.e.* 'the son,' so that *dēdāk-am-a* means 'I have beaten him.' *Dēdāk* is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in *apnit*-**a wod-am,** the *-a* of *apnit-a* represents the subject, 'he,' while the *-am* of *wod-am* represents the dative of the first personal pronoun, 'for me,' so that the phrase literally means 'lost-he was-for-me,' *i.e.* 'I lost him.'

Perfect Base.—The characteristic of the Perfect base is the letter *k*, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle *dēd*, struck, is formed the perfect base, and perfect participle, *dēdāk*, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type :—

men vutsa zāt yū ikhāi-**a nadāk,** the son of my uncle has married his sister. Here *nadāk-a*, he has taken, *i.e.* has married, is the perfect of the verb the past participle of which is *sed*.

ao ka wok verāka sar pa ū darakhta vāsh **nalāstak,** he has sat down (*i.e.* is seated) on a horse under that tree. Past participle, *nalāst*.

ti tāt gāla **dūdāk,** thy father hath given food. Past participle, *dūd*.

We have already, under the head of the past tense, quoted the case of the perfect, *dēdāk-am-a*, with two suffixes. Another similar example is :—

nēr-**am** *fai rāh*-**im shudāk-am-a,** today I went much road, *i.e.* I went a long way today. Here the subject (*-am*, *-im*) occurs three times as a separable suffix, and *-a*, indicating the object (*i.e.* the road), is also added to the verb.

Passive Voice.—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me : —

mak-e dēdā āst-am, I am being beaten.

mak-e dēdā wod-am, I was beaten.

az dēdā shom bi, I shall be beaten.

In the above, *dēdā* seems to be the perfect participle *dēdak*, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus :—*mak*, as for me ; *-e*, by him ; *dēdā āst-am*, I have been struck. Similarly for the second.

INDECLINABLES.—Prepositions and Postpositions.—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others :—

ṯsa . . . *māben*, from among. In this *māben* is probably the Arabic *mā-baïn*.
ṯsa . . . *wulá*, before.

Thus :—

ṯsa āwenda māben, from among them (the younger said to his father).
ṯsa men wulá shū, walk before me.

When *ṯsa* precedes a word beginning with a vowel, the two often coalesce, as in *ṯsa āwenda* or *ṯsāwenda*, from them ; *ṯsū*, for *ṯsa ū*, from him ; *ṯsī*, for *ṯsa ī*, from this.

The word *dak* or *da* is also used as a postposition, as in *wū-da pumeṯsav*, put ye on him. So, *mā-dak*, on this, here ; *wō-da* or *tā-da*, on that, there, as in :—

ṯsa mā-dak Koshmīr bā ṯsamend dīr āst, how far is it from here to Kashmir?
wō-da nalāst, there he sat down (*i.e.* took up his residence).
ṯsa tā-da āghad ka khē khāna qarīb, from there he came to near his own house.

Adverbs.—The following adverbs have been noted :—

balē, yes.
dō-mas, again.
fershun, at night.
güyā-ke, as though.
kudam wakhi, at any time.
khub, well, thoroughly.
mādak, here ; *ṯsa mādak*, from here, hence.
musdām, always.
nēr, today.
psah, again.
tā-da, there ; *ṯsa tā-da*, from there, thence.
vīsh, down.
wō-da, there.
wakktō-ke, when that, when.
wulá, before.
werāz, up.

The negatives are *na* and *nas*. *Ne* and *nō* are 'no.' *Nas* occurs in :—

ka khē khān nas kimd ke shūai, he did not wish that he should go into his own house.
kudām wakkt wok shatanak nas dūd-ī, thou didst not give to me at any time one kid.

Before the vowel *a*, the *a* of *na* is liable to elision, as in *n'-astūd*, he did not send.

Conjunctions.—The following conjunctions have been noted :—

ī, and.
ke, that, because, for, if, when.
lēkin, but.
wō, and.

Interjections :—

afsūs, alas !
ēh, O !

[No. 6.]

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok-a ādam, yūnan-a dōv zāt. Tsa āwenda mâben yū chuṭ
One-is man, his-is two son. From them among his small-one
khē tâ bā ghōd, 'ēh tâṫ, ṯsa khē mâl ṯsīzē-ke men bā
his-own father to said, 'O father, from thine-own property whatever me to
īdā-bi, men bā dai.' Ao ka khē zātana gal khē mālai takhsim
will-fall, me to give.' He ... his-own sons with his-own properties division
kal. Wok ṯsamend mī yū zāman-e-chuṭ khē mālai saf jam
made. A few day his son-small his-own properties all collected
kal wok jā, pa wok mulk-e-dir shud. Woda
made (in)one place, in a country-distant went. There
nalāst, fai badmastī kal, khē daulat apnit. Wakhtē-ke
he-sat (i.e. *lived*), *much debauchery did, his-own wealth he-lost. When*
wō juk kel kal, pa ū mulk fai zhandākī shud.
he all consumed made, in that country great famine became.
Ao shīlakh shud. Ao shud ka wok daulatdār gal nalāst.
He needy became. He went ... a rich-man with sat (i.e. *lived*).
Ao mâlāk khē khūgai gal wō astūd khē kashṭgāhai
That man his-own swine with him sent his-own fields
charāndani. Ao zāmna armān-e wod, 'wō safākā khūgai
for-grazing. That youth-of longing-a was, 'there husk swine's
bakhsha az kharam, sēr shom.' Hech-kā yū bā n'-astūd.
provision (acc.) *I will-eat, satisfied I-will-become.' Anyone him to not-sent.*
Ao-wakht ka hūsh āghad, khē āuzak gap dēd, 'ṯsa
(*Ai-*)*that-time in sense he-came, his-own heart*(*in*) *word he-struck, 'from*
men tâta daulat ṯsamend mūzdurai gāla kharen, ṯsāwend ziād
my father's wealth how-many servants bread eat, from-them superfluous

shūai. Az tsa zhandākī murum. Az khezum-bi, shom-bi khē
becomes. I from hunger die. I will-arise, I-will-go my-own
tāta jā bā; yū bā ghēzhum-bi, "ēh tāt, tī jā Khudāī
father's place to; him to I will-say, "O father, thee before God
jā sharmindi-em shud; az-im ka tī zati lāyiq-ma nast; wō
before ashamed-I became; I-I to thee son worthy-I am-not; and
mak ka khē yatīma gal nigah kun."' Khet khē tāt
me ... thine-own servant with keeping do"' He-arose his-own father's
jā bā shud. Tsa dīr yū tā yū vīnd. Yū āuzen
place to went. From distance his father him saw. His heart
ted, ghūzd shud, khē zāt ka khē bar ned, bah
burnt, he-ran he-went, his-own son in his-own embrace he-took, kiss
kal. Yū zāt khē tā bā ghēd, 'az-im tī jā-im Khudāī
he-did. His son his-own father to said, 'I-I thee before-I God
jā-im sharmindi-em shud; az-im tsa-em chi-pusht tī zāti-em
before-I ashamed-I became; I-I from-this-I after thy son-I
lāyiq nast.' Yū tā khē naukarai bā ghēd, 'fai ferī
worthy am-not.' His father his-own servants to said, 'very good
wanjī izhemav, wū-da pumetsav; wok chiliak ka yū dāst dēv,
robe bring-ye, him-on clothe-ye; a ring on his hand put-ye,
kaush yū bā pumetsav; tsa yū chi-pusht gāla khare-bi,
shoe him to clothe-ye; from that after bread we-will-eat,
khashwakhtī kuna-bi; gūyā-ke men zāt mul-a wod, psah zinda
merriment we-will-make; as-if my son dead-he was, again alive
shud; apnit-a wod-am, psah awāl-am.' Āwend-e khashwakhti-e
he-became; lost-he was-for-me, again found-I.' They-they merriment-they
kal.
made.

Yū kata zāt ao wakht khē zamīnai sar wod. Tsa tāda
His big son (at)that time his-own lands on was. From there
āghad ka khē khāna qarīb, ke shud, āwāz-e-ghēzhāk-raqqāsī
he-came to his-own house near, when he-came, sound-of-singing-dancing
ka yū ghāl dēd. Khē wok naukar qīvd; tsa yū
on his ear struck. His-own a servant he-called; from him
ferāt, 'am tsīz sāz raqqāsi-et?' Ao ghēd, 'tī warūd
he-inquired, 'this what singing dancing-is?' He said, 'thy brother
āghad; tī tāt ao sihat āghad gāla dūdāk.' Ao khafa
came; thy father (because)he safe came bread has-given.' He angry
shud, ka khē khān nas kimd ke shūai. Yū tāt tsa
became, to his-own house not wished that he-may-go. His father from

khân nashet, wū dilāsā kal. Ao khē tā bā gap
the-house emerged, him consolation made. He his-own father to word
ghēd, 'iqa sāl tō bā-im khizmat kal, hech-wakht tsā tī
said, 'so-many year thee to-I service did, (at)any-time from thy
gap-am na shekht-am; zodund khizmat tō bā-im kal, tō men
word-I not passed-over-I; so-much service thee to-I did, thou me
bā kudām wakht wok shatanak nas dūd-ī, khē hamrah-gana
to (at)any time one kid not gavest-thou, my-own friends
gal kharam, khushwakhtī kunam. Wakhtē-ke tī am zāt
with I-may-eat, merriment I-may-make. When thy this son
āghad, ke tī daulat kanchaniai gal kharch kal, tō yū
came, who thy wealth harlots with expenditure made, thou him
khātir-ē gāli-ē dūd.' Tāt yū bā ghēd, 'ēh zāt, tō
for-thou bread-thou gavest.' The-father him to said, 'O son, thou
mudām men gal āst-ai; tsīzē-ke menen āst, tinen āst. Ka mōch
always me with art-thou; whatever mine is, thine is. To us
khushwakhtī kanāk munāsib wod, tsīz-bā-ke tī warūd
merriment to-make proper was, what-for-that (i.e. *because*) *thy brother*
mul-a wod, psah zinda shud; apēd-a wod, psah yaf shud.'
dead-he was, again alive became; lost-he was, again found became.'

[No. 7.]

ERANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

ZĒBAKĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok bāzargān-e wod. Khē māl zāghd. Shud
A merchant-a was. His-own property he-took. He-went
saudaī. Yū māl pēzh wēk shud. Khē kūch ba
(for-)trading. His property in water went. His-own wife to
pēghām kal ke, wō māl asti-a. Yū kūch yū
message he-made that, that property she-may-send. His wife that
māl juk-a astūd. Yū māl dō-mas ka wēk shud. Ghesht
property all-she sent. That property again in water went. He-returned
āghad khē khâ bā. Fai geryān shud. Yū kūch ghēd,
he-came his-own house to. Much weeping became. His wife said,
'deqat na. Khar, ke az awārum-bi.' Yū kūch fai feri-t.
'worry (is)not. Eat, that I will-find.' His wife very beautiful-is.
Shud qāzī khânavār bā. Ghēd ke, 'wok azār rupai
She-went the-judge's house to. She-said that, 'one thousand rupees
men bā dai.' Qāzī yū bā azār rupai dūd. Ao āghad
me to give.' The-judge her to a-thousand rupees gave. She came
khē khâ bā. Qāzī ghēd ke, 'az fershun īsum-bi tī
her-own house to. The-judge said that, 'I (at-)night I-will-come thy
khâ bā.' Qāzī āghad yū khâ bā. Gâla-mâla gakht,
house to.' The-judge came her house to. Bread-etcetera she-prepared,
yū jā nesht. Ka war yū māl dēd. Wujinjāk
him before she-placed. On the-door her husband knocked. (Of-)the-woman
qāzī ferāt, 'kāi-a ka war?' Ao ghēd, 'men mal-ai.'
the-judge inquired, 'who-is on the-door?' She said, 'my husband-is.'
Qāzī ghēd, 'mak tsa-na gākha-bi?' Ao ghēd, 'pa
The-judge said, 'for-me what will-thou-prepare?' She said, '...
shuena tag.' Ao dēd pa shuena tag. Yū māl ataghd
the-cradle inside.' He struck ... the-cradle inside. Her husband entered
pa khân. Ghēd, 'pa shuena kai-a?' Ghēd, 'tī zāt.'
in the-house. He-said, 'in the-cradle who-is?' She-said, 'thy son.'

Ao	ghēd	ke,	'shom,	khē	zāt	vīnum.'		Vīnd	ke	yū	
He	*said*	*that,*	*'I-will-go,*	*my-own*	*son*	*I-will-see.'*		*He-saw*	*that*	*his*	
vīn-a	kats.	Yū	tēgh	ned,	yū	vīn	tud.	Wok	tewār		
beard-is	*large.*	*His*	*razor*	*he-took,*	*his*	*beard*	*he-shaved.*	*A*	*hatchet*		
ned.	Ghēd,	'yū	pūd	keṭ	kenam.'		Qāzī	khet-a	just.		
he-took.	*He-said,*	*'his*	*foot*	*cut*	*I-will-make.'*		*The-judge*	*arose-he*	*he-fled.*		

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, 'Do not worry, eat your food. I will find more property for you.' Now his wife was very handsome, and went to the judge's house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, 'What am I to do?' 'Get into the cradle,' said she. So he threw himself into the cradle, and her husband came in. He asked, 'Who is that in the cradle?' 'Your son,' said she. He said, 'Let me go and see him.' He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, 'I am going to cut off his feet.' So the judge got up and ran away.

APPENDIX ON ISHKĀSHMĪ.

The materials available for the study of Ishkāshmī are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zēbakī. For a more full account of Ishkāshmī, reference may be made to a book by the present writer entitled 'Iśkāśmī, Zēbakī, and Yāzyulāmī' published by the Royal Asiatic Society.

The Ishkāshmī vowel system is in the main the same as that of Zēbakī. The only important difference is that the former often has *u* or *ū*, where the latter has *a* or *ā*. Thus, Ish. *dust* or *dūst*, Zb. *dāst*, a hand; Ish. *rūi*, Zb. *rāi*, three; Ish. *nulustuk*, Zb. *nalāstak*, he has sat down; Ish. *frut*, Zb. *ferāt*, he asked. In Ish. the infinitive ends in *-uk*, but in Zb. in *-āk*.

Ishkāshmī occasionally shows signs of a tendency to drop a final consonant, as in *pu* (Zb. *pād*), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbakī, the numeral *wak* or *wok*, one, is used as an indefinite article. I have not come across any instance of the use of the Persian *yā-e-wahdat*, as has been noted in Zēbakī.

The declension of nouns has been considerably simplified from that of Zēbakī. The nominative plural does not end in *-ai* or *-en*, but is the same as the nominative singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zēbakī, the accusative-dative ends in *-i*, as in *wi dumb-i nad*, he grasped its tail. The genitive is the same in form as the nominative, as in *pádshā khān*, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination *-áw* or *ā*, as in *tsa wazīráw frut*, he enquired from the viziers; *wazīrā-bā ghēzhd*, he said to the viziers.

The following is a list of the principal Ishkāshmī prepositions and postpositions, with their Zēbakī equivalents:—

(*a*) Prepositions:—

Ish.	Zb.
dar, in.	...
pa, in.	*pa*.
tā, till.	...
tar, into, to.	...
tsa, from.	*tsa*.

I have not noted anything in Ishkāshmī corresponding to the Zēbakī *ka*, in.

(*b*) Postpositions:—

Ish.	Zb.
bā, to, for.	*bā*.
bād, after.	...
darūn, among.	...
dzá, near to.	*jā*.
vish, below.	*vīsh*.

Adjectives call for no special remarks. The first ten numerals will be found in the List of Words and Sentences, on pp. 533ff.

The pronoun of the first person is *az*, as in Zēbakī. In the singular, its genitive is *mun*, and its oblique case *man*, or, in the dative, *mun-bā*. *Mun* corresponds to the Zēbakī *men*. I have not come across any form corresponding to the Zb. *mak*, to me. No materials are available for the plural.

The pronoun of the second person is *tu*, which does not change in the singular, —corresponding alike to Zb. *tō* and *tẕ*. The plural is *tamuḳh*, corresponding to Zb. *tōmoḳh*.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows :—

	Ish.	Zb.
Sing.		
Nom.	*wa.*	*ao.*
Gen.	*i, wi.*	*yū.*
Obl.	*wan.*	*yū, wū, wō.*
Plur.		
Nom.	?	*āwend.*
Gen.	*wēv.*	*āwenda.*
Obl.	?	*āwenda.*

I have found nothing in Ish. corresponding to Zb. *aomas*. The Ish. singular oblique case and plural genitive are paralleled by the Munjānī *wan* and *waf*, and the Yūdghā *wen* and *wef*.

Another form of the remote demonstrative is *dīr*, that, which has analogies in Sarīkolī and Shighnī, but which I have not noted in Zēbakī.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, *man*, this, and the genitive plural, *mēv*, their. *Man* is parallel to *wan*, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is *am*, this (nominative).

Another form of this pronoun in Ishkāshmī is *nakwa*, this, which may be compared with the Sarīkolī *nak-*. It has not been noted in Zēbakī.

The reflexive pronoun is *ḳhadak*, self, which may be compared with the Persian *ḳhęṛud*. Its genitive, as in Zēbakī, is *khē*, own.

Ishkashmī has also another word, *fak*, self, used, at the same time, like the Hindī *āp*, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbati *phuka*, self.

As in Zēbakī, Ishkāshmī has no indigenous relative pronoun, but *tsē*, the base of the interrogative pronoun in cognate dialects, is sometimes used with this force.

The interrogative pronouns are *kudum*, who ?, and *kum* or *chīz*, what ? The former may be compared with the Munjānī *kedē*, Yūdghā *kedi*, Zēbakī having *kai*. Zēbakī has *tsīz*, what ?

Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zēbakī. Only that of the second person singular differs. They are :—

	Ish.	Zb.
Sing.		
1st pers.	*-im, -um.*	*-am, -em, -im.*
2nd pers.	*-at, ut.*	*-ē, -i.*
3rd pers.	caret.	*-a.*
Plur.		
3rd pers.	*-ān.*	*-en.*

The materials for illustrating the conjugation of the Ishkāshmī verb are scanty. The only form of the present of the verb substantive that has been noted is *āst*, corresponding to Zb. *āst*, he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is *vud*, he was, corresponding to Zb. *wod*. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, *vud-um*, I was; *vud-ut*, thou wast, and so on. There is a perfect *vuduk*, he has been, and a present, *vūnī*, he becomes. As in Zb. we also have *ahud*, he became.

The infinitive of the active verb ends in *-uk*, corresponding to the Zb. *-āk*. Thus, *khar-uk*, to eat, the act of eating. Compare Zb. *kan-āk*, to do.

The following is an alphabetical list of past participles, with the corresponding Zēbakī forms, where known :—

Ish.	Zb.
āghad, came.	*āghad.*
apukhī, listened.	...
atōghd, entered.	*ataghd.*
avul, found (pres. base, *avīr-*).	*awāl* (pres. base, *awēr-*).
dēd, struck.	*dēd* (pres. base, *deh-*).
dūd, gave.	*dūd.*
frin, remained.	...
frut, asked.	*ferāt.*
ghēzhd, said.	*ghēd* (pres. base, *ghēzh-*).
kift, pierced (pres. base, *kif-*).	...
kul, *kūl*, done, made (pres. base, *kān-*).	*kal* (pres. base, *ken-*, *kun-*).
kut, slaughtered.	...
khut, arisen.	*khet.*
mul, died.	*mul.*
nad, taken (pres. base, *nas-*).	*ned* (pres. base, *nast*).
nulust, seated (pres. base, *nid-*).	*nalāst* (pres. base, *nid-*).
nusht, emerged.	*nashet.*
sāmbud, *sāmd*, smeared (pres. base, *sāmb-*).	...
shukht, passed over.	*shekht.*
tōghd, gone.	...
vud, taken away.	...

Ish.	Zb.
vūsť, bound.	(pres. base, *wānd-*).
zōgkd, taken (pres. base, *zānz-*).	*zāgkd*.

The terminations of the present-future in the singular are :—

	Ish.	Zb.
1.	*-um*.	*-em*, *-im*.
2.	*-ī*, *i*.	*-ē*.
3.	—— or ī.	-ī.

There is no information as to the plural in Ishkāshmī.

The use of *bi* to emphasize the future signification has not been noted in Ishkāshmī. In Zb. the use of *bi* is probably borrowed from Persian.

In Zēbakī *-a* is added to this tense to give the force of the present subjunctive. In Ish. *-u* is employed in the same way. It will be remembered that in other cases also *u* in Ish. is represented by *a* in Zb. See p. 505.

In Ish. the second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding *-aw* or *-uw*, corresponding to Zb. *-av*. Thus, *avīraw*, bring ye; *wanuw*, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zēbakī. Thus, *shud-im*, I went; *kui-ut*, thou madest; *āghad*, he came; *apukht-ān*, they listened.

The perfect participle is formed by adding *-uk* to the past participle, the termination corresponding to the Zb. *-ak* or *āk*. Thus, *nslust-uk* (Zb. *nalāst-ak*), he has sat down; *shud-uk* (Zb. *shud-āk*), he has gone or become. Once formed, the participle is, *mutatis mutandis*, treated as in Zēbakī.

The negative is *na* or *nus*, not. The latter corresponds to Zb. *nas*.

MUNJĀNĪ OR MUNGĪ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrāh Pass, on the north side of the Hindū Kush. It is nearly due north of the town of Chitrāl. According to Tomaschek, Munjānī is the one of the Ghalchah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avesta.

Far less is known about this language than about Wakhī, Shighnī, or Sarīkolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this :—

AUTHORITIES—

SHAW, R. S.,—*On the Ghalchah Languages (Wakhī and Sarīkolī).* *Journal* of the Asiatic Society of Bengal, Vol. xlv, Pt. I., 1876, pp. 139 and ff. On pp. 272 and ff. there is a short Munjānī Vocabulary, compiled by Munshī Faiz Bākhsh.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte* der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

GEIGER, W.,—*Grundriss der iranischen Philologie,* Vol. I., Pt. II., pp. 287 and ff. Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen.*' In this there is a little about Munjānī.

The following imperfect sketch of Munjānī grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan :—

I.—NOUNS.

Tāt, a father—

	Sing.	Plur.
Nom.	*tāt*	*tāt-e.*
Gen.	*ghe tāt-an* or *tāt.*	*ghe tāt-af.*
Dat.	*ne tāt-an, ne tāt.*	*ne tāt-af.*
Abl. (from)	*ghe tāt.*	*ghe tāt-af.*

OTHER NOUNS.

Masculine			Feminine.		
Singular.		Plural.	Singular.		Plural.
pūr,	a son.	*pūr-e.*	*legkda*,	a daughter.	*legkd-e.*
mēra,	a man.	*mērak-e.*	*zkinka*,	a woman.	*zkink-e.*
yāsp,	a horse.	*yāsp-e.*	*māyaga*,	a mare.	*māyag-e.*
kūa,	a bull.	*kūag-e.*	*ghāva*,	a cow.	*ghāv-e.*
ghālf,	a dog.	*ghālv-e.*	*machia*,	a bitch.	*machi-e.*
wuza,	a goat.	*wuzak-e.*	*wuz*,	a she-goat.	*wuz-e.*

Adjectives do not seem to change for gender.

II.—PRONOUNS.

First Person—

Sing.	Plur.
ze, I.	*mākh*, we.
(*zhe*) *men*, of me.	*zhe mākh*, of us.
mo-kān, mine.	*a-mākh-kān*, ours.
nā-men, to me.	*nā-mākh*, to us.

Second Person—

to, thou.	*māf*, ye.
zhe to, of thee.	*zhe māf*, of you.
to-kān, thine.	*a-māf-kān*, yours.
nā-to, thee.	*nā-māf*, to you.

Third Person—

wo, he.	*wai*, *waf*, they.
zha wan, of him.	*zha waf*, of them.
a-wan-kān, his.	*a-waf kān*, theirs.
nā-wan, to him.	*nā-waf*, to them.

wem, to him, him (proximate), *wao* (remote).

'This' is *ma* or *mo*; *dem*, in this; *zhemaf*, from these.

Adjectives are, *dau*, in that (country); *zhau*, from those (husks); *zhem*, of these (four).

'Who' is *kedē*; 'What?' is *shtē*; 'Own' is *khai*; 'Any one' is *kedēvá*.

Pronouns are suffixed as in Persian. Examples are, *wera-it*, thy brother; *tāt-it*, thy father; *pūr-ish*, his son; *tāt-ish*, his father.

Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

	Sing.	Plur.
1.	*em, am.*	*am.*
2.	*et* (? Transitive), *ai* (? Intransitive).	*af.*
3.	*ai, a.*	*at.*

III.—VERBS.

a. Auxiliary Verbs and Verbs Substantive—

Imperative, *bâi.*

	Sing.	Plur.
1.	*hast-am*, I am.	*hast-am*, we are.
2.	*hast-ai, ast-ai*, thou art.	*hast-af*, you are.
3.	*hast, ast*, he is.	*hast-at*, they are.

sham appears in *ze lāyıq che-sham*, I am not worthy.

The verb *shia*, to go, has its Present Tense as follows:—

ay-im, I go.	*ay-am*, we go, we are.
ay-i, thou goest.	*ay-af*, you go, you are.
yi, he goes.	*ay-at*, they go, they are.

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vi-em, I was.	*vi-am*, we were.
vi-ai, thou wast.	*vi-af*, you were.
vi-a, he was.	*vi-at*, they were.
shi-am, I went, I became.	*shi-am*, we went, we became.
shi-ai, thou wentest, thou becamest.	*shi-af*, you went, you became.
sho-i, he went, he became.	*shi-at*, they went, they became.

b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

Present-Future—

	Sing.	Plur.
1.	*duh-am*, I beat, I shall beat.	*deh-am*, we beat, we shall beat.
2.	*deh-i*, thou beatest, thou wilt beat.	*deh-af*, you beat, you will beat.
3.	*deh-i*, he beats, he will beat.	*deh-at*, they beat, they will beat.

Other examples are,—

First Person Singular,—*wushk-um*, I will arise; *ay-im*, I will go; *zhā-im*, I will say; *ghero-em*, I will take.

First Person Plural,—*khar-am*, we will eat; *yi-kenam*, we will do.

Third Person Singular,—*dil*, he gives.

Third Person Plural,—*khar-at*, they eat.

If it is wished to emphasize the future signification, *khāmakhā* is prefixed. Thus, *ze khāmakhā dukum.*

Imperative.—The following examples occur:—

2nd Singular,—*deh*, beat; *āi*, go, be; *khor*, eat; *nilha*,[1] sit; *az*, come; *werema*, stand; *murra*, die; *dal*, give; *ghāza*, run; *avar*, bring; *yi-ken*, make.

2nd Plural,—*avare*, bring; *aghdāve*, put on; *derāe*, put on.

The *Imperfect* is formed by prefixing or suffixing *via* to an Imperfect base. Thus, *ze via dal-am* or *ze dal-am via* means 'I was giving.'

The *Past* Tense is formed from a past base as in other Ghalchah dialects.

Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows:—

First Person Singular,—*ze* or *men zhi-em*, I did beat; *yi-ker-um*, I did; *aver-em*, I brought; *shi-am*, I went, I became.

First Person Plural,—*mākh zhi-am*, we did beat.

Second Person Singular,—*to zhi-et*, thou didst beat; *aghay-ai*, thou camest; *aver-et*, thou didst bring; *shi-et*, thou saidst; *li-et*, thou gavest.

Second Person Plural,— *maf zhi-af*, you did beat.

Third Person Singular,—*shoī*, he went, he became; *shia*, he said; *boghd*, he divided; *yi-ker* or *ker*, he made; *guvd*, he burnt; *ushevd*, he called; *lishk*, he saw; *negher*, he emerged; *aver*, he brought.

Other forms are:—

(1) *wa zhi-a*, he did beat; *li-a*, he gave; *pist-a*, he asked; *jeft-a*, he ordered.

(2) *khuxd-ai*, he sent; *wushk-ai*, he arose; *agh-ai*, he came.

(3) *jikhat-e*, he agreed.

Third Person Plural,—*wai* or *waf zhi-ai*, they did beat; *gherevd-ai*, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.

The only example of a *Pluperfect* is *ze zhi-em via* or *ze via zhi-em*, I had beaten.

Past Conditionals appear to be *khūri-am-wa*, we would have eaten; and *yi-keri-am-wa*, we would have made (merriment).

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[1] *Th* as in *think*.

[No. 8.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJÂNI OR MUNGI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yu mārakan lu pūr-e vi-at. Zha-waf mālen kamder pūr ne
One man's two sons were. From-them among younger son to
tāt-an shta, 'ē tāt, zhe khai māl nā-men issa dal.' Wo we-khai
father said, 'O father, from own property to-me share give.' He his-own
daulat ne khai pūraf boghd lia. Chēd mils gi-ashk kamder pūr
wealth to own sons divided gave Some days passed younger son
we-khai māl pā jam'-ker yu lerā mulk rawāna-shoī, wura
his-own property all collected (to)-one distant country started, there
lēv arg yi-ker, we-khai daulat pā barbād-lia. Wa-gâ-ki zhawan hechko
bad deeds did, his-own property all lost. When of-him anything
chūzai dau mulk qaārī shoī. Wo dar mānda shoī.
not-remained in-that country famine became. He in want became.
Skâpir-ne-yu daulatdār niast. Wo mēra wem khuzdai de khai zakhmaf
With-one wealthy-man sat. That man him sent in own fields
we-khūgaf charā-dal. Ma īda dem awas via ki,
swine with-order-to-graze. This boy in-this longing was that,
'zhau-ki khug-e kharat zhau sabūstaf we-khai yiler baravum,'
'from-whatever swine eat from-those husks my-own stomach I-might-fill,'
zhau-daran na-wan kedêvâ hech-ko che-lia. Dau-wakht ūshyār-shoī
because to-him anyone anything not-gave. Then to-senses-came
ne-khai jān-an shta, 'yed yatīm-e de men tāt kei naghn
to-own self said, 'so-many hired-servants in my father's house food
kharat zhawaf bēsh wuzi-e, ze zha-wushi-an ne-murawau-shiam.
eat of-them spare remains-to-them, I from-hunger am-about-to-die.
Wushkim ayim skâpir-ne-tāt-an zhā-im, "ē tāt, ze skâpir-
I-will-rise I-will-go before-father I-will-say, "O father, I before-
ne-Khudāi-an skâpir-ne-to sharminda shi-am; ze lāyiq che-ham
God before-thee ashamed have-become; I fit not-am

ne-to-pūr. We-men yu yatim skâpir-ne-khai-an lâken.'"
for-thy-son. Me one hired-servant (like) before-thyself keep.'"
Wushk-ai, shoï skâpir-ne-tât-an. Tât wuzher ki pūr-ish zhe lera
He-rose, went before-father. Father saw that his-son from distance
aghai. Wezel ne-pūr-an guvd, ghezda-shoï, we-lâst der-ye del-tshli, khai
came. His-heart for-son burnt, running-went, hand threw round-neck, own
pur bahāi. Pūr ne-tât-an shta, 'ō tât, ze skâpir-ne-Khudâi-an skâpir-
son kissed. Son to-father said, 'O father, I before-God before-
ne-to sharminda shi-am; ze zhim-an-ba'd lāyiq che-sham ne-to-pūr.'
thee ashamed have-become; I after-this fit not-am for-thy-son.'
Tât-ish ne-khai naukaraf shta, 'ghash-e zhegh avare ne-man aghdāve;
His-father to-own servants said, 'good clothes bring to-him put-on;
yu pargushke de ugushke-ish derā-e; yu kafshike de pahlaf-ish aghdāve.
one ring on his-finger put-on; one shoes on his-feet put-on.
Wa-gâ naghn kharam, wa-gâ wālui yi-kenam. We-men pūr
Then food we-will-eat, then merriment we-will-make My son
muri via, wos zinda shoï; gip-shi-via wos per-viam.' Waf
dead was, now alive became; lost-become-was now we-have-found-him.' They
khushi gherevdat.
merriment commenced-making (lit. *took*).

Ster pūr-ish dau mahal de zakhmaf via. Zhe wur aghai;
Elder son-of-him at-that time in fields was. From there came;
ne-kei-an nazdik shoï; ki sāz ibia de ghū-ish zhia. We-yu
to-house near came; that music dancing in his-ears struck. One
naukar ushēvd, zha-wan pist-a, 'mo shtē sāz shtē ibi-a?' Wo shta
servant called, of-him enquired, 'this what music what dancing?' He said
ki, 'wera-it aghai tât-it wao sihat lishk, wālu dil.' Wo
that, 'thy-brother came thy-father him well saw, feast is-giving.' He
khafa shoï, ne-kei-an shia che-fkhat-e. Tât negher de-bērūn,
annoyed became, to-house going not-agreed. Father emerged outside,
na-wan dilāsa-yi-ker. Wo ne-tât-an shta, 'mala wuzhar, miad sāl ne-to
to-him entreated. He to-father said, 'here look, so-many years to-thee
khizmat yi-kerum; hech-kella we-to rāi de tâ che zhi-em;
service I-did; any-time thy word on ground not I-threw;
miad gâ khizmat yi-kerum, to hech-kella yu chan nâ-men
so-much time service I-did, thou any-time one kid to-me
che-li-et, ki qati zhe-khai dūstaf yu-jâi niaste
not-gavest, that with own friends in-one-place having-sat
khūri-am-wa, khushi yi-keri-am-wa. Wos ki mo pūr-it
we-would-have-eaten, merriment we-would-have-made. Now that this thy-son
aghai kedēva-ki we-to daulat qati zhe-kanchaniaf barbad-lia, to
came who thy wealth with prostitutes lost, thou

zhau-daran mehmāni liet.' Tāt ne-wan shta, 'ō pūr, to de-pā-wakht
for-his-sake feast gavest.' Father to-him said, 'O son, thou all-time
qati she-men astai, shtē-wa-ki zhe-men ast, ta-kān. Na-mākh khushi
with me art, whatever of-me is, thine-is. To-us merriment
yi-kera lāzim via, skau-ki mo to werāi muri via, wos zinda
making necessary was, because this thy brother dead was, now alive
shoī; gip-shi-via wos per-viam.'
became; lost-become-was now we-have-found-him.'

[No. 9.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

MUNJĀNĪ OR MUNGĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Naushêrwān-i-'ādil yu mils waina negher. De pādā yu
Naushêrwān-the-just one day for-hunting went-out. On road one
ghash e bāgh lishk. Baghbān we pādshāh ki lishk, be-dawāi zhe
good he garden saw. Gardener he the-king that saw, went-running from
bāgh-an. Lu anār aver. Zhe yu anar pādshāh jefta
garden. Two pomegranates brought. From one pomegranate king ordered
ki sharbat yi-kunē, we-yu lia ne wazīr-an. Zhe yu
that sherbet make, the-other (pomegranate) gave to wazir. From one
anār sharbat de jām pur shoī, wem shemda o shoī. Pādshāh
pomegranate sherbet in cup full became, it drank and went. King
awana aghai piau pādā. We-bāgh lishk. De khai zel shta ki,
again came same way. That-garden saw. In own heart said that,
'wem ghervom.' De bāgh levar resī zegherge via. Ne
'this (garden) I-will-take.' At garden's gate reached thirsty was. To
bāghbān jēfta ki, 'āi anār avar; nā-men yu jām sharbat
gardener ordered that, 'go pomegranate bring; to-me one cup sherbet
yi-ken.' Bāghbān chfur anār aver; zhe-maf sharbat yi-ker.
make.' Gardener four pomegranates brought; from-these sherbet made.
Jām pur che shoī pādshāh khashm-ker. 'Zhau anār chi
Cup full not became king became-angry. 'From-these pomegranates why
che-averet, zhe yu-ga yu jām pur shoī? Zhem chfūraf
did-you-not-bring, from one-only one cup full became? From-these four
yu jām pur che shoī.' Bāghbān shta, ki, 'pīra ki aghayai
one cup full not became.' Gardener said, that, 'first-time that you-came
ze zhāem we-to fēl nēk via. Wos ki aghayai we-to niat
I say your intention good was. Now that you-came your intention
qalb shoī. Dau-vēr o dem-vēr pā anār. zhe yu shakh-a
bad became. That-time and this-time all pomegranates from one branch

aver-em. Mohrg zhe to niat-an shoï.' Pādshāh fkhat-e, shta,
I-brought. This-matter from your intention happened.' King agreed, said,
'māy-an shtet. Ābādī-e wulāat zhe fēl-i-nēk-i-pādshāh.'
'true you-have-said. Prosperity-of country from good-intentions-of-king (is).'
Ne bāghbān werga lia o shoï.
To gardener presents gave and went.

NUMERALS.

Yu lu *or* le sherai chfūr panj akhshe avde ashkie nau dah wīst.
One two three four five six seven eight nine ten twenty.
The rest of the numerals are the same as in Persian.

YÜDGHĀ OR LEOṬKUH-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leoṭ-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrālis. It is spoken in the upper part of the Lutkho (correctly Leoṭkuh) Valley. Its true name is probably Yūdghā.

Regarding it, Biddulph (*Tribes of the Hindoo Koosh*, p. 155), says: 'The Yidghāh language spoken in the upper part of the Ludkhō Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages . . . Like those, the Yidghāu differs from the Dard languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.'

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TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte.* Vienna, *Sitzungsberichte* der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

TOMASCHEK, Prof. W.,—*Yidghah, ein beachtenswerther Iranischer Dialekt. Beiträge zur Kunde der indogermanischen Sprachen*, Vol. vii (1883), pp. 195 and ff.

GEIGER, W.,—*Grundriss deriranischen Philologie*, Vol. I, Pt. II, pp. 237 and ff., Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen.*' In this there is a little about Yūdghā.

The following Grammar is taken from Biddulph :—

LEOṬKUH-I-WĀR OR YŪDGHĀ GRAMMAR.

I.—PRONUNCIATION—

Pronounce *ā* as *a* in *have*; *e* as in the French *étaié*, *o* as the first *o* in *promote*.

th and *kh* are interchangeable. Thus, *mēsh* or *mēkh*, a day

II.—NOUNS—

	Sing.	Plur.
Nom.	*kyū*	*kyū-i*
Gen.	*kyū*, of a house	*kyū-i*
Dat.	*na kyū-en*, to a house	*na kyū-ef*
Acc.	*kyū*, a house	*kyū-i*
Abl.	*ze kyū-an*	*ze kyū-ef*

Pronominal suffixes, used with the—

	Present Tense.		Past Tense.	
	Sing.	Plur.	Sing.	Plur.
1.	*am*	*em*	*em*	*em*
2.	*e*	*ef*	*t*	*ef*
3.	*e*	*et*	—	*et*

III.—PRONOUNS—

	Nom.	Gen.	Dat.	Acc.	Abl.
I	*zoh*	*man*	*na-man*	*na-man*	*ja-man*
We	*mākh*	*e-mākh*	*no-mākh*	*no-mākh*	*ja-mākh*
Thou	*tū*	*toh*	*na-toh*	*ni-tōh*	*ji-toh*
You	*mūf*	*e-mūf*	*no-mūf*	*no-mūf*	*ja-mūf*
He, she, it	*yoh* n.	*aman*	*na-man*	*nam*	*ja-man*
	noh d.	*eyen*	*neyen*	*neh*	*jeyen*
	hūroh r.	*awan*	*no-wan*	*noh*	*jo-wan*
They	*yeh* n.	*amuf*	*nuauf*	*nuaue*	*jamuo*
	weh d.	*aiyef*	*neyef*	*nev*	*jev*
	hūreh r.	*e-of*	*no-of*	*nov*	*jo-ov*

The letter *n* stands for *near*, *d* for *distant*, *r* for *remote* There are no distinctions of gender.

IV.—VERBS—

Auxiliary Verbs—

(a) *Astāh*, to be.

Present. I am, etc., *astet*, for all persons and both numbers.

Past I was, etc

Sing.	Plur.	Sing	Plur.
1. *bī-m*	*bī-em*	1 *ahom*	*ahom*
2. *bī-t*	*bī-ef*	2. *ahū-it*	*ahuf*
3. *bōh*	*bō-it*	3. *ahū-it*	*ahut*

Past, *bī-m*, etc.

(b) *Shādh*, to become.

Pres.-Fut. I become, or shall become.

Regular Verbs.— *shādh*, to strike.

INFINITIVE. *Present, shādh*, to strike. *Past, shidh bugh*, to have struck.

PARTICIPLES. *Present, dic*, striking. *Past, shioh*, having struck.

INDICATIVE MOOD.

Present-Future. I strike or shall strike.

Sing.	Plur.
1. *dāham*	*dāham*
2. *dche*	*dāhaf*
3. *dehe*	*dahat*

Imperfect. I was striking

Sing.	Plur.
shī-ermetam	*shī-eretam*
shī-tetet	*shī-efitef*
shī-ersioh	*shī-etetet*

Past. I struck.

Sing	Plur
1. *shī-em*	*shī-em*
2. *shī-t*	*shī-ef*
3. *shīoh*	*shī-et*

Perfect. I have struck.

Sing.	Plur.
shigam	*shigam*
shigat	*shigaf*
shī	*shī-e*

Pluperfect. I had struck.

Sing	Plur.
shigam vioh	*shigam vioh*
shiga vioh	*shigaf vioh*
shī vioh	*shī vioh*

IMPERATIVE MOOD.

Sing. strike thou, *dihe*, let him, her, or it strike, *dihe*.

Plur. strike you, *dihā*, let them strike, *dihe*.

The Passive voice is formed by the use of the auxiliary verb *kahyāh*, to go; as *shādh kahiyāh*, to be struck

The Interrogative is formed by adding *a* to the verb in all its forms.

Biddulph adds, 'NOTE.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure.'

The following sentences are given by Biddulph :—

(1) What is your name?	*Toh nām chas mīn?*
(2) This is my brother.	*Moh mau vras mīn.*
(3) My brother has two good horses.	*Man vraiy-en loh ghashe yasp-i ăstet.*
(4) His sword is better than mine.	*Eyen kugor-en man kugor ghashe ăstet.*
(5) I want to go to my home.	*Na kyē-en kshiyah mans khyāl ăstet.*
(6) How far is it from here?	*Ze moloh chemin lūroh ăstet?*
(7) It is twenty days' journey.	*Muntroh padoh wīstoh mīkh.*
(8) I told him that I could not come to-day.	*Man nowan ishtam zoh dūr agoyāh cho wizidam.*
(9) What do you want?	*Natoh koyi raisi*[1] *?*
(10) Why do you ask me this?	*Tū moh va-man chī pīstet.*
(11) I can run faster than he can.	*Zoh eyen tīz ghazam.*

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. *e* is often substituted for *a*, as in *men*, my, for *man*. Again, in *mēsh*, a day, *ē* is substituted for *ī*.

The following are the principal grammatical forms found in the Specimens and List of Words :—

I.—NOUNS.

Tat, a father,—

	Sing.	Plur.
Nom.	*tat.*	*tat-e.*
Gen	*tat.* *wa tat.* *zhe tat-n (wa).*	*wa tat.* *zhe tat-ef (wa).*
Dat.	*ne tat-n.*	*ne tat-ef.*
Abl. (from)	*zhe tat-n.*	*zhe tat-ef.*

Loghda, a daughter,—

	Sing.	Plur.
Nom.	*loghda.*	*loghd-e.*
Gen.	*zhe loghda (wa).*	*zhe loghd-ef (wa).*
Dat.	*ne loghda.*	*ne loghd-ef.*
Abl.	*zhe loghda.*	*zhe loghd-ef.*

Other instances of the **Oblique form Singular** are,—

Nom.	
wara, a man.	*marak-en.*
kemder, younger.	*kemder-en.*
mulk, a country.	*mulk-en.*

[1] A corruption of *rai ăstet.*

Nom.	
māl, property.	*māl-en.*
pūr, a son.	*pūr-en.*
derakht, a tree.	*derakht-en.*
dokandar, a shopkeeper.	*dokandar-en*, and others.
meṛ, a man.	*meṛ-an.*
yasp, a horse.	*yasp-an.*

Other instances of the **Nominative Plural** are,—

Nom. Sing.	Nom. Plur.
meṛ, a man.	*meṛ.*
ādam, a man.	*ādam.*
pūr, a son.	*pūr-e.*
pela, a foot.	*pal-e.*
zhinko, a woman.	*zhink-e.*
zakhmo, a field.	*zakhm-e.*

Other instances of the **Oblique Plural**, which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.	Obl. Plur.
ādam, a man.	*ādam-ef.*
yasp, a horse.	*yasp-ef.*
mayegho, a mare.	*mayegh-ef.*
keṛagh, a bull.	*keṛagh-ef.*
ghavo, a cow.	*ghav-ef.*
ghalf, a dog.	*ghalv-ef.*
maṭsia, a bitch.	*maiṣi-ef.*
khūk, a pig.	*khūk-ef.*
zakhmo, a field.	*zakhm-ef.*
kanchanī, a harlot.	*kanchanī-ef.*

The following plural oblique forms also occur, besides those mentioned below; *segh-af*, stripes; *rupaia-gh-af*, rupees (accusative plural), *peles-ef*, ropes.

The **Nominative** sometimes ends in *en*. In every such instance, it precedes a transitive verb in the past tense. It is therefore, in these instances, really the case of the Agent. Thus, *kender-en*, the younger (son collected), *wo maṛak-en*, that man (sent); *tat-n*, the father (saw, said); in one instance, *e* is added, in *pūr-e ne tat-n shto*, the son said to the father.

The **Genitive** is, correctly, the same as the nominative, e.g. *men tat daulat*, (of) my father's wealth. The preposition *de* governs the Genitive. Thus, *de fakhm*, in sense; *de man tat daulat*, in my father's wealth; *de wakht*, at the time; *de khwē zakhmo*, in his own field; *de kcho*, outside.

The following are examples of the **Dative**; *maṛak-en*, to a man (dative of possession); *ne to-n*, to the father; *no lūr mulk-en*, to a far country; *no laway-an*, for keeping; *na Khuday-en*, to God; *no dram-en*, to inside.

In the plural we have *no khūk-ef*, for swine.

The following are examples of the **Ablative**; *zhe khwē māl-en*, from own property; *zhe wushi*, from hunger; *zhe lāre-ghen*, from a distance; *zhe drubda-en*, from (caused by) dancing. So *lo quwatān-en*, with a wealthy man; *lo khwē jān-en*, with his own self.

In the Plural, we have *zhe khūk-ef*, from swine; *zhe fagīk-ef*, from (caused by) singings. Again, *lo yārān*, with friends; *lo kanchanī-ef*, with harlots.

II.—PRONOUNS.

The following forms occur:—

First Person,—*zo*, I; *men*, *wa-men*, my; *na-men*, to me; *wa-men*, me; *la-men*, with me; *makh*, we, us; *wa-makh*, *a-makh*, of us, our.

Second Person,—*to*, thou; *ta*, *wa-ta*, thy, thine; *na-to*, to thee; *maf*, ye, you; *wa-maf*, *a-maf*, of you, your.

Third Person,—*wo*, he; Agent case, *wou*; *won*, *a-wen*, of him, his; *no-wen*, to him, to his; *wau*, him, that; *ni-men*, to this person, to his; *woi*, they; *wof*, *a-wef*, of them, their; *zhe-wef*, from them; *de-waf-mal-en*, between them. Adjectival are *mo*, *wem*, this, and *wo*, *wau*, that; *dau*, in that (country).

The **Reflexive Pronoun** is *khwē*, as in *wo-khwē*, his own; *de khwē zakhmo*, in his own field; *zhe khwē māl-en*, from (your) own property; *lo khwē jān-en*, with his own self.

The **Relative Pronoun** is *koi-wek*, who. I do not know if the word *perwīn*, I have found him, contains any pronominal form.

'Who' is *kedi*; 'what' is *chi*. *Ta chis nam*, what is your name.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

(*a*) *Present,*—*astet*, for all persons, and both numbers; *wa-kostet*, (whatever) there is.

(*b*) *Past*, I was, etc.,—

	Sing.	Plur.
(1)	*viem.*	*viem.*
(2)	*viet.*	*vief.*
(3)	*vio.*	*viet.*

shom, I am become; *ch-shom*, I did not become; *shuī*, he became, he went; *wushio shuī*, a famine arose.

Pluperfect,—*shuī vio*, he had become.

Future,—*zo oim*, I shall be *or* I shall go.

Imperative,—*oi*, be *or* go.

Infinitive,—*shuya*, to be.

B. The Active Verb.—The following forms occur:—

(1) *Present-Future,*—

	I beat *or* I shall beat,—		I go *or* I shall go,—	
	Sing.	Plur.	Sing.	Plur.
(1)	*deham.*	*deham.*	*oim.*	*oim.*
(2)	*dehe.*	*dehaf.*	*oi.*	*oef.*
(3)	*dehe.*	*dehat.*	*yī.*	*oet.*

Other instances are,—

(1) *mṛum*, I die; *zhibem*, I will arise; *gep-deham*, I will say; *kenem*, we will make. (2) *rsūa-bask*, falleth; *bu-shi*, becomes spare.

(2) *Imperative*,—1st Plur. *khoṛem*, let us eat; 2nd Sing. *deh*, beat; *wram*, keep; *aghdav*, put on; *drai*, put on; *tham*, come; *wojer*, look; *oi*, go; *khoṛ*, eat; *niska*, sit; *es*, come; *zhip*, stand; *mṛa*, die; *del*, give; *ghaza*, run; *ghurwa*, take; *tragh*, beat; *zoghwa*, walk.

(3) *Imperfect*,—I was beating, *deham-ste vio*.

(4) *Past*,—I beat, etc.,— I went, I was, etc.,—

	Sing.	Plur.	Sing.	Plur.
(1)	*zhīm*.	*zhiem*.	*shom*.	*shom*.
(2)	*zhīt*.	*zhief*.	*shuit*.	*shof*.
(3)	*zhio*.	*zhiet*.	*shwi*.	*shot*.

Other instances are,—

2nd Sing. *chi lit*, thou didst not give. The 3rd person singular has several forms, which may be grouped as follows:—

(*a*) *shto*, he said; *lio*, he gave; *gep-zhio*, he said; *pisto*, he enquired.

(*b*) *dizdo*, he collected; *gibavdo*, he lost; *bandavdo*, he ordered; *wushavdo*, he called; *letafeodo*, he entreated.

(*c*) *lishch*, he saw; *guvd*, it burnt; *deft*, he embraced; *geft*, he kissed; *chi keṛ*, he did not make.

(*d*) *khuzdai*, he sent; *aghwai*, he came. (These agree with Wakhi.)

A specimen of the third person plural is *zhet kra*, they began to do.

(5) *Perfect*,—*zhighem*, I have beaten. I am not sure if the following are examples of the Past or of the Perfect tense;—*perwim*, I have found him; *kṛem*, I have done.

(6) *Pluperfect*,—*zhighem vio*, I had beaten; *shui vio*, he had become.

(7) The following appear to be instances of a **Past Conditional**;—*khurghum*, would have eaten; *barghuw-va*, I would have been satisfied; *khushānī keṛghem-va*, I would have made. The form *dū-vieste*, (no one) used to give, appears to be a **Habitual Past.**

The following are **Conjunctive Participles**,—*baghd*, having divided; *keṛ*, having done; *khwret* (?), having eaten; *khen* (?), having made; *zhibi*, having arisen; *awer*, having brought; and *noghoṛ*, having emerged.

As a **Past Participle**, we can quote *ghezda*, running. **Verbal Nouns** are *zhia*, to beat; *kra*, doing; *shuya*, to go, to become, becoming; *no laway-an*, for keeping; *de aghwaia*, on coming; and *zhe drubda-en*, from (caused by) dancing.

The **Negative Participle** is *chi*.

[No. 10.]

IRANIAN FAMILY. EASTERN GROUP.

GHALCHAH SUB-GROUP.

YŪDGHĀ OR LEOṬKUH-I-WĀR.

(Khan Sahib Abdul Hakim Khan, 1897.)

Yū maṛak-en loh pūre viet. Kemder pūr ne tat-n shṭo, 'aī tat,
One man's two sons were. Younger son to father said, 'O father,
zhe khwē māl-en nā-men ki risīa-bash nā-men del.' Won wo-khwē māl
from own property to-me that falleth to-me give.' He his-own property
de-waf-mal-en baghd lio. Yū cher mesh debāl kemder-en wo-khwē māl
between-them having-divided gave. A few days after younger his-own property
dīzdo no lūr mulk-en shui wo-khwē māl bad-mastī
having-collected to distant country went his-own property riotous-living
ker gibavdo; kula-weka pāje kul ker dnu-watan jahan
having-done lost; when all consume did-make in-that-country much
nāshkel wushio shui. Wo shillakh shui. Wo shui lo quwatīn-en jift
bad famine became. He in-want became. He went with wealthy-man joined
shui, wo maṛak-en wo maṛa khuzdai de khwē zakhmo
became, that man (wealthy-man) that man (poor-man) sent in own field
no-khūk-ef no-laway-an won armān vio, zhe khūk-ef wauzai wopok-ef
swine to-keep he in-longing was, from swine spare husks
ka khurghum barghum-va. Koi no-wen chi dil-vieste.
that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.
Thamus de-fakhm aghwai, lo khwē jān-en gep-zhio, 'chend mazdūrān de men
Then into-sense came, with own self said, 'how-many hired-servants on my
tat daulat naghen khuret zhe-wef bu-shi, zo zhe-wushi
father's wealth food having-eaten from-them spare-becomes, I from-hunger
mṛum. Zhibem, huroko tat oim, gep-deham, "ai tat, skapir na-to
am-dying. I-will-rise, near father will-go, will-say, "O father, before thee
na-Khuday-en sharmanda shom. Zo lāyiq pūr na-to ch-shom
to-God ashamed I became. I fit son to-thee did-not-become
wa-men alekowa mazdūr khen wram."' Zhibi huroko tat shui;
me like hired-servant having-made keep."' Having-risen near father went;
wo zhe lūre-ghen de-aghwaia tat-n wau lsheh; won jān guvd; ghezda shui
he from distance coming father him saw; his heart burnt; running went
treshele geft; goft. Pūre ne tat-n shṭo, 'ai tat, zo skapir na-to
his-neck embraced; kissed. Son to father said, 'O father, I before thee

na-Khuday-en sharmanda shom. Zo zhe-mālwro na-to lyiq pūr
to-God ashamed became. I henceforth to-thee fit son
ch-shom.' Tat-n wo-khwē shadarbāka bandavdo. 'ghashe zopeṛ
did-not-become.' Father his-own servants ordered, 'good clothes
awer ni-men aghdav; yū porgushchu ni-men dogushchu drai; kafshke
having-brought to-him put-on; one ring to-his finger put-on; shoes
ni-men de-pale aghdav; tham, neghen khoṛem; khushānī kenem;
to-his feet put-on; come, food we-would-eat; merriment we-will-make;
men pūr muṛ vio, zinda shui; gip shui-vio, perwīm.' Woṛ
my son dead was, alive became; lost had-become, I-have-found-him.' They
zhet de-khushānī kṛa.
commenced merriment doing.

Won khushche pūr de-wakht de-khwē zakhmo vio. Zhe-zakhmo
Has elder son at-that-time in-own field was. From-field
aghwai, ne kei-en[1] nezdīk aghwai zhe-fagīk-eṛ zhe-drubda-en hāwāz no-wen
came, to house near having-come of-singings of-dancing sound to-his
doghu zhio. Wo yū shadar wushavdo pisto, 'ye chismin fagīk-
ears struck. He one servant called enquired, 'they what songs-
i-zhet duruwet?' won gep-zhio, 'ta wrai aghwai, ta tat-n
are-saying (and) dancing?' he said, 'thy brother came, thy father
pe-won-dir neghen lio.' Wo khafa shui, no dram-en shuya rai chi keṛ.
for-his-sake food gave.' He annoyed became, to inside going wish not did-make.
Tat de-keho noghoṛ wau letafevdo; won na tat-n juwab lio, 'molo
Father outside emerging him entreated; he to father answer gave, 'here
wojer, mīnd sāl na-to khizmat kṛem, hech kelau ta hukm dir
look, so-many years to-thy service I-have-done, any time thy order otherwise
chi kṛem. Mīnd khizmat kṛem, to hech kelau yū chen nā-men
not I-have-done. So-much service I-have-done, thou any time one kid to-me
chi lit, ki lo khwē yārān yū-jē khurghum, khushanī
not didst-give, that with own friends together I-would-have-eaten, merriment
kerghem-va. Kulu-weka mo ta pūr aghwai, koi-wek wa-ta daulat lo
I-would-have-made. When this thy son came, who thy wealth with
kanchanī-eṛ gibavdo, to pe-won-dir neghen lit.' Tat-n no-wen shto, 'ai
prostitutes lost, thou for-his-sake food didst-give.' Father to-him said, 'O
pūr, to mudām la-men astet. Men chis we-kostet, ta. Makh khushānī
son, thou always with-me art. My whatever there-is, thine (is). To-us merriment
kṛa munāsib vio, chis-sabab mo ta wrai muṛ vio, awen zinda shui;
doing becoming was, because this thy brother dead was, again alive became;
gip shui-vio, awen perwīm.'
lost had-become, again I-have-found-him.'

[1] Biddulph, na kyē-en.

NUMERALS.

Yū	loh	shuroi	chshīr	panj	ukhsho	avdō	ashcho	nov	los	los-yū	los-u-lon
One	*two*	*three*	*four*	*five*	*six*	*seven*	*eight*	*nine*	*ten*	*eleven*	*twelve*

los-i-shuroi	los-o-chshīr	los-a-panj	los-u-ukhsho	los-i-avdo	los-i-ashcho	los-u-nov	
thirteen	*fourteen*	*fifteen*	*sixteen*	*seventeen*	*eighteen*	*nineteen*	

wisto	yū-wist-o-los	lu-wist	lu-wist-o-los	shuro-wist	shuro-wist-o-los	chshīr-wist
twenty	*thirty*	*forty*	*fifty*	*sixty*	*seventy*	*eighty*

chshīr-wist-o-los	shor *or* panj-wist.
ninety	*hundred.*

Biddulph has, five, *pānsk;* six, *ūkshoh;* eight, *ashchor;* nine, *no;* ten, *lass;* twenty, *wistoh;* twenty-one, *wist-yū.*

BADAKHSHĪ.

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshī, or the language of Badakhshān. The inhabitants of Badakhshān are by nationality Ghalchahs. They live immediately to the west of Wakhān and Shighnān. They have, however, abandoned their own Ghalchah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Erân. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Fārsī-wan tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshī.

[No. I.]

IRANIAN FAMILY. PERSIAN GROUP.

BADAKHSHI.

SPECIMEN I.

(Khan Sahib Abdul Hakim Khan, 1898.)

Yak ādam do bacha dāsht-ast. Az miāna-e un-a bacha-e khurd ba
One man two sons had. From among them son younger to
padar guft, 'aī padar, har-chi ki az māl-e to bakhsh-e mā-st, ba
father said, 'O father, whatever that from property-of thee share mine-is, to
ma bitōh.' Ō māl ā-ra bakhsh kad, ba un-ā dād. Kam wakht pas bacha-e
me give.' He properties divided, to them gave. Little time after son
khurd hamu māl-ā hama girifta, ba mulk-e dūr safar kad.
younger those properties all having-taken to a-country distant journey did.
Ba hamu jā rafta, māl-ā-e khud-a ba bē-bāki hama barbād-kad.
At that place having-gone, properties-of himself in debauchery all lost.
Chi-wakhtē-ki hama-ra kharj-kad, ba hamu mulk bisyar gushnagī shud, amu
When all consumed, in that country much famine became, that
ādam muhtāj shud. Amu mulk-na pēsh-e yak raīs raft; amu ādam ū na ba
man in-want became. That country-in before one wealthy-man went; that man him in
zamīn-e khud khūk-ā-ra charān-dani rawān-kad. Armān-e ū būd ki az amu
lands-of himself swine grazing-for sent. Longing-of him was that from those
sa-bōst-a ki khuk-ā mē-khurd, shikam-e khud-a pur mē-kad. Kas ba ū
husks that swine ate, stomach-of himself full would-have-made. Anyone to him
na mē-dād. Pasān ba hūsh ā-mada guft, 'Az padar-e ma chi-qadar
not would-give. Afterwards in senses having-come said, 'From father-of me how-many
yatīm-ā-ra mān bisyār ast, ma az gushnagī mē-murum. Ma khēsta ba
hired-servants-to food much is, I from hunger am-dying. I having-risen to
pēsh-e padar-am mē-rum, ba ū mē-gom, "aī padar, ma ba pēsh-e Khudā wa ba pēsh-e
before my-father will-go, to him I-will-say, "O father, I to before God and to before
to gunā kadam, hami wakht munāsib nēst ki bāz shumā mara bacha guftan.
thee sin did, this time becoming is-not that again you to-me son should-call.
Ma-ra yak-e az yatīm-ā-e khudet budān."' Khēsta ba pēsh-e padar-e
Me one from hired-servants-of thine consider."' Having-risen to before father-of
khud me-rawa. Ō dur būd-as, ki ū-na dīda jān-e padar sokht. Dawīda
himself goes. He distant was, that him having-seen life-of father burnt. Running
raft, ba-gardan-e ū dast andākht, bisyār macha-kad. Bacha ba padar guft, 'aī padar,
went, round-neck-of his hand placed, much kissed. Son to father said, 'O father,
ma ba pēsh-e Khudā o ba pēsh-e shumā gunā kadam; āl-e ma lāyiq nēstem
I to before God and to before you sin did; now I fit am-not

ki bāz shumā ma-ra bacha guftan.' Padar ba naukar-ā-e khud farmūd
that again you to-me son should-call.' Father to servants-of himself ordered
ki, 'libās-ā-e khūb ā-wurda ba ī bu-poshānēd, ba panja-e ī chilik
that, 'clothes good having-brought to this (person) put-on, to finger his ring
bindāzēd, ba pāi kaush bu-poshānēd, wa nān bu-khurēd o khushwakhti
put-on, to feet shoes put-on, and food eat and merriment
bu-kunēd; chi-ba-ki ī bacha-e ma murda shuda bud, āl-e zinda shud; gum
make; because this son-of mine dead become was, now alive became; lost
shuda būd, āl-e yāft shud. Pasān ba khushwakhti mashghūl shudand.
become was, now found became. Afterwards in merrymaking engaged they-became.

Bacha-e kalān-e ū ba-miān-e zamīn bud-ast. Amu-wakhte-ki ba khana qarīb
Son elder-of him in fields was. When to house near
shud, hāwāz-e bait-guftan rakhsidan ba gūsh-e ū rasīd. Pasān yak
became, sound-of singing dancing to ears-of him reached. Afterwards (he) one
naukar-a faryād-kad, wa pursīd ki, 'chīst ī?' Ūna ba ū guft ki,
servant called, and asked that, 'what-is this?' He to him said that,
'birādar-e to ā-mada-as, padar-e shuma bisyar nān kada-as,
'brother-of thee hath-come, father-of you much food hath-made,
ba-ami-sabab-ki bacha-e khud sihat yāft.' Ū bisyār khafa shud na khāst
because son-of himself well found.' He much annoyed became not wished
ba darun raftan. Padar-ash bērūn bar-ā-mada ū-na faryād-kad. A-mu ba
to inside to-go. Father-his outside having-emerged him entreated. He to
padar da jawāb guft, 'bibi, ki ami-qadar sāl ma khidmat-e tu-ra mē-
father in answer said, 'see, that these-so-many years I service-of thee have-
kēnēm; hech-wakht az gap-e to ghair na shuda-astum. To yak
been-doing; any-time from word-of thee averse not I-have-become. Thou one
wakht yak buzghāla ba ma na dadi, ki qat-e dost-ā-e khud khurda
time one kid to me not gave, that with friends-of myself having-eaten
khushwakhti mē-kadēm. Har-wakht ī bacha-e shumā ki ā-mad, ki
merriment we-would-have-made. When this son-of you that came, that
māl-ā-e shumā ba kanchani-bāzi hama gum-kad-as, shumā bā-ist-e ū
properties-of you in prostitute-keeping all has-lost, you for-sake-of him
bisyār nān dādi.' Ū ba ū guft, 'ai bacha, to dawām qat-e ma asti, har-chi-ki
much food gave.' He to him said, 'O son, thou always with me art, whatever-that
az mās, az tūs; ammā khushwakhti kadan, khushwakht shudan lāzim būd,
of me-is of thee-is; but merriment doing, merry becoming necessary was,
ba-ami sabab ki ī birādar-e to murda shuda būd, bāz zinda shud;
for-this reason that this brother-of thee dead become was, again alive became;
gum shuda būd, bāz yaft shud.'
lost become was, again found became.'

[No. 2.]

ERANIAN FAMILY. PERSIAN GROUP.

BADAKHSHĪ.

SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-ē yak Shā-e Darwāz-i Sikandar Khān nām az Rāgh-e
At-a-time one king-of Darwāz Sikandar Khan by-name from Rāgh-of
Badakhshān bar-āmād. Paltan-āi-Aughāni-ra jang-kada zad. Az-ū jā
Badakhshān came-out. Afghan-regiments having-fought (he) beat. From-that place
āmad ba-bālā-e Badakhshān. Khud-e-ū ba khai-ma mē-shisht,
came to-invade Badakhshān. He-himself in tent used-to-sit,
mardum-e-rayat-a me-farmūd, 'qat-e paltan muqadima kuned.' Rayat
subjects used-to-order, 'against troops fighting do.' Subjects
muqadima-ra mē-kadan. Pas mē-gurēkhtan. Bāz khud-e-ū, yak
fighting used-to-do. Afterwards used-to-run-away. Again he himself, one
nafar, mē-barāmad, muqadima mē-kad. Gōla ba jān-e ū mē-khurd
man, used-to-come-out, fighting used-to-do. Bullets on person-of him used-to-strike
ō puchak mē-shud. Diga az mu-qadima ki pas-mē-gasht ba
and flat used-to-become. Again from fighting that he-returned at
jā-e ki kamar wāz mē-kad, gōla-ha puchak-shuda az
a-place that loins (belt) open he-used-to-make, bullets flat-become from
kamar-ish mē-ghaltid. Ākhir Badakhshān-a az dast-e Aughān
his-loins (belt) used-to-fall-down. At-last Badakhshān from hands-of Afghans
girift. Bāz mardum-ē Badakhshī-ra guft, 'qat-e mā kamar basta-kunēn,
(he) took. Then people-of Badakhshān-to (he) said, 'with me loins gird-up,
tā Kābul-a bi-zanēm.' Bāz mardum-e Badakhshi ba ī
up-to Kābul we-might-strike (or take).' Then people-of Badakhshān with him
bē-itibāri kadan, wa dādan Bādshā-e Bokhārā-ra. Bāz
untrustworthiness did, and gave (him-away) king-of Bokhārā-to. Then
Bād-shā-e Bokhāra ī-ra kusht. Ami-tur ādam-e dilāwar būd ki
king-of Bokhārā him-to killed. In-this-manner man brave (he) was that
ashkar-a-e Bādshā-e Bokhārā-ra bisyar kharāb-kada-būd.
armies-of king-of Bokhārā much (he)-had-destroyed.

STANDARD LIST OF WORDS AND SENTENCES IN THE GHALCHAH LANGUAGES.

STANDARD LIST OF WORDS AND SENTENCES

English.	Wakhi.[1]	Shighni.[1]	Sarikoli.[1]
1. One	Iv, iv; i, i	Yiv, yiv, i	Ïv, i, i
2. Two	Bai, bū	Duyōn, dho	Dhā, dhāu
3. Three	Trūi	Ārrai	Arāi, arōi, harōi
4. Four	Tsebūr, tsabūr	Tsavūr, tsavōr	Tsavūr
5. Five	Panz	Pinz, pinz	Pinz
6. Six	Shāch	Khāv, khāuskh	Khel
7. Seven	Hūb	Ūvd, wavd	Ūvd
8. Eight	Hat, hāt	Wakht, waskht	Wokht, wōkht
9. Nine	Nau	Nāv, nāo	Nāv
10. Ten	Dhas	Dis, dhis	Dhēs
11. Twenty	Bist, wist	Du-dis	Wist, vist
12. Fifty	Bū-wist-s-dhas	Pinz-dis	Pinjū
13. Hundred	Sad, panz-wist	Dis-disak	Sad
14. I	Wuz	Wuz	Wuz
15. Of me	Zhū	Mo, mu	Mu
16. Mine	Zhuzen	Mond, mund	Mūiau, mūyau
17. We	Sak	Māsh, māsh	Mash, mashau
18. Of us	Spā	Mâsh, mâsh	Mashs, mashōfa
19. Our	Spaizen	Mâshand, mâsh-end	Mashan, mashōfan
20. Thou	Tu	To, tu	Tau, tao
21. Of thee	Ti	To, tu	Tā, tā
22. Thine	Tiu	Tond, tund	Tāyau
23. You	Sāighi	Tamā	Tamash
24. Of you	Sau, sav	Tamā	Tamasha, tamashōfa
25. Your	Saven, savan	Tamānd	Tamashan, tamashōfan

[1] When two forms are given, the second is usually taken from Shaw.

Tōmākī and Iṣḥkāṣhmī.[1]	Munjānī.	Yūdgha.	English.
Wok (*Ish.*) Wak, wok.	Yu	Yū *or* yu	1. One.
Dōv, dō (*Ish.*) Dau, dō.	Lu *or* lo	Loh	2. Two.
Rāi, rē (*Ish.*) Rāi.	Shorai	Shuroi	3. Three.
Tsafir (*Ish.*) Ts^afur.	Cafir	Chahir	4. Four.
Pānz (*Ish.*) Pānz.	Pānj	Panj	5. Five.
Khal (*Ish.*) Khol.	Ākhsho	Ukhsho	6. Six.
Ūvd (*Ish.*) Ūvd.	Avdo	Avdo	7. Seven.
Āt (*Ish.*) Āt.	Ashtie	Ashsho	8. Eight.
Nao (*Ish.*) Naw.	Nau	Nov	9. Nine.
Dāa (*Ish.*) Dah.	Dah	Loa	10. Ten.
Wishī	Wisi	Wisto	11. Twenty.
Panjāh	Panjāh	Lu-wist-o-los	12. Fifty.
Sad	Sad	Panj-wist *or* yū shor	13. Hundred.
Az (*Ish.*) Az.	Zo	Zo	14. I.
Mon (*Ish.*) Mon.	Zhe-mon	Wa-mon	15. Of me.
Menon	Mo-kān	Mon	16. Mine.
Mākh	Mākh	Makh	17. We.
Mōch	Zhe-mākh	Wa-makh	18. Of us.
Mochen	A-mākh-kān	A-makh	19. Our.
Tū (*Ish.*) Tu.	To	To	20. Thou.
Tī (*Ish.*) Tu.	Zhe-to	Wa-ta	21. Of thee.
Tinen	To-kān	Ta	22. Thine.
Tōmākh (*Ish.*) Tamukh.	Māf	Maf	23. You.
Tōmākh	Zhe-māf	Wa-maf	24. Of you.
Tōmākhen	A-māf-kān	A-maf	25. Your.

[1] There are only a few Iṣḥkāṣhmī words. These are indicated by the word '*Ish.*'

English.	Wakhi.	Shighni.	Sarikoli.
26. He	Ya, yae, yê, haya, hayao	Yu, yü	Yu, yü
27. Of him	Yao	We, wi	Wi, wi
28. His	Yaven	Wind	Winu
29. They	Yâight, yâwight, hayaoighé	Wâd, wâdh	Wâdh
30. Of them	Yav	Wov, wief	Wiafa, wiëfa
31. Their	Yaven	Wevand, wiafend	Wiafan, wiëfan
32. Hand	Dast, dhast	Dost, dhöst	Dhist, dhust
33. Foot	Pâd, pâdh	Pâd, pâdh	Pyadh, pedh
34. Nose	Mis	Nëts, nëdz	Nats, nâz
35. Eye	Chozhuo, chôzhum	Tëëm	Tëëmz, tsem
36. Mouth	Ghash, ghâsh	Ghâv, ghaiv	Ghâv, ghov
37. Tooth	Dendak, dündûk	Dhendin	Dhandûn, dhândin
38. Ear	Ghish	Ghâg, ghâkh	Ghaul
39. Hair	Drao (*a single hair*), shâfsh (*plural*).	Dâkhts, ghunj	Shâd, khâd
40. Head	Sar	Kâl, kal	Kâl, khl
41. Tongue	Zik	Zev, zëv	Ziv, ziv
42. Belly	Dûr, dur	Kîch	Këch
43. Back	Dam, mâdh, dâm	Dâm, mîd, dâm	Mëidh, chomj, dom
44. Iron	Ishu	Sepen, spin	Spîa
45. Gold	Tillâ, tillâ	Tillâ	Tillâ
46. Silver	Nukra	Nukra	Nukrâ
47. Father	Tat, tât	Dâd, ped	Pîd, atâ, tâ
48. Mother	Nân	Nân, mâd	Anâ
49. Brother	Wrut, vrût	Werâd, werâ, vrôd	Wrâd, vrôd
50. Sister	Khüi	Yakh	Yakh
51. Man	Dâi, dhâi	Chârik, âdam, chorik	Ûdam, charnin, churik, khalg.
52. Woman	Kend, kênd	Ghenik	Anrsé

Zêbaki and Iḡhizḡni.	Munjâni.	Yâzḡhi.	English.
Ao (Ish.) Wa.	Wo	Wo	26. He.
Xo (Ish.) Wi, i.	Zha-wan	Won	27. Of him.
Yûnen, yûnan	A-wan-kân	A-wen	28. His.
Âwend	Wai	Woi	29. They.
Âwonda	Zhe-waf	Wof	30. Of them.
Awenden (Ish.) Wêv.	A-waf-kân	A-wof	31. Their.
Dûst (Ish.) Dust, dûst.	Last	Last	32. Hand.
Pûd (Ish.) Pu.	Pâla	Pala	33. Foot.
Nîṭa (Ish.) Nîṭa.	Feske	Fesko	34. Nose.
Tsâm (Ish.) Tsâm.	Châra	Cham	35. Eye.
Fôṭa (Ish.) Fuṭa.	Yerv	Pkor	36. Mouth.
Dândak (Ish.) Dând.	Lâdi	Lado or lad	37. Tooth.
Ghâl (Ish.) Ghôl.	Ghâi	Ghû	38. Ear.
Soghnud (Ish.) Ghûnuk.	Pegâh	Pogho	39. Hair.
Sôr (Ish.) Sur, sûr.	Pûnc	Pûer	40. Head.
Zevuk (Ish.) Zivuk	Zov	Zovigh	41. Tongue.
Dêr (Ish.) Dêr.	Yiler	Wujad	42. Belly.
Mêd (Ish.) Kamuk.	Pish-ko	Pishobo	43. Back.
Shepon	Yûspen	Respen	44. Iron.
Tilâ	Tillâ	Zer	45. Gold.
Nuqra	Nuqra	Rupayo	46. Silver.
Tât, tâ (Ish.) Tât, tot.	Tât	Tat	47. Father.
Nân (Ish.) Nân.	Nâna	Nino	48. Mother.
Warûd (Ish.) Virûd.	Werâl	Wraf	49. Brother.
Ikhâ (Ish.) Ikhâ.	Yekha	Ikho	50. Sister.
Mâlâk (Ish.) Âdam, mulak.	Mêra	Meṭ or mara	51. Man.
Wujnjâk	Zhiaka	Zhiako or shinkiko	52. Woman.

English.	Wakhi.	Shighni.	Sarikoli.
53. Wife	Kend, köud	Ghen, ghu	Ghin
54. Child	Zemān	Zolikik	Tiff
55. Son	Petr, pöir	Poiṣ, puṣ	Poṭṣ, pöṭṣ
56. Daughter	Dhegd, ghaghd	Rezin, razu	Razēn, redzun
57. Slave	Handegh, andeg	Ghulām	Kul
58. Cultivator	Dehqān	Cheridzgar	Debkān
59. Shepherd	Shᵊpūn, ghpūn	Shebānij, chupān	Ghēbān
60. God	Khudāi	Khodā	Khodāi
61. Devil	Shaitān	Shaitān	Shartōn
62. Sun	Yir	Khīr, ḳhēr	Khēr, ḳhēr
63. Moon	Zhumak, jūmāk	Māeh	Māsh, māo
64. Star	Stār, siār	Khetōrz, skhtardz	Ṣhtūrj, khturj
65. Fire	Rakhnigh, rakhnig	Yāṭs, yāṭi	Yuṭs
66. Water	Yupk	Khaṣs, skhaṣs	Khāṭs
67. House	Khūn, ḳhun	Chid	Chēd
68. Horse	Yasp, yāsh	Wārj, vorj	Vurj
69. Cow	Ghāv, chāṭ ghū	Jāv, jāo	Chaḳ ghau
70. Dog	Shach, shāch	Kod, küd	Kud, küd
71. Cat	Pish	Pish	Pish
72. Cock	Khres	Chukh	Kharōs
73. Duck	Yōch	Bathat	Murghābi
74. Ass	Khūr, khur	Markab	Shōr
75. Camel	Ushtūr, ushtūr	Khetur, skhtur	Ṣhtyūr, ḳhtūr
76. Bird	Vingas	Parnda	Parnda
77. Go	Bech, rach	Sā, sāo	Tēsin
78. Eat	Yao, yāw	Khā	Khōr
79. Sit	Nezd, nazd	Neṭā	Niṭā

Zābulī and Ishkāshmī.	Munjānī.	Yāzghī.	English.
Kūch (Ish.) Zhānj.	Wula	Wulla	53. Wife.
Chuṛ (Ish.) Zāman.	Zūngegh	Zumaa	54. Child.
Zāt (Ish.) Zas, zus.	Pūr	Pūr	55. Son.
Shitākak, shtāk, shtā (Ish.) Shtok.	Leghda	Loghda	56. Daughter.
Ghulām	Ghulam	Hode	57. Slave.
Dehqān	Dehqān	Dehqān or kishchighuz	58. Cultivator.
Chūpān	Chūpan	Khushu-wan	59. Shepherd.
Khudāī (Ish.) Khudā.	Khudā	Khudāi	60. God.
Shaitān (Ish.) Lēw.	Shaitān	Sheitān	61. Devil.
Ōrmōzd (Ish.) Rōzuz.	Mira	Mira	62. Sun.
Ūmēk (Ish.) Mā.	Yunega	Inogho	63. Moon.
Sitāre (Ish.) Struk.	Stara	Stāre	64. Star.
Rōshnī (Ish.) Rōshal.	Yūr	Yūr	65. Fire.
Wēk (Ish.) Wek.	Yaugha	Yaugho	66. Water.
Khān, khā (Ish.) Khān.	Kai	Kai	67. House.
Verāk (Ish.) Wrok.	Yāsp	Yasp	68. Horse.
Ghā (Ish.) Ghā.	Ghāva	Ghavo	69. Cow.
Kod (Ish.) Kud.	Ghalf	Ghalf	70. Dog.
Puṛk (I.) Pish.	Pishka	Pishko	71. Cat.
Kerchūn (Ish.) Kurchin.	Nar-keri	Nar-kere	72. Cock.
Murghavī	Yelke	Yeshko	73. Duck.
Khur (Ish.) Khur.	Khura	Khoro	74. Ass.
Ushtur (Ish.) Shtur.	Shkir	Ishchuro	75. Camel.
Parinda	Parandagi	Breghko	76. Bird.
Shū (Ish.) Shu.	Āi	Oi	77. Go.
Khar (Ish.) Khar.	Khor	Khor	78. Eat.
Nid (Ish.) Nid.	Nīsha	Nisha	79. Sit.

English.	Wakhi.	Shighni.	Sarikoli.
80. Come	Wezzei, wazi	Yāt, yād, yādhd	Yādh
81. Beat	Dih, di	Deh	Dhā
82. Stand	Ghz	Verafig	Varafs, warāfs
83. Die	Merrei, mari	Mar, mir	Mir
84. Give	Rand, rānd	Dhād, dhāk, dād, dāk, dhōd	Dhā
85. Run	Gots, gōts	Jāz	Zhūz, zhōz
86. Up	Hatā	Pe-tir	Tēr
87. Near	Shikh, shīkh, shākh	Karib	Nizī
88. Down	Harā	Tagōv	Pāt
89. Far	Dir, dhir	Dar, dār	Dhār
90. Before	Ter—prut, tar—prūt	Pe-ād, pardo	Pūrūd, prōd
91. Behind	Ter—gihas, tar gihās	Pe-ribā, tar—zabō	Zabū, zabūch, zabō
92. Who?	Kū, kōi	Chai	Chai, ch., choī
93. What?	Chas, chis	Chiz, chiz	Tsaizik, tsōis
94. Why?	Chis-rok-ot, tsis-ar	Chizard	Tsaizir, tsōizar
95. And	O	Ō	Ā, ō
96. But	———	———	Lēkin
97. If	Ki	Agar	Agar
98. Yes	Yau	Ān, labbai	Balē
99. No	Nei	Nāi	Nai
100. Alas	Afsōs	Armān	Afsōs
101. A father	Tat	Dād	Atā
102. Of a father	Tat	Dād	Atā
103. To a father	Tat-rok	Dādard	Atāir
104. From a father	Tse tatou	Az dād	Az atā
105. Two fathers	Bū tatighī	Duyōn dāden	Dhā atā
106. Fathers	Tatighī	Dāden	Atā khail

Tāzakī and Ishkāshmī.	Munjānī.	Yūdghā.	English.
Is	Ās	Ho?	80. Come.
Deh	Deh	Deh	81. Rest.
Khas	Wereema	Zhip	82. Stand.
Mur	Murra	Mra	83. Die.
Dai (Ish.) Dai.	Dal	Del	84. Give.
Ghāz	Ghāzah	Ghaza	85. Run.
Wartz (Ish.) Vrāz.	Walghs	Welgho	86. Up.
Qarīb (Ish.) Dzā.	Tarkha or nazdik	Nezdik	87. Near.
Vish	Nōgusār	Pauro	88. Down.
Dur (Ish.) Dur-shlak.	Lora	Luro	89. Far.
Wulā (Ish.) Vish.	Pira	Wapir	90. Before.
Chā-pusht	Dabāl	Weshpach or debal	91. Behind.
Kāi (Ish.) Kadam.	Kedā	Kedi	92. Who?
Tsīz (Ish.) Kam, ciz.	Shtō	Chi	93. What?
Tsīz bā	Chi	.....	94. Why?
I, wū (Ish.) Zu.	O	.....	95. And.
Lākin	.....	.....	96. But.
Ke (Ish.) Agar, ēgā.	.....	.....	97. If.
Balō	A	Ho	98. Yes.
Na, nā (Ish.) Na.	Nā	No	99. No.
Afsūs	Afsūs	Wāyā	100. Alas.
Tāt (Ish.) Tāt, tot.	Tāt	Tat	101. A father.
Tāte, tāta (Ish.) Tāt, tot.	Zho tātan	Wa tat	102. Of a father.
Tā bā (Ish.) Tāt bā.	Ne tāt	Ne tatu	103. To a father.
Tsa tāt (Ish.) Tsa tāt.	Zho tāt	Zho tatu	104. From a father.
Dō tāt (Ish.) Dō tāt.	Lu tāte	Loh tate	105. Two fathers.
Tātan, tāten (Ish.) Tāt.	Tāte	Tate	106. Fathers.

English.	Wakhi.	Shighni.	Sarikoli.
107. Of fathers	Tatv, tattnev	Dāden	Atāyefa
108. To fathers	Tatv-rek	Dādenard	Atāyofir
109. From fathers	Tse tatvea	Az dāden	Az atāyef
110. A daughter	Dhegd	Rezin	Razēn
111. Of a daughter	Dhegd	Rezin	Razēna
112. To a daughter	Dhegd-rek	Rezinard	Razēnir
113. From a daughter	Tse dhegdea	Az resin	Az razēn
114. Two daughters	Bū dhegdimsht	Duyōn rezinen	Dhā razēn
115. Daughters	Dhegdisht	Rezinen	Razēn khail
116. Of daughters	Dhegdinev	Rezinen	Razēnefa
117. To daughters	Dhegdev-rek	Rezinenard	Razēnefir
118. From daughters	Tse dhegdeven	Az resinen	Az razēnef
119. A good man	I baf dāi	I bāshānd chārik	I chārj khalg
120. Of a good man	I baf dāi	I bāshānd chārik	I chārj khalga
121. To a good man	I baf dāi-rek	I bashānd chārikard	I chārj khalgir
122. From a good man	Tse i baf dāien	Az I bāshānd chārik	I az chārj khalg
123. Two good men	Bū baf dāi	Duyōn bāshānd chāriken	Dhā chārj khalg
124. Good men	Baf khalg	Bāshānd chāriken	Chārj khalg khail
125. Of good men	Baf khalgev	Bāshānd chāriken	Chārj khalgefa
126. To good men	Baf khalgev-er	Bāshānd chārikenard	Chārj khalgefir
127. From good men	Tse baf khalgeven	Az bāshānd chāriken	Az chārj khalgef
128. A good woman	I baf kend	I bāshānd ghenik	I chārj surat
129. A bad boy	I shak kesh	I ganda ghedā (or gadhā)	I bazhdāk bacha
130. Good women	Baf kendisht	Bāshānd ghenikan	Chārj surat khail
131. A bad girl	I shak perchōd	I ganda ghāts	I bazhdāk ghāts
132. Good	Baf, bāf	Bāshānd	Chārj, chārj
133. Better	Ghafch baf	Lap bāshānd	Behchan chārj

Zĕbaki and Ishkāshmi.	Munjāni.	Yidgha.	English.
Tātane, tātena (Ish.) Tāt.	Zhe tātaf	Wa tat	107. Of fathers.
Tātsie bā (Ish.) Tātāw bā.	Ne tātaf	No tatef	108. To fathers.
Tsa tātane (Ish.) Tsa tatāw.	Zhe tātaf	Zhe tatef	109. From fathers.
Shtāk (Ish.) Shtok.	Leghda	Loghda	110. A daughter.
Shtāe (Ish.) Shtok.	Zhe leghda	Zhe loghda wa	111. Of a daughter.
Shtā bā (Ish.) Shtok bā.	Ne leghda	Na loghda	112. To a daughter.
Tsa shtāk (Ish.) Tsa shtok.	Zhe leghda	Zhe loghda	113. From a daughter.
Dō shtāk (Ish.) Dō shtok.	Lu leghde	Lok loghde	114. Two daughters.
Shtāken (Ish.) Shtok.	Leghde	Loghde	115. Daughters.
[illegible]tākena (Ish.) Shtok	Zhe leghdaf	Zhe loghdef wa	116. Of daughters.
Shtāken bā (Ish.) Shtokāw bā.	Ne leghdaf	No loghdef	117. To daughters
Tsa shtākene (Ish.) Tsa shtokāw.	Zhe leghdaf	Zhe loghdef	118. From daughters.
Ferī mālāk (Ish.) Wak frī ādam.	Yu ghashe mēra	Yū ghashe mer	119. A good man.
Ferī mālāke (Ish.) Wak frī ādam.	Zhe yu ghashe mēra	Zhe yū ghashe mapuken	120. Of a good man.
Ferī mālāk bā (Ish.) Wak frī ādam bā.	Ne yu ghashe mēra	No yū ghashe meram	121. To a good man.
Tsa mālāk-e-ferī (Ish.) Tsa wak frī ādam.	Zhe yu ghashe mēra	Zhe yū ghashe mapuken	122. From a good man.
Dō ferī mālāk (Ish.) Dō frī ādam.	Lu ghashe mēra	Lok ghashe mer	123. Two good men.
Ferī mālāken (Ish.) Frī ādam.	Ghashe mērake	Ghashe ādam	124. Good men
Ferī mālākena (Ish.) Frī ādam.	Zhe ghashe mērake	Zhe ghashe ādamef wa	125. Of good men.
Ferī mālāken bā (Ish.) Frī ādamāw bā.	Ne ghashe mērake	Ne ghashe ādamef	126. To good men.
Tsa ferī mālākene (Ish.) Tsa frī ādamāw.	Zhe ghashe mērake	Zhe ghashe ādamef	127. From good men
Wok ferī wujunjāk	Yu ghashe shuka	Yu ghashe shuko or shinkiko.	128. A good woman.
Wok zāman-e-shak (Ish.) Wak shak zāman.	Yu delk ida	Yu nāshkel yeda	129. A bad boy
Ferī wujunjāken	Ghashe shinke	Ghashe shinke	130. Good women.
Wok shtāk-e-shak (Ish.) Wak shak shtok.	Yu delk kinke	Yu nāshkel yudike	131. A bad girl.
Ferī (Ish.) Frī.	Ghashe	Ghashe	132. Good.
Fai ferī	Jahē ghashe	Jahan ghashe	133. Better

English.	Wakhi.	Shighni.	Sarikoli.
134. Best	Ghafch ghafch bab	Lap lapat bāshānd	Uzūdā chārj
135. High	Biland	Baland	Buland
136. Higher	Ghafch biland	Lap baland	Khaile buland
137. Highest	Ghafch ghafch biland	Lap lapat baland	Khūbat khūb buland
138. A horse	Yash	Wārj	Vārj
139. A mare	Medāgh, madhāgh	Wēriz	Vāriz
140. Horses	Yashight	Wārjen	Vārj khail
141. Mares	Medāghight	Wērizen	Vāriz khail
142. A bull	Drukah	Khich, nīr ashij	Chaṭ phōch
143. A cow	Ghūv	Jāv	Chaṭ shau
144. Bulls	Drukahight	Khajen	Shōch khail
145. Cows	Ghūvight	Jāven	Zhau khail
146. A dog	Ghesh (or ghōsh) chach	Kod	Kūd
147. A bitch	Mōch chach	Kod	Kid
148. Dogs	Ghesh chachight	Kaden	Kūd khail
149. Bitches	Mōch chachight	Kaden	Kid khail
150. A he goat	Buch	Buchāk	Ṣaiz
151. A female goat	Tūgh, tagh	Wāz	Wez
152. Goats	Tāghight	Wāzan, wāz-gala	Waz khail
153. A male deer	Ghesh āhū	Nakhchir buch	Nar bōghōi
154. A female deer	Istrei āhū	Nakhchir wāz	Stir bōghōi
155. Deer	Āhunght	Nakhchir-gala	Bōghōi khail
156. I am	Wuz-um tei	Wuz-um yast	Waz-um yāst (or yost, and so *passim*)
157. Thou art	Tu tei	Tu-t yast	Tau-at yāst
158. He is	Yā tei	Yu yast	Yu yāst
159. We are	Sak-ex tei	Māsh-am yast	Mash-an (or mashōf-am) yāst.
160. You are	Sāight tei	Tamā-ef yast	Tamash-ōf yōst

Zébakí and Ishkashoí.	Munjání.	Yidgha.	English.
Tsū ferttar	Jahē jahē ghashe	Jahan jahan ghashe	134. Best.
Werāz (Ish.) Wuzhduk.	Baland	Bland	135. High.
Fai werāz	Jahē baland	Jahan bland	136. Higher.
Tsū werāztar	Jahē jahē baland	Jahan jahan bland	137. Highest.
Wok verāk (Ish.) Wrok.	Yu yās	Yu yasp	138. A horse.
Wok bartal	Yu māyagn	Yu mayeghe	139. A mare.
Verāken (Ish.) Wrok.	Yāsp-e	Yaspef	140. Horses.
Baitalen	Māyag-e	Mayeghef	141. Mares.
Wok keghūk (Ish.) Kughuk.	Yu kūa	Yu keragh	142. A bull.
Wok ghū (Ish.) Ghū.	Yu ghāva	Yu ghavo	143. A cow.
Keghūken (Ish.) Kughuk.	Kūag-e	Keraghef	144. Bulls.
Ghūwai (Ish.) Ghū.	Ghāv-e	Ghavef	145. Cows.
Wok ked (Ish.) Kud.	Yu ghālf	Yu ghalf	146. A dog.
Wok ghech ked	Yu machia	Yu matsia	147. A bitch.
Kedai (Ish.) Kud.	Ghālv-e	Ghalvef	148. Dogs.
Ghech kedai	Machi-e	Matsef	149. Bitches.
Wok nar wuz (Ish.) Nark vuz.	Yu wuza	Yu fraghama	150. A he goat.
Wok ghech wuz (Ish.) Ghūṇ vuz.	Yu wuz	Yu weza	151. A female goat.
Wuzai (Ish.) Vuz.	Wuza-ke	Chhirwai	152. Goats.
Wok ghuwāk	Yu nar ramūz (*mark-deer*)	.....	153. A male deer.
Wok ghech ghuwāk	Yu ghu ramūz	.....	154. A female deer.
Ghuwākeon	Ramūz-e	.....	155. Deer.
Az-im āst	Ze hastam	Ze astet	156. I am.
Tōmas āst	To hastai	To astet	157. Thou art.
Aomas āst (Ish.) Āst.	We hast	We astet	158. He is.
Mākh-e āst	Mākh hastam	Makh astet	159. We are.
Tōmākh-e āst	Māf hastaf	Maf astat	160. You are.

English.	Wakhi.	Shughni.	Sarikoli.
161. They are	Yāight tei	Wād-ēn yast	Wādh-aĭ yāst
162. I was	Wuz-um tu	Wuz-um vōd	Waz-am vud (*or* vūd, *and so passim*).
163. Thou wast	Tu-st tu	Tu-t vōd	Tau-at vud
164. He was	Yā tu	Yu vōd	Yu vud
165. We were	Sak-en tu	Māsh-am vad	Mash-an vud
166. You were	Sāight tu	Tamā-et vad	Tamash-ōf vud
167. They were	Yāight tu	Wād-ēn vad	Wādh-af vud
168. Be	Wāin	Veh	Vao, vau
169. To be	Wāīda	Vidāo	Vidao
170. Being	Sak wāīsen	Vidāwand	Vidir
171. Having been	Vīek	Vudj, vudhj	Vedhj
172. I may be	Wuz wāīum-a	Waz veiam, vāyam	Waz vao-am-a
173. I shall be	Wuz wāīum	Wuz veiam, vāyam	Waz vao-am
174. I should be	.....	.....	.....
175. Beat	Di	Deh, dhād	Dhā
176. To beat	Ding	Dehdāo *or* dhādāo	Dhādao
177. Beating	Sak ding	Dehdāwand	Dhādir
178. Having beaten	Dietk	Dādj, dhādhj	Dhadj, dhādhj
179. I beat	Wuz diam, dīnam, dīm	Wuz dehdāwandam, *or* wuz dehum, *and so throughout, as in the future.*	Waz dhāyam
180. Thou beatest	Tu dīi, dī	Tu dehdāwandē	Tau dhā
181. He beats	Yā deht, dikhi	Yu dedāwandē	Yu dhit, dhid
182. We beat	Sak dien, dīnen, sha-dīnen	Māsh-am dehdāwandē	Mash dhāyan
183. You beat	Sāight dīnt, dīt, sha-dīt	Tamā-et dehdāwandē	Tamash dhāyīt, dhāyid
184. They beat	Yāight dien, dīnen	Wād-ēn dehdāwandē	Wādh dhāyin
185. I beat (*Past Tense*)	Wuz-um dehtei, dikhtei	Wuz-um dād, dhād	Waz-am dhād (*or* dhūd, *and so passim*).
186. Thou beatest (*Past Tense*)	Tu-et dehtei, dikhtei	Tu-t dād, dhād	Tau-at dhād
187. He beat (*Past Tense*)	Yao dehtei, dikhtei	Yu dād, dhād	Yu dhōd

Zōbaki and Ishkāshmi.	Munjāni.	Yidghā.	English.
Āwend-e āsi	Wai hastat	Woi astet	161. They are.
Az-im wod (Ish.) Vud-um.	Ze viam	Zo viem	162. I was.
Tōmas wod (Ish.) Vud-at.	To viai	To viet	163. Thou wast.
Aomas wod (Ish.) Vud.	Wo vis	Wo vio	164. He was.
Mokh-o wod	Mākh viam	Makh viam	165. We were.
Tōmākh wod	Māf vief	Maf vief	166. You were.
Āwend-e wod (Ish.) Vud-ān.	Wai viat	Woi viet	167. They were.
Shū (Ish.) Shu.	Būi	Oi	168. Be.
Shūāk	Shua	Shuyā	169. To be.
.....	.. .	Shuyā	170. Being.
Shud	.. ...	.....	171. Having been.
Az shom-e	Ze feroek-e āim	Zo chiwo oima	172. I may be.
Az shom bi	Ze khāmakhā āim	Zo oim	173. I shall be.
Az zaiti shom bi	Ze ghave hi āim	Men shuya bash	174. I should be.
Deh	Deh	Deh	175. Beat.
Dehāk	Zbua	Zbua	176. To beat.
.....	Zarb	De ghia	177. Beating.
Dēd	Zbi-i	.....	178. Having beaten.
Az-im deh, az dehem	Ze dehum	Zo dehum	179. I beat.
Tōmas deh, tō dehā	To dehi	To dehe	180. Thou beatest.
Aomas dehai	Wo dehi	Wo dehe	181. He beats.
Mokh dehen	Mākh dehum	Makh dehum	182. We beat.
Tōmākh dehav	Māf dehaf	Maf dehaf	183. You beat.
Āwend dehen	Wai dehat	Woi dehat	184. They beat.
Az-im dēd (Ish.) Dēd-im.	Ze or men zhiem	Men zhim	185. I beat (*Past Tense*).
To dēd-i (Ish.) Dēd-at.	To zhiet	To zhit	186. Thou beatest (*Past Tense*).
Ao dēd (Ish.) Dēd.	Wo zhia	Won zhio	187. He beat (*Past Tense*).

English.	Wakhi.	Shighni.	Sarikoli.
188. We beat (*Past Tense*) .	Sak-en dehtei, dikhtei .	Māsh-am dād, dhād . .	Mash-an (*or* mashef-an) dhūd.
189. You beat (*Past Tense*)	Sāisht-av dehtei, dikhtei .	Tamā-et dād, dhād . .	Tamash-ēf dhūd . .
190. They beat (*Past Tense*)	Yāisht dehtei, dikhtei .	Wād-ēn dād, dhād . .	Wādh-af dhūd . .
191. I am beating . .	Wuz dimam, sha-dimam .	Wuz-um dehdāwand .	Was dhādir-am yāst .
192. I was beating . .	Wuz ske dīng-am tu .	Wuz-um dehdāwam vōd .	Waz dhādir-am vud .
193. I had beaten . .	Wuz-um diettiw . .	Wuzum dādjat, dhādhjat .	Waz-am dhūdjīt . .
194. I may beat . .	Wuz ise-dima . . .	Wuz dehum . . .	Waz dhāyama . .
195. I shall beat . .	Wuz dim . . .	Wuz dehum . . .	Waz dhāyam . .
196. Thou wilt beat . .	Tu di	Tau deis	Tau dhā . . .
197. He will beat . .	Yā debt, dikht . .	Yu dit	Yu dhit, dhid . .
198. We shall beat . .	Sak dien, dinen . .	Māsh dehum . . .	Mash dhāyan . .
199. You will beat . .	Sāisht dit . . .	Tamā deiet . . .	Tamash dhāyit, dhāyid .
200. They will beat . .	Yāisht dinen . . .	Wād deien . . .	Wadh dhāyin . .
201. I should beat . .	.....	.....	.....
202. I am beaten . .	Wuz-um dietk tei . .	Moien dādj . . .	A-mui dhūdjiyenj yāst .
203. I was beaten . .	Wuz dietk-am tu . .	Moien dādj vod . .	A-mui dhūdjiyenj vud .
204. I shall be beaten .	Wuz dietk wāgum . .	Mu ta dādēn, dehen . .	Was gholdi khōram .
205. I go . . .	Wuz rechum, rachum .	Wuz-um rawinda . .	Was tedsam . . .
206. Thou goest . .	Tu rech, rechi, rach, rachi, sha-rech.	Tu-t rawinda . . .	Tau tedz . . .
207. He goes . . .	Yā reght, raght, sha-reght .	Yu rawinda . . .	Yu tizd . . . .
208. We go . . .	Sak rechan, rachan . .	Māsh-am rawinda . .	Mash tedsam . . .
209. You go . . .	Sāisht rechit, rachit . .	Tamā-et rawinda . .	Tamash tedzit . . .
210. They go . . .	Yāisht rechen, rachan .	Wād-ēn rawinda . .	Wādh tedzin . . .
211. I went . . .	Wuz-um regdei, ragdei .	Wuz-um sut . . .	Was-am tūid . .
212. Thou wentest . .	Tu-et regdei, ragdei .	Tu-t sut . . .	Tau-at tūid . . .
213. He went . . .	Yā regdei, ragdei . .	Yu sut	Yu tūid . . .
214. We went . . .	Sak-en regdei, ragdei .	Māsh-am sut . . .	Mash-an tūid . .

Zōbahi and Ishkāshmi.	Munjāni.	Yūdghā.	English.
Mōkh-e dēd-en	Mākh zhiam	Makh zhiem	188. We beat (*Past Tense*).
Tomōkh dēd-av	Māf zhiaf	Maf zhief	189. You beat (*Past Tense*).
Āwend-e dēd-en (*Isḥ.*) Dēd-ān.	Wai zhiat	Wof zhiet	190. They beat (*Past Tense*).
Az dehem, az-im deh	Ze duhum	Zo dehem	191. I am beating.
Az dēd-am bi	Ze via dalam	Zo dehaw sto vie	192. I was beating.
Az dēd-ā wod-am	Ze zhiem via	Mea zhighem vio	193. I had beaten.
Az dehem bi	Ze ferme ki duhum	Zo chi dehama	194. I may beat.
Az dehem bi	Ze khāmakha duhum	Zo dehaw	195. I shall beat.
Tō dehē bi	To khāmakha dehī	To dehe	196. Thou wilt beat.
Ao dehā bi	Wo khāmakha dehi	Wo dehe	197. He will beat.
Mōkh-e dehe bi	Mākh khāmakha deham	Makh deham	198. We shall beat.
Tōmōkh dehav bi	Māf khāmakha dehaf	Maf dehaf	199. You will beat.
Āwend dehe bi	Wai khāmakha dehat	Woi dehat	200. They will beat.
Az zalīl dehem bi	Ze ghave ki duhum	Mea zhia bash	201. I should beat.
Mak-e dēdē ŝst-am	Ze zhia zhiam	Zo zhia bash shom	202. I am beaten.
Mak-e dēdā wod-am	Ze zhia zhia viam	Zo zhia bash sho	203. I was beaten.
Ue dēdā shom bi	Zham bad zhia ŝim	Zo zhia bash oin ghum vio	204. I shall be beaten.
Az-im shū, az shom	Ze ayim	Zo oim	205. I go.
Tō shā	To ayi	To oi	206. Thou goest.
Ao shūai	Wo yi	Wo yi	207. He goes.
Mōkh-e shōen	Mākh ayam	Makh oim	208. We go.
Tōmōkh shūv	Māf ayaf	Maf oef	209. You go.
Āwend-e shōen	Wai ayat	Woi oet	210. They go.
Az-im shud (*Isḥ.*) Shud-um.	Ze shiam	Zo shom	211. I went.
Tō shud-ī (*Isḥ.*) Shud-at.	To shini	To shuit	212. Thou wentest.
Ao shud	Wo shoi	Wo shui	213. He went.
Mōkh-e shud-en	Mākh shiam	Makh shom	214. We went.

English.	Wakhi.	Shighni.	Sarikoli.
215. You went . .	Sāight-ev regdei, ragdei .	Tamà-et sut . . .	Tamasāh-ēf tüid . .
216. They went . .	Yāight regdei, ragdei .	Wād-ēn sut . . .	Wādh-af tüid . .
217. Go	Bech, rach . . .	Sū, sāo	Tēists . . . .
218. Going . . .	Sak rechen, sak rachan .	Rawēu, sitāwand . .	Tidir . . . .
219. Gone . . .	Rehk, rakhk . . .	Sudj, sudhj . . .	Tüidjeng . . .
220. What is your name? .	Ti nung chiz? . . .	Tu nāu chiz? . .	Tā nān tsaiz? . .
221. How old is this horse?	Yem yash tsum sāl? .	Yid wārj tsand sālā? .	Yad vūrj ahand sāl yāst? .
222. How far is it from here to Kashmir?	Ts-emen Kashmir-er tsum dir?	Az unde tā Kashmirē tsōndik dar?	Az ānd Kashmīr tsand dhūr yāst?
223. How many sons are there in your father's house?	Ti tat khīn tsum petr? .	To dād chidandē tsōndik poisen?	Tā atā chēd tsand puts yāst?
224. I have walked a long way to-day.	Wuz-um huwudhk ghafch wedhek takhk.	Wuz-um nor lap darāz pōnd tüid.	Waz-am nūr uch pōnd tüidj.
225. The son of my uncle is married to his sister.	Zhū bech petr hayao khūi yutti.	Mo hamak pots we yakhe anjurj.	Mu dād puts wi yakh yādjenj.
226. In the house is the saddle of the white horse.	Rukhun yash pedhen pa khān tei.	We sar-khān wārj bidahan tar chid.	Spaid vūrj bidhān pa chēd yāst.
227. Put the saddle upon his back.	Pedhen s'k-am dam kat .	Bidahan we dām te dād (or zād).	Bidhūn wi chū-dom vaid .
228. I have beaten his son with many stripes.	Wuz-um yao potr pa teqi burzhen dietk-am.	Wuz-um we pots lap kamchi dādj.	Waz-am yu puts uch kamchi dhudjiyenj yāst.
229. He is grazing cattle on the top of the hill.	Haya chāspāi sh'-pūit ake wūn sar.	Yu tsavār-pāden pe pukhta kāl charāntāwandē yast.	Yu amūl pa kīr chū-kāl pūid.
230. He is sitting on a horse under that tree.	Haya hada darakht ben ake i yagh sawār tei.	We damkhē lārwad we wārj dām te yu yast.	Yu wi darakht pa bun chū-vārj tōr nalushch.
231. His brother is taller than his sister.	Yao wrut is-am khūien biland.	Yu wewād az yu yakh buland yast.	Wi wrūd wi az yakh kanda bulandēr yāst.
232. The price of that is two rupees and a half.	Yao wogh bū rupya-t chuṭ	Wi pūl dō-at nim rupya .	Wi bahū dhau sē nēm rupya.
233. My father lives in that small house.	Zhū tat hata dziglāi khūn shenest.	Mo dād we zolik chidan nushch (or nūsij).	Mu sīā pa wi zūl chēd nāthd.
234. Give this rupee to him .	Yem rupya yar rand .	Mo rupya wird dāk . .	Adi rupya wir dhā .
235. Take three rupees from him.	Yu rupyaev ta-ēnen dūrz .	Wi rupyaen az we parjeh .	A-wi rupyaēf az wi zās .
236. Beat him well and bind him with ropes.	Yao baf dihet, pa shevenen wand.	We khūb deh wā kheta vind	A-wi khūb dhā tar vūkh awi vēand.
237. Draw water from the well.	Tse chehen yupk nikhind .	Az chāhandā khots zevez .	Az bulāk khāts tazh .
238. Walk before me .	Ter zhū prut chan . .	Mo tar-perād deh . .	Mu tar purūd tāists .
239. Whose boy comes behind you?	Pes ti laibas kūi khalg wzit?	To tar-zibā yu chai pots isa yad?	Tā pa zabūch chi hacha yādhd?
240. From whom did you buy that?	Yao-et tse kūien doahdei? .	Wi-et az chē-t khand chō?	A-wi-at az chi sukht? .
241. From a shopkeeper of the village.	I dehār tse dukāndāren .	Az yu dūkāndār-e qiehlāq .	I az dehūri saudāgar .

Zābāki and Ighkāshmi.	Munjāni.	Yidgha.	English.
Tāmokh shud-av . .	Māf shiat . . .	Maf shof . . .	215. You went.
Āwend-e shud-en . . (Igh.) Shud-ān.	Wai shiat . . .	Woi shot . . .	216. They went.
Shā . . . . . (Igh.) Shu.	Āi	Oi	217. Go.
.....	Rawān	Shuyā	218. Going.
Shud . . . . (Igh.) Shuduk.	.....	Shuie	219. Gone.
Ti nām-a tatz ? . .	To shtē nom ? . . .	Ta chis nam ? . . .	220. What is your name ?
Am verāk tsamend sālia āst ?	Mo yāsp ched sāla ? . .	Mo yasp de chend sal astet ?	221. How old is this horse ?
Tsa mādak Kashmir bā tsamend dūr āst ?	Zhe nal ne Kashmir-an chēd lera ?	Zhe malen ne Kashmir-en chend lāra astet ?	222. How far is it from here to Kashmir ?
Ti tāt khān tsamend zāt āst ?	De to tāt kei chēd pūre ? .	De ta tat kei chend pūre astet ?	223. How many sons are there in your father's house ?
Nēr-am fai rāh-im shudāk-am-a.	Zo der jahā shi-am . .	Zo der jahar pada zoghurdum.	224. I have walked a long way to-day.
Men vatsa zāt yū ikhāi-a nadūk.	Men hāi pūr ne khai yekha sheā shu-i.	Men a bai pūren wo wen ikho wedgho.	225. The son of my uncle is married to his sister.
Surkhēn-a verāk, yū zin-a pa khāna tag.	Zhe spi yāsp-an zin de kei.	Spi yaspan palan de kai astet.	226. In the house is the saddle of the white horse.
Zin-a ka verāka dam deh .	We-zin de pishke-ish lāken.	Palan no wen de pishcho deh.	227. Put the saddle upon his back.
Az-im yū zāt ka fai tāziāna dōdāk-am-a.	Ze wau-an pūr jahā qamchi shīlem.	Ze wo wen pūr pe amboh seghaf shighem.	228. I have beaten his son with many stripes.
Ao chārpāhni ka alukh sar bi-charānā.	Wo chfār-pālaf de sar de sast-e chara-dil.	Wo wester pup de sar de ghar lawū.	229. He is grazing cattle on the top of the hill.
Ao, ka wok veraka sar, pa ū damkhta vlēh, nallātak.	Wo de tā dau wia ski yāsp niyasti.	Wo shau derakhten esko yu yasp niaste.	230. He is sitting on a horse under that tree.
Yū warūd tsa yū ikhā weāztar ai.	A-wan wurūi she yekha-jah sterder.	Wo wen wrai she wen ikha blend astet.	231. His brother is taller than his sister.
Yū qimat dō wō nim rupya ai.	A-wan qimat lu o nim rupaya-gi.	Won hūgh loh rupeo parkand astet.	232. The price of that is two rupees and a half.
Men tāt pa khān-e-chut zādai.	Men tāt de dokdar kei nilth.	Men tat dau ris kela nish.	233. My father lives in that small house.
Am rupya yū ta dai .	Wem rupaya ne-wan dal.	Wem rupaia no wen del .	234. Give this rupee to him.
Ao rupayai tū nast . .	Wao rupaya-gaf she wan sherve.	Wau rupaia-ghaf zhe wen ghurwa.	235. Take those rupees from him.
Wū khub deh, ka wāch wānd.	Wao khūb deh pe lāsaf terāj.	Wau ghashe bek deh pelesef trazh.	236. Beat him well and bind him with ropes.
Tsa ghāu wē newar . .	Zhe chāh yaagha nevar .	Zhe chahān yaugho newur.	237. Draw water from the well.
Tsa men walā shū . .	Zhe men pīr āi . .	Tre mean pir zoghwa .	238. Walk before me.
Kāi zāmn-a ka ti chi-puaht ist ?	Zhe to debal kiam zūngegh ist ?	Ko yuda debal nato ist ? .	239. Whose boy comes behind you ?
Wū tsa kāi-e ned ? . .	Wao zhe kai khat-et ? .	Wau zhe koi esko hūgh ghur-dit ?	240. From whom did you buy that ?
Tsa wok dōkāndār-e-qishlāq.	Zhe yu saudāgar de lāma.	De lāmo zhe yu dokandaren.	241. From a shopkeeper of the village.

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